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Nov. 12, 2014

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The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

ENNONITE
CAL SEMIN

Volume 66 — January 2, 1951 — Number 1

Springfield Mennonite Church, Pleasant Valley, Pennsylvania, Ward Shelly, pastor. 9448

IN THIS ISSUE

Highlights of 1950

Happiness
Earl Salzman

From Coast to Coast in the United States
Peter Klassen

In This Issue

EDITORIALS 3
HAPPINESS
by Earl Salzman 4
FROM COAST TO COAST IN THE UNITED STATES
by Peter Klassen 6
FROM ENGLAND TO INDIA
by J. N. Smucker 8
A VISIT FROM HOPILAND
by Walter Goossen 9
MENNONITE ATTITUDE TOWARD FEDERAL AID TO CHRISTIAN EDUCATION 9
HIGHLIGHTS OF 1950 10
MENNONITE YOUTH
LOOKING INTO A NEW HALF CENTURY 14
HOW TO BE A GOOD CHAIRMAN
by Olive R. Owens 14
GIVE THANKS
by Harold W. Buller 16
YOU WANT A FOREIGN CORRESPONDENT 16
CLINIC ON YOUTH PROBLEMS 17
YOUTH GROUPS REPORT PROJECTS 17
OUR COLLEGES AND SEMINARY 18
JOTTINGS 19
BEYOND OUR OWN 20
M.C.C. NEWS 20

THE COVER PICTURE

The Springfield church at Pleasant Valley, Pa., was built in 1824, under the supervision of J. Moyer and A. Sliefer. It is the second oldest meetinghouse in the Eastern District Conference, Germantown being the first, being built in 1770. It was used jointly by the Franconia Conference and the Eastern Conference from 1847, until recently. Pastor of the Church is Ward Shelly.

The Mennonite

Editor, J. N. Smucker
Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

THE MENNONITE is the weekly religious journal of the General Conference Mennonite Church in the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1919. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas or 722 Main Street, Newton, Kansas. Address all manuscripts for publication to: J. N. Smucker, Editor, THE MENNONITE, Bluffton, Ohio. Postmasters Note: Send change of address, Form 3579, to 722 Main, Newton, Kansas.

NATIONAL COUNCIL OF CHURCHES ORGANIZED

On November 29, shortly before 11 A.M. twenty-nine Protestant denominations, representing thirty-one million Protestants, by having their representatives sign the charter brought the National Council of Churches of Christ in America into being in Cleveland, Ohio.

After the denominational representatives signed the new document the eight merging organizations handed to the chairman a document signifying their desire to merge their existing groups with the new organization. These eight organizations are as follows: The Federal Council of Churches of Christ in America, The Foreign Missions Conference of North America, The Home Missions Council of North America, The International Council of Religious Education, The Missionary Education Movement of the United States and Canada, The National Council of Church Women, and The United Stewardship Council.

About six hundred official voting delegates were present in behalf of these twenty-nine denominations and sat at tables in the front of the Cleveland auditorium which seated 12,500 people. Then about an equal number of people known as consultants, those who were the official representatives of the merging groups, also sat at tables on the main floor. In addition about five thousand visiting delegates, representing city, county, and state councils of churches as well as other groups, were present sitting in the balcony.

On Friday Morning, the Rt. Rev. Henry Knox Sherrill of Greenwich, Conn., presiding bishop of the Protestant Episcopal Church, was elected to serve as the first president of the National Council of Churches of Christ in America.

The main work of this new organization will be carried out through four divisions: Home Missions, Foreign Missions, Christian Faith and Work, and Christian Education.

Of Things to Come

PULPIT CALENDAR

Jan.	5—Twelfth Night; Epiphany Eve.
Jan.	6—Epiphany.
Jan.	7—First Sunday after Epiphany.
Jan.	7-14—Universal Wk. of Prayer
Jan.	14—Second Sunday after Epiphany.
Jan.	21—Third Sunday after Epiphany.
Jan.	28—Fourth Sunday after Epiphany.
Feb.	2—Presentation of Jesus in the Temple.
Feb.	4—Fifth Sunday after Epiphany.
Feb.	7—Ash Wednesday
Feb.	9—World Day of Prayer.
Feb.	11—First Sunday in Lent; Race Relations Day.
Feb.	12—Lincoln's Birthday.
Feb.	18—Second Sunday in Lent; Day of Prayer for Students.
Feb.	18-25—Brotherhood Week.

Hospital Protected from Flood

On November 19, a sudden flood threatened damage to the MCC Mental Hospital building which is now near completion at Reedley, California. When the water began to approach the hospital, a call was made for twenty-five men with shovels to make a levee sufficient to hold the water back until a bull-dozer could be brought to the scene, with which a four-foot bank was then built. By the next morning the water was again within the banks of the nearby Kings River, from which this hospital project, Kings View Homes, received its name. The emergency work of the volunteers helped to prevent possible serious damage, particularly to the foundation. Damage to the farm orchard and vineyard on the hospital property was only slight.

UNIVERSAL WEEK OF PRAYER

January 7-14, 1951

Theme:

A Fellowship without Frontiers

The Seven Topics for the Week

Sunday—"One Canon," Is. 65:24; Ps. 23:3; John 1:1.

Monday—"One Christ," John 3:16; Mark 1:14; Acts 4:12.

Tuesday— "One Compassion," Matt. 15:32; Lk. 19:4; Jn. 17:19.

Wednesday— "One Confession," Matt. 16:13-20; Jn. 20:26-29; Matt. 10:32ff.

Thursday—"One Cross," I Cor. 1:22-24; Gal. 2:20-21; Luke 9:23.

Friday—"One Church," Matt. 16:18; Eph. 4:5; Eph. 5:25-27.

Sunday— "One Commission," Matt. 28:18-20; Acts 20:24; Rev. 21:1.

Editorials

THE GENERAL CONFERENCE IS COMING OF AGE! This was clearly illustrated by the recent Council of Boards. The range of activities in the conference is much greater than ever before. Each board is handling an increasing number of burdens which would have overwhelmed those faithful men in the beginning of the work. Fifty years of missionary work, education, publication, relief and medical work are bearing fruit in skill, understanding and planning.

There is substantial unity in the conference—but not complete unity. Therefore, along with the obvious increase in organizational skill must go deepened spiritual understanding and respect. Every effort must be made to show how much we have in common through the Lord Jesus Christ and the Holy Scriptures, and our common background in 400 years of the Mennonite church. If this spiritual understanding continues to develop the General Conference may face the future as a small but profoundly enriched and growing Christian church.

Two great slogans should help to highlight our objectives in the years ahead:

At least one year of full-time service for all young people.

Every church doing extension work.

The first slogan captures the intention climaxed in C. P. S. Here we saw the value of Christian work under church auspices. We saw that the one talent man had a contribution to make as well as the ten talent man. The college and non-college, the farm boy and the town boy; the East and the West; the stenographer and the surgeon; the farmer and the mechanic. Nothing will advance our Kingdom interests more than a church with literally hundreds who early in life put in a solid year serving Christ through the church.

The second slogan will underscore the fact that the place for the church is on the frontier. Churches which are walled up, satisfied, stagnant and static will die. Moreover, a number of churches are in solidly Mennonite-Christian communities. Thus, all the more reason to start Christian work with migrants, in new housing projects, in summer projects, in summer resorts, among imported laborers from Jamaica or Mexico, in jails, homes for the aged, yes, everywhere among all conditions of men. Some of this work will lead to new churches. Not all of it will. But it will keep the missionary sinews strong and supple. It will keep Acts 1:8 and the Great Commission alive and meaningful.

The church cannot seem to refrain from blessing war, eevn atomic war. Before the Federal Council of Churches went out of existence in Cleveland its commission on the relation of war to the Christian faith approved the dropping of the atomic bomb if America or its allies are bombed. It counsels us to drop the bomb with restraint and to do it with heaviness of heart. Earlier the Federal Council had condemned the dropping of the atomic bomb. As is always the case, when the pressure gets more intense the church gives its blessing to what Caesar seems to want.

What is highly significant is that the militantly fundamentalist American Council of Churches also joins in this approval of war. Only they favor preventative war, that is, dropping the bomb first. Thus conservative, middle of the road, or liberal, one and all, the churches cannot seem to mobilize their consciences against the possibility of slaughtering from 100,000 to 1,000,000 in one stroke.

Yet we may thank God for the many sensitive Christians in all denominations who join the historic peace churches in affirming that Jesus Christ and war are in deep conflict; that the New Testament and carnal strife are at odds.

Thus we face a paradox: on the one hand, preachers still present arms even though reluctantly. Yet Christian non-resitance has penetrated deeply into the heart of Christian church life outside of the peace churches. The former is a regrettable tragedy. The latter is a fact for praise and thanks.

War and missions do not mix. How the war crisis slams shut the open doors of mission lands like China! Moreover, it is hard for these people to understand us in lands with millions of nominal Christians where all the ancient ills of mankind seem to operate so freely. To witness against war is also to witness against that which destroys our evangelical witness in missions and that which seems to imply that there is still no room for Jesus in the inns of Western civilization. Our Lord wept over Jerusalem. Today He must be weeping over lands who have known saving faith for centuries, have had the open Bible for 400 years, yet still live like Ghengis Khan and conquerors of old.

Bible study is pulsating with life today. Three years ago came the sensational discovery of the Hebrew manuscripts near the Dead Sea in Palestine. One was a scroll with the Book of Isaiah. The other a commentary on Habakkuk. There were still other fragments including parts of Daniel. They have been dated as coming from about 200 B.C.

These scrolls pust us back just a little closer to the original manuscripts of the Word of God. The earliest ones previously in the Old Testament came from about 900 A.D.

It is important for Mennonites to be acquainted with the field of archeology and early manuscripts. Deep attachment to the sacred page of Scripture is not at odds with reverent scholarship, indeed, it needs this scholarship. Thus it is good to know that the former editor of **THE MENNONITE** is now in the greatest American school for study of archeology and the Old Testament. Our church is less likely to be led astray by every wind of doctrine if it has trained, faithful, obedient, understanding students of the written Word which reveals Jesus Christ, the living Word.

D. E. S.

Happiness

Earl Salzman *

WHETHER we like it or not, we automatically pass from 1950 to 1951. To many it will be just another year, like the mechanical repetitions of a phonograph record with the same old raspings and grindings attached to the old tune. For others the new calendar will mean new achievements, great adventure, a fresh chance at life and helpful service to the world. Since happiness is one of the deep desires of the human heart we are at this particular season wishing each other a "Happy New Year." There is hardly anything so evasive as happiness and when we stop chasing it long enough to think about it we find ourselves asking, what is happiness anyway?

There are so many different kinds of happiness. The fisherman who snags a big one and after playing him for an hour and a half successfully lands him is a happy man, and Paul in a Roman prison writing to his Philippian friends, "Rejoice in the Lord always and again I say rejoice" is happy too. The gambler who plays for high stakes and wins is happy, and so is the earnest student working hard on a stiff examination and coming through with an "A."

KINDS OF HAPPINESS

The psychologist tells us there are some folks who lack the necessary courage and wisdom to face realistically their problems so they retreat into a world of make believe. There they picture themselves as heroes of it all in their daydream world. This point carried to the extreme finds some of the happiest people in the insane asylum. But who wants to be happy like that?

Happiness is not an adequate guide for life. There are so many kinds of happiness and so many different roads into it. One starts out to be happy and before long he finds himself forced to do so many unhappy things that his happiness philosophy gets all mixed up. The mother watching by the bedside of a sick child faces an unhappy experience, but she couldn't bear the thought to be any where else. The martyr may go to the stake to die for the truth and be happier in heart and mind than those who put him there, like Jesus, "who for the joy that was set before him endured the cross."

HAPPINESS IS A BY-PRODUCT OF USEFULNESS

It isn't true that one can get happiness by seeking for it. Those who directly seek it are the most miserable, it escapes them. Those who forget it and are busy on something worthwhile find that it comes along. Happiness is the by-product of doing something that is most worthwhile. There are so many places where it can be found, such as the Upper Room before the crucifixion with Jesus saying to his disciples, "These things have I spoken unto you, that my joy may be with you, and that your joy may be full."

Folks say they want to be happy. We say you ought to be happy, it is one of our major duties. The unhappy man is falling down in his job. But it is not easy to be happy in such a world as this. Just take a look at it. Ruthless war in Korea, armaments being built up to the tune of billions, our boys drafted for military service, this is not a happy situation. Add to all of this just the ordinary problems and frustrations that go on year in and year out in human life and it is plain that this is not an easy world in which to be happy. But thank God, once in a while one meets a person who, too, faces all these unfortunate experiences in life and still is happy. He not only brightens his own corner, but helps to brighten someone else's corner, and modestly in doing this contributes one of the finest gifts to the world. It is said of Phillips Brooks that every time he walked across the Harvard Campus another lad decided for the ministry. Such folks are greatly needed. They help to make life liveable.

BASIS FOR A HAPPY LIFE

The basis for a profound happy life lies in something greater than ourselves. Paul says, "Therefore if any man is in Christ, he is a new creature; old things are passed away; behold, all things are become new." He doesn't mean, of course, that God has created a new universe. He still lives in the same universe. The same sun rises and sets; the same stars still shine; the law of gravitation still operates. Yet out of his own experience he can say, "All things have become new." Paul now sees the world with different eyes. He has become transformed by the renewing of his mind. He has a different attitude. "The pure in heart see God." What a man sees depends on what he is. S. S. Hadley tells us that after his conversion he went out and looked up at the stars and admired their beauty. It was the first time he had seen them in seven years.

Thomas Carlyle in cynical fashion wrote, "England has a population of forty million people, mainly fools." Paul before his conversion would have said, the world has so many million population, mainly Gentile dogs. But that is no longer the case. Now everyone he meets is a brother for whom Christ died. He loves those who are hostile. He writes, "If thine enemy hunger, feed him; if he thirst give him drink, for in so doing thou shalt heaps coals of fire on his head. Be not overcome of evil, but overcome evil with good." Paul knows that the good will overcome evil when it is pu into practice.

(Continued on page 13)

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*Earl Salzman is pastor of the First Mennonite Church in Upland, California.

Laymen of Eastern District Meet at Deep Run Convention

Members of the Brotherhood from all sections of our Conference gathered at the Deep Run Meeting House on Saturday afternoon, October 14, for their Annual Meeting.

Wilmer Reiff, Schwenksville, poultryman and farmer, opened the afternoon session by conducting devotions.

Officers reporting on the year's activities were: President, Horace S. Kratz, North Wales; Treasurer, Jacob R. Fretz, Lansdale; Field Secretary, Norman K. Berky, Bally, who did extensive promotional work and visited many churches in the interest of our Brotherhood work, including Kitchener, Ontario, and congregations in the western part of the state. Presidents of the local chapters also reported on activities. Walter H. Temple, Chairman of the new General Conference organization, Mennonite Men, reported briefly on the laymen's sessions at Freeman, S. D. at the General Conference and invited support of the new organization.

A project of $900 for the education of three of our young Mennonite brethren for the Christian Ministry in South America was completed. They are Abr. Dyck, Jacob Nichol, and Peter Pauls. The Laymen's visitation program during the past year created real interest and was met with warm approval. A 16-mm. color-film depicting "Laymen at Work" is a record of what the Eastern District Laymen are doing through their programs and projects. The above three projects are being continued for the 1950-51 year.

Other activities for the new year will be the Father-Son Fellowship meeting, for March; Brotherhood Services at the Old Folks Home at Frederick, Pa., in April; Laymen's inspirational meeting held in connection with the Annual Conference session in May; and sponsoring of the Laymen's Bible Conference at Camp Men-O-Lan on the Labor Day week-end. Wilmer Reiff has been appointed as chairman of the Bible Conference for 1951.

Throughout the year the Brotherhood seeks to stress the importance of supporting our whole church and conference program by assisting our pastors and conference leaders, encouraging Bible Study, Christian stewardship, tithing, and family worship through local chapter meetings in the churches.

Dr. Robert R. Fritsch, well-known and beloved Bible lecturer, brought two excellent messages of inspiration. His subject for the afternoon, "Perilous Times," traced the history of God's people and emphasized the constant clashes with the adversary.

In his remarks at the evening service on the subject, "Palestine and the Jews," the speaker once again brought a remarkable message on God's chosen people.

Devotions for the evening service were led by Henry Unruh, Denver. Officials elected by the Executive Board were: President, Horace S. Kratz; Vice President, Wilmer Reiff; Secretary, Robert M. Landis; Treasurer, Jacob R. Fretz. Erwin Freed, Lansdale, was elected to the Executive Board as a new member. Norman K. Berky was appointed as Field Secretary.

Review of Religious Films

Since some of our churches have asked for reviews of religious films, The Mennonite will publish reviews of some of the best films that are available as well as the current ones as they appear. The review of Again Pioneers is one in the series.

Again Pioneers is a new 16mm. sound film produced by the Protestant Film Commission that runs for 68 minutes with a rental of $12. This film can be secured from any of the Religious Film Association centers at the following addresses: 35 W. 25th. St., New York 19, N. Y.; 106 S. Michigan Ave. Chicago 3, Illinois; and 351 Turk St. San Francisco 2, California.

Again Pioneers graphically portrays the citizens of a town thinking through their relationship to the migrants who are living nearby. The story is centered around a young lawyer, Ken Keeler, who became transformed from a person who regarded the migrants as less than human beings to a person who regarded them as people who needed to be given an opportunity to begin life anew. This transformation in Ken's outlook was the result of visits to the camp and of a more intimate acquaintance with one of the families there. The picture presents the claims of the Gospel in an interesting and inspiring manner illustrating the fact that Christians have a responsibility to migrants as well as to all people in need.

This film will have an appeal to many of our churches. It will help to clarify the needs of the migrants. Since we are supporting this work through our women's missionary societies and since some of our young people have worked among the migrants in various states our churches should become familiar with the problems that exist and should also receive a new vision of the place of Christianity in solving the problem.

An interesting sidelight regarding this film is that one of the members of the cast is Coleen Townsend. Miss Townsend was a former Hollywood actress who became a Christian a few years ago and then gave up her movie career. She was married in December to the son of Dr. Louis Evans, pastor of the Hollywood Presbyterian Church, Hollywood, California. When the Protestant Film Association planned to produce this film they asked Miss Townsend to take one of the roles and she consented to use her talent in this service for the Lord. Quite a number of reviewers feel that this is the best film that has been produced by the Protestant Film Association. I have seen the film and would sincerely recommend it to any of the churches that use films.

From Coast to Coast in the United States

Peter Klassen*

WENEVER we in Europe used to hear or read discussions of the United States of North America we quite frequently ran into the latters appraisal as "the land of unlimited possibilities." And surely, this great, rich, and picturesque country has, and offers incomprenhensible possibilities. I have traveled through over half of the states —25 in all. I name only Washington, Calif., Kansas, Illinois (Chicago), Indiana, Ohio, Pennsylvania, and New York. But all who know the States will realize that after seeing them I am somewhat qualified to appraise the wealth and huge possibilities of the country. Wealth makes secure.

And yet, I have also noticed various limits of the possible. It seemed to me that the constant use of the word "security" points to the fact that one does not feel so secure any more. Too many people flee from the metropolis of New York and build their houses outside of this monster of stone and steel. One clearly feels the fear of coming events.

We speak of Europe as of "the crushed World." In the U. S. we can also run into 'debris' in social life and elsewhere. I was impressed by a sign in the window of an auto repair shop which read: "We fix anything but a broken heart." It was told me that American possibilities are not so unlimited after all. And the rich people of the U. S. have no fewer broken hearts than the people of any other country.

GENERAL OBSERVATIONS

I have very often been asked: "How do you like our country?" Americans are very proud of their country and they have every right to be so. The beauty and wealth of the land have often overwhelmed me, be that in sunny California or the somewhat harsher, but nevertheless beautiful, hilly Pennsylvania, Delaware, and New York. Thousands of sights I shall never forget. It is true, occasionally the most beautiful landscape is badly marred by over-emphatic outdoor advertising signs of the industry. And occasionally even religion finds such a sign board. I saw one which pictured hell. Its text read: "Don't you want to escape from this?" I could not escape a feeling that only too often one runs into an excess of tactlessness in matters of religion. And, last but not least, the many slogans, including religious slogans. All in all, much noise and doings of every kind. There is always something "going on." Members of families have seldom a chance for a quiet get-together.

Then there are the multitude of entertainments and distractions offered by the movies, especially in drive-ins, where you can remain seated in your car and see and hear whatever is offered. In addition, the radio and television. The latter impresses me as becoming to be a murderer of all true evaluation of art and joy. It also does away with the peace in the home. So far a housewife could do her work in the kitchen and listen to the radio. But now she also must see, and she does not know any more how to get by with her time. Many teachers complain bitterly that so many children, completely influenced by television and radio, are distracted from all studies. They sit up late in the evening and are over-tired during the day. However, unscrupulous advertising sees to it that children demand radio-television. Masses of papers and magazines are spread over most of the homes. Mostly there is only time enough to look at pictures.

MENNONITE FRIENDLINESS

But the object of my trip was to visit our Mennonites, and especially the churches of the General Conference. I must admit that I had some apprehensions when I was handed my itinerary. Especially since I am not in full command of the English, and also because we Mennonites from Europe are not well acquainted with the Mennonites of America. But everywhere on my journey I was pleasantly surprised. This naturalness and friendliness of reception by the churches has done me much good. In no place did I get the feeling that I was a stranger. The English-speaking churches greatly facilitated my lecturing, and often I could speak German to the older generation. This was always a great pleasure to me.

In view of all the kindness and love shown to me it becomes difficult to mention also some observations which make me hesitate. But let me mention, as one example, American 'emotionalism.' The North American is, as we know, a slave of the machine, and it might be that he needs emotionalism in art, song, and Christian activities to make him forget his bonds. They have special Bible—and other institutions which emphasize this and train students for it. They claim this to be "life." These then condemn and denounce churches, preachers, and institutions who favor considerateness. The "activists" denounce them as modernists. It seems to me that people are much too quick in isolating themselves. Everybody claims to know immediately into which pidgeon-hole the other belongs. This makes it easy to pass judgment on the brother. I have my grave doubts that Christ approves of this, or that it befits the Christian.

Already before I came to the U. S. I had heard in both, South America and Canada, that some of the schools in the States were "modernistic." In no place could I find the spirit of modernism to be dominant. I have held eyes and soul wide open to detect the truth. And I am compelled to confess that I found so much of positive values in our conference, in our churches and in our educational institutions that the joy over such discoveries edged out all previous concerns. Here and there I have run into somewhat strained relations. But the power of fellowship, brotherly love and love for Christ is much greater than all forces favoring discord. I am making this statement after very careful deliberation.

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*Minister and teacher in Curitiba, Brazil.

RALLIES AND CHAMPIONSHIPS

Then we have the American young people; the young people of our churches. According to my observations they seek too much to 'live their own life.' To my notion they should seek more of modest and humble service and activity within their own churches and congregations, instead of making every effort to be seen on great interdenominational rallies and the like. Their own church to them becomes too simple and commonplace. Perhaps it is the great fondness of sport which causes the young people to crave "championships" also in Christian activities. In the schools also it seems that many young people give preference to the quantity of subjects than to the quality of knowledge. Or did I say too much? I have found very much that is beautiful and sound with the young people of the States. And whenever I had an opportunity to speak to them, as I did in the Colleges of Upland, Newton, and Bluffton, I have always been speaking to a very attentive audience. I will never forget these hours in these schools. And I am also very grateful to the faculties of these schools for the assistance they gave me to understand what I hadn't known.

And then there is another matter which I must mention. I was surprised to see that in some of our churches the flag of the nation was standing in a front corner of the church. How severely did the world judge the Germans for dragging politics into their churches. But I have never seen the flag of the nation in any German church. We can love our country and pray for the government, but, as I see it, the church is not a place for a flag. The North has all reason to be grateful for the protection and sponsorship which the government gives the churches. I have personally benefited from it. As a preacher I made all my travels at half price, and my church papers were of greatest value when I had to cross the borders. I hightly appreciate this. But that does not mean that one must post the emblem of the state in the church.

But now I will stop. I am not the judge. I came to visit with you as a humble witness of Jesus Christ, and I also wanted to bring you a testimony about the work of God in the South. To do so I was given every opportunity one could wish for. The warmth of my receptions has captivated my heart, My heart is full of gratitude when I think of your love, your struggle for the faith, your friendly homes, the care of the housewives for the homes in which I had the privilege to be a guest. I found that the women of the U. S. are much better than their reputation (abroad). And above all, I found everywhere people with whom I could have fellowship in study of the Gospel, in prayer and spirit.

Right now I must get ready for hard and responsible work in Paraguay. My wife and I plan to start out for that country between Christmas and New Year. To begin with we will work among the Mennonites in Asuncion. Think about us, and pray for us. Our address in Asuncion is that of the MCC: c.de c. 166, Asuncion, Paraguay.

Ebenezer Mennonite Girls Home, Winnipeg

Helen Epp, Matron

OUR Ebenezer Girls Home has been in existence 24 years now. We thank our heavenly father for assistance and help during all these years. We also thank the General Conference of North America for enabling us to have this Home, which has been of much service for so many years.

As in former years there are still girls and widows coming to Winnipeg to find employment, and since their reputation is good, is is not difficult to find work for them, even if they are not conversant in the English language. In one year I was able to give assistance and good employment to 75 girls. For many girls thus employed this Home has somewhat taken the place of their parental home.

Every Thursday the girls have their time off when they make purchases and call at Eatons waiting room to meet their friends and relatives. Later they come to our Home where they have a cup of coffee together with lunch, which they bring with them. Sunday afternoons they have lunch with homebaked **zwieback**. Thursday evenings, beginning at 6 o'clock, a Bible study takes place, which is conducted by Jacob Toews. At present we are discussing the Epistle to the Philippians. The girls are interested and take part in the discussions. They are also interested in reading good stories, but the supply of stories is scarce, especially in the German language.

Last spring Brother Toews also gave catechetical instruction to a group of young people. Five of the Home-girls, together with others, were baptized.

During the latter part of September we were visited by Mrs. Alexander Fast, a former matron of this Home. Fifteen girls were present when she reported on her recent trip to Germany.

It may also be of interest that during September one of our girls was married: Erna Eitzen, to Alfred Eitzen from Munich, North Dakota. The wedding took place in the Bethel Mennonite Mission, Jacob Toews officiating. The wedding reception was held in our Home. Guests from the United States were present, namely: friends and relatives of the bridegroom and the gridegroom's minister.

Thus a variety of occasions have taken place at the Home. We pray that the Lord will also give His blessings in the future and give us grace, strength and wisdom to conduct the affairs of the Ebenezer Girls Home on 605 Bannatyne Avenue in Winnipeg, Canada.

The brilliant Negro poet, Anne Spencer, of Lynchburg, Virginia, commented wryly, "We are a third of the population in everything else—except benefits." When someone spoke of the dogma of race which underlies such inequality, Mrs. Spencer added, "Did you ever study the word dogma and realize that spelled backwards, it is "am God"?

From England to India

With the Editor

OUR stay in London passed quickly. However, there was some time for seeing the usual places; Westminster Abbey where so many of England's great lie buried beneath the floor of the cathedral; St. Paul's Cathedral, with its one wing still closed off because of damage by bombings; The Tower of London, a huge fort covering 13 acres, in which are stored the Crown Jewels; Buckingham Palace, the residence of the royal family; the Parliament building and the famous clock "Big Ben." The slab marking the resting place of David Livingstone in Westminster was of special interest. While being shown around St. Paul's, the guide asked us to step aside quietly as another small party passed us. It was Princess Alice, sister of the late King George, who was interested in plans for restoring the parts destroyed by the bombs.

Most of our stay in London was in fog and rain. But the morning of our departure was bright and sunny, as our plane headed towards Europe. Our first stop was at Munich for about an hour. Here passengers were taken ashore for lunch. Then we were off again, this time heading for Istambuhl, the former Constantinople of Turkey. We were given our evening meal there. Just after midnight we landed in Beirut, and as we were slowly making our way through customs, someone outside the wire enclosure called "Dr. Schmidt, Dr. Schmidt." It was Titus Lehman, MCC worker stationed at Jericho in Jordan who was in Beirut and had come out to meet us. He took us to the hotel and proved a very genial host during our stay there.

We had hoped to go on to Jerusalem the next morning. As there are no trains, and as there was a taxi-drivers' strike in Damascus through which one must pass in going to Jerusalem, the only way to go was by plane. There was space for two of our party in the morning and the other three in the afternoon. So the Schmidts were off in the morning and we three Smuckers went to the airport shortly after noon. It was raining heavily and after waiting hours we were informed that the plane would not leave because of weather. We were indeed sorry to miss The Holy Land, but by leaving the next day we could be there only about a half day. This we knew would not be enough to see Palestine properly, so we gave it up. Instead we were able to get to Baalbek and see the famous ruins there. It is one of the most ancient cities of the world, some think it was built before the flood. It was probably an important trading center in Solomon's time. The ruins of chief interest are the six columns 66 feet high still standing. In the wall are three huge stones, about 64 feet long, 14 feet wide and 12 feet high, weighing 750 tons each. Another stone still larger and weighing 1,000 tons is all hewn and squared but still in the quarry a half-mile away. How these immense stones were moved from the quarry and into place, and fitted so accurately that not even a knife blade can be put between them, is an unsolved mystery.

We also spent about a day in old Damascus. Here the Schmidts joined us, coming from Jerusalem, the strike now being ended. Then together we were shown the Street "called Straight," though it is not really straight; the Church of Annanias, supposed to be on the site of Annanias's house where Saul came after his conversion. We visited St. Paul's church by the old wall at the point where he was supposed to have been lowered over the wall by a rope; and also the Mosque of Omay-yader in which we were shown the place where they claim the head of John the Baptist is buried. We had our doubts.

The covered Bazaars of Damascus are world-famous. Here one is plunged into another world of strange garb and strange customs.

At Beirut we met several friends: William Stoltzfus, a good friend of College days, now president of the Beirut College for women, and Elizabeth Moser at the American University. How good to meet American friends!

We left Beirut again by plane and during the night stopped at Basra, Iraq, and in the morning at Karachi, India. These were but service stops where we could get off but not go beyond the prescribed limits. We arrived at Delhi, India, about mid-afternoon. Here we found James Smucker waiting for us and it was a happy reunion between mother and son, after four years.

From Delhi we went across country to Agra, the city of the Taj Mahal, by many thought to be the world's most beautiful building. The trip itself gave us a good introduction to India as we traveled over a hundred miles to reach Agra. We passed through the native villages, saw great herds of scrawny cattle, passed the bullock carts, saw numbers of monkeys and frequently had to slow up to give them a chance to get themselves and babies off the road. Everywhere there were people, people, with the marks of poverty deeply upon them. Children in rags running about the villages, and houses, always the village tank or pond with the water-buffalo taking his dip as women carried the water back to their houses for use.

The famous Taj Mahal cannot be described here. It would be worth the reader's time to read up about it in some encyclopedia. It is beautiful, but also tragic to think of the 20,000 slaves working 22 years to build it, and the architect being blinded on its completion so that no other building might be erected like it. Shan Jahan, the emperor who built it for his favorite wife could also be terribly cruel.

Now we leave Delhi this afternoon for Calcutta and our Mission stations.

A Visit from Hopiland

Walter Goossen

"Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth." Psalm 46:10

THE above verse has proven a great blessing to us many times here in Hopiland. So many times we grow so impatient and forget to "BE STILL" and wait upon the Lord to perform His will in our lives.

We are having six services every week and this keeps a person quite busy with lesson preparation, janitor work and the many other duties. On Sunday we have three services. Tuesday afternoons of every other week sewing classes are held at Hotevilla, for the twenty women enrolled. In the middle of the afternoon we let them suggest a few hymns and then we sing, followed by a flannelgraph lesson on the Gospel of Luke. Every other week on Wednesday afternoons the sewing class is at Baccabi which has an enrollment of twelve. Wednesday evening we have our mid-week services when we sing a great deal, as the Hopis love to sing. At the present time we are giving flannelgraph lessons on "From Egypt to Canaan." Then on Friday evening we have our Young People's sewing class with an enrollment of sixty. At each class a Bible lesson is given.

Some improvements have been made on the Hotevilla Sunday school building. The women remuded and whitewashed the walls on the inside and at the present time two men are mudding up the outside walls. They seem to be very happy that their Sunday school building is being fixed up a little. New window panes were also put in where needed.

We begin our evening services at 6:30 now as the people start coming before six. Usually I have four car loads of people to take home after the services with as many as ten or twelve on each load. We are in great need of a bus to transport the people back and forth; many more mothers would come if they didn't have to walk over a mile with two small children. Some men have been coming for which we are very thankful.

The Hopi women asked me if I would sell the printed mash sacks to them instead of giving them away. Then they could choose the ones they wanted and take as many as they needed. We asked them what we should do with the money that we received for the sacks. Then the ladies said, "This is the Lord's house and we want it to look beautiful, we would like to start a fund for venetian blinds so that boys can't peek in the windows during the evening services." We only started selling them about a month ago and our fund has already reached $55. They like to feel as though they have a share in beautifying the House of the Lord. The 100 pound sacks are sold for 25c each and the small ones for 15c. They use them for dresses and the backs of quilts. At present we are rather low on sacks.

The response for quilt blocks and for the Christmas articles was very good. We wish to thank all who contributed. Here at our station we will have over 300 bundles to fix. These are made up according to the number of times they have been in the services. One of the Hopi women helped us last year and was willing to help again this year.

Will you continue to uphold us before the Throne of Grace so that many souls may accept Christ as their Saviour before it is too late.

Mennonite Attitude Toward Federal Aid In Christian Education

WHAT should be the attitude of the Mennonite church toward federal aid to Christian education? In the first place, it would seem that it would be desirable to reject completely the Catholic philosophy concerning such aid. It is apparent that the philosophy of the Catholic church is to favor federal aid to education provided Catholic schools can also benefit from it. If Catholic schools are excluded, however, their philosophy is to oppose such legislation entirely. It would appear to be a selfish policy to oppose the expenditure of $300,000,000 to public schools some of which are greatly in need of such money just because $7,500,000 cannot go to provide for help to Catholic schools.

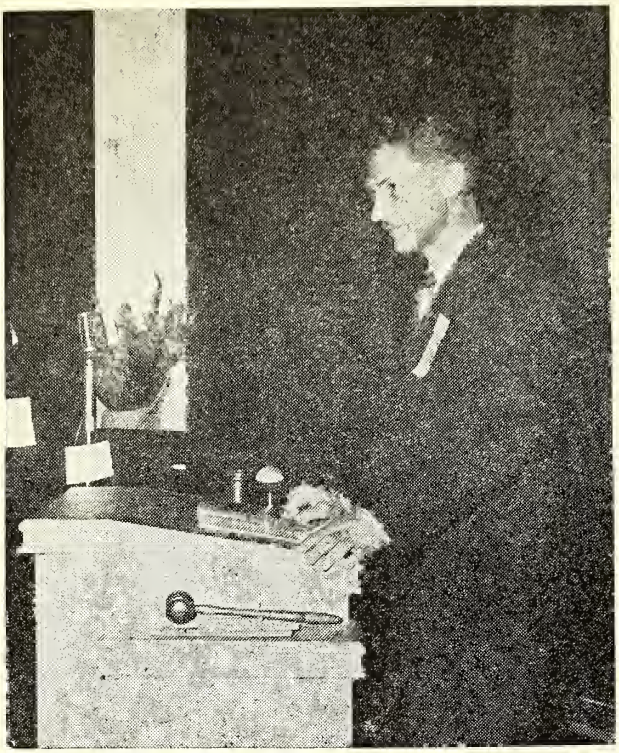
In the second place, our church should consider very carefully whether or not it is desirable to accept any federal aid at all. Some people argue that federal aid means federal control. The experts disagree as to whether this is true. Dean Simeon Leland of Northwestern University, who has made a very detailed study of federal grants-in-aid in many areas, has come to the conclusion that federal aid does not necessarily mean federal control. Nevertheless, as a church we should be alert to the possibilities that federal aid **might** bring about undesirable elements of federal control.

In the third place, our attitude should be that we should take care that our own program of Mennonite education should not jeopardize the programs of the public schools. There are some areas in the Mennonite church where the Mennonite population is so large that if Mennonite support is withdrawn from the public schools it is conceivable that the public schools may have difficulty in promoting a sound program of education. In other areas the situation is quite different. Schools ocasionally are overcrowded and it is evident that the overcrowding will become more serious during the next few years. In such areas it is easily possible that public schools would welcome the formation of church schools as a means of caring for some of the existing overcrowded conditions.

Carl Kreider, Goshen, Ind.
in GOSPEL HERALD

Highlights of 1950

New President Elected at General Conference



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Olin A. Krehbiel, pastor of the First Church, Berne, Indiana, replaces J. N. Smucker, editor of THE MENNONITE, as president of the General Conference of Mennonites.

PEACE CONFERENCES

Two historic peace conferences were held during '50 which our church helped sponsor. The first was an inter-denominational peace conference at Detroit, Michigan, which 400 delegates attended. This in turn led the peace section of the M.C.C. to sponsor the second conference held at Winona Lake, Indiana, November 9-11. Both groups denounced war as unchristian and pledged anew the historic peace position of non-resistance.

YOUNG PEOPLE'S UNION MEETS IN CHICAGO

During the Young People's Union annual meeting in Chicago November 29 to December 2, the main discussion centered around the problem of initiating the three areas of emphasis—faith and life, Christian service and Christian fellowship. Three chairmen were appointed to head these groups to help local youth fellowships carry out a well-rounded program including these three phases.

Projects decided on for the entire Union were: encouragement of voluntary service, a new prayer calendar, continued publication of program helps and assisting certain students in getting missionary training.

1950 PRESIDENTS OF DISTRICT CONFERENCES

WESTERN—Elbert Koontz, pastor of the Hebron Church, Buhler, Kansas, replacing Lester Hostetler, pastor of the Bethel College Church, North Newton, Kansas, who is now serving in Berlin.

MIDDLE—E. J. Bohn, pastor of the Grace Church, Pandora, Ohio, his second term.

PACIFIC—H. N. Harder, pastor of the First Church, Aberdeen, Idaho, replacing Paul N. Roth, pastor of the Calvary and Barlow Churches, Canby, Oregon.

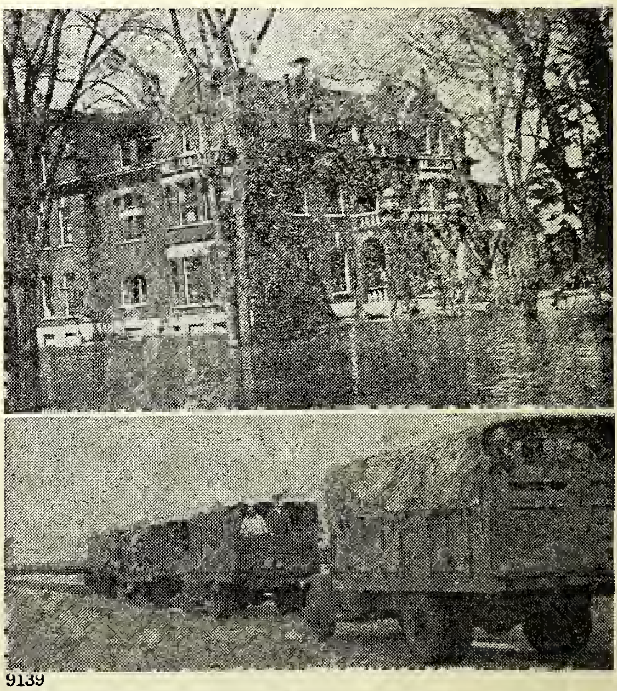
EASTERN—Wilmer Shelly, pastor of the Hereford Church, Bally, Pennsylvania, replacing J. Herbert Fretz, pastor of the Deep Run Church near Bedminster, Pennsylvania.

CANADIAN—J. J. Thiessen, pastor of the First Church, Saskatoon, Saskatchewan, his second term.

NORTHERN—George D. Dick, pastor of the Bethlehem Church, Bloomfield, Montana, his second term.

CENTRAL—Lotus Troyer, pastor of the Carlock Church, Carlock, Illinois, his second term.

CANADIAN BIBLE COLLEGE EXPERIENCES FLOOD



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Canadian Bible College in flood waters. (Below) School Evacuates to Altona.

The Canadian Bible College building, situated on the Assimboine River, was surrounded by back waters of the Red River, the water reaching within a few inches of the floor. The College evacuated to Altona. M. C. C. centers were set up with the aid of College students and volunteer workers.

MINISTERS RETREAT — August 18-23

8341

Ministers and educators with their families attending the Ministers Retreat at Gustavus Adolphus College, St. Peter, Minnesota.

NEW PUBLICATIONS

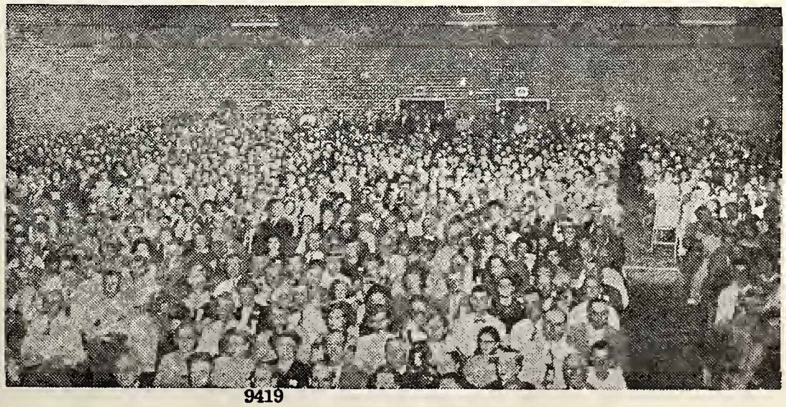
Among the new publications put out by the Board of Education and Publication during 1950 are as follows:

1. **The Herald Teacher,** published in cooperation with the Old Mennonites.
2. **Summer Bible School Material** for grades 4, 6, 8, also in cooperation with the Old Mennonites.
3. **A Ministers Manual,** edited by D. C. Wedel, acting president of Bethel College, N. Newton, Ks.
4. **The Story of the Mennonites** by C. Henry Smith, Bluffton, Ohio, deceased, and now revised by C. Krahn, N. Newton, Kansas.
5. **Kotare,** a book of General Conference missionary stories.
6. **Monthly Program Materials** for the Young Peoples Union.
7. **Educational News Bulletin,** an occasional publication of the Board.
8. **Fellowship in the Gospel—1900-1950**—India Jubilee book.

COLLEGES HIGHLIGHTED IN THE MENNONITE

Bluffton College celebrated its fiftieth anniversary through special programs, conferences and services. **Bethel College** president Ed. G. Kaufman takes leave of absence to spend some time teaching in an Egyptian University. **Bethel Deaconess Hospital** begins Sister Frieda Memorial Chapel and an addition to the home for the aged. **Mennonite Biblical Seminary** has highest enrollment in its history, 45 students. **Bloomington Hospital and School of Nursing** reports growth to 126 beds, a staff of 36 graduate nurses and other personnel, 55 student nurses and 71 auxiliary workers. **Canadian Mennonite Bible College,** youngest Conference school (opening in 1947) has 70 students from five Canadian provinces.

GENERAL CONFERENCE — August 23-30


9419

Pioneer Hall at Freeman Junior College, Freeman, South Dakota, which housed all sessions of the General Conference.

Every session packed the building, others gathered in the basement and outside to hear programs through amplifying facilities.. It was at these meetings the new constitution was adopted, it was decided to open a new mission field in Japan and the "every Home" plan was adopted for **THE MENNONITE.**

INDIA CELEBRATES JUBILEE OF MISSIONS

1137

P. A. Penner, Newton, Kansas, one of the first missionaries on the India Mission field, now deceased.

To help celebrate the 50th year of missions in India, special programs and missionary reunions were held during the month of December, with delegates from all over the world attending. J. N. Smucker, editor of **THE MENNONITE** was elected as General Conference delegate, who was accompanied by Mrs. Smucker. A book was also published in honor of the 50th anniversary celebration.

CONFERENCE OPENS MISSION IN JAPAN

The Mission Board decided early in May to recommend the opening of a new field in Japan. After an investigation of possibilities for a new field in Japan by W. C. Voth, this was passed by the General Conference in August.

The first missionary appointed for this field was Miss Leonore Friesen, Newton, Kansas, with two more couples, Mr. and Mrs. Verney Unruh, Pulaski, Iowa, and Mr. and Mrs. W. C. Voth, Newton, Kansas, to leave April, 1951.

CENTRAL-MIDDLE DISTRICTS PURCHASE CAMP SITE

Corner-stone laying for this new Central-Middle District Conference camp took place July 4. When the 40 churches in the Middle-Central Districts bought 40 acres of frontage along Shavehead Lake, Michigan, it ended the long search of the camp committee for suitable camp grounds. Since then cabins have been built by voluntary labor. Grounds have been improved and other additions made by churches in these districts.

Camp Committee: John Neufeld, Chicago, Illinois; Forest Lemons, Deer Creek, Illinois. (former owner); Robert Hartzler, Goshen, Indiana; Esko Loewen, Topeka, Indiana; Standing: William Stauffer, Sugarcreek, Ohio; Gordon Liechty, Berne, Indiana; O. J. Sommer, Pekin, Illinois. Shavehead Lake can be seen in the background.

9452

YOUTH—VOLUNTARY SERVICE

Service units all over the world were sponsored for young people 18 years or over by the Mennonite Central Committee. Some projects lasted for six weeks, ten weeks, two or three years, while others

(Continued on next page)

DISPLACED PERSONS EMMIGRATE

The first Mennonite D. P. resettlement family arriving in Pennsylvania. M.C.C. Headquarters building is seen in the background.

Many Russian Mennonite refugees were evacuated during 1950 to Canada, South America and a few to the United States through the M. C. C. relief section. Some were assigned to non-Mennonite sponsors and others to members of our church.

9078

Footwashing and Cadillacs

Abram Wiebe

HANNO Klassen of Heidelberg, Germany, who attended Mennonite Biblical Seminary in Chicago, made the statement in the recent **European Relief Notes,** "There is a certain discrepancy in coming to a footwashing service in a Cadillac." In other words, he would say, "Coming to a footwashing service in a Cadillac just does not seem to make Christian sense." One single word came to me when I read the statement—INCONSISTENCY.

Jesus, in Matthew 23:23 also spoke of inconsistency, "Woe to you, Scribes and Pharisees, hypocrites, for you pay the tithe on mint, dill, and cummin, while you have neglected the weightier requirements of the Law—justice, mercy, and faithful dealing. These things you ought to have done, yet without leaving the others undone. You are blind guides, straining out the gnat while you gulp down the camel." It is rather evident that Jesus had in mind simply the fact that this group of people said they believed in the Law but only applied the tithing portion to their lives. The weightier requirements of the Law—justice, mercy, and faithful dealing—were ignored. Jesus says they are inconsistent.

Now is it wrong to raise a few thought-provoking questions? Does the Bible not speak to all of life? We say, "Yes!" Then why do we not apply its truths to out total living? Are we consistent in our Christian living and testimony when we:

a. Say we believe in the equality of man, yet never invite a Negro to our church fellowship?

b. Say we believe in nonresistance, yet criticize, fight, and hate our fellow Christian brother?

c. Say we believe in simplicity of worship and our church buildings, yet spend extravagantly on our farms, homes, furniture, cars, etc.?

d. Condemn recreation as a **part** of our church program, yet as individuals attend all kinds of questionable amusements?

e. Say we believe in missions, yet never make an effort to win a person to Christ who lives in our community?

f. Say we believe in relief, yet the "tramp" who comes to our door gets only (if he does) a dry piece of bread?

g. Say we believe in separation from the world, yet feel perfectly at home in the world's striving for money, fame, and popularity?

Let us stop trying to hide certain areas and things of our lives from God and His Word. All things are open before Him anyway. It does behove us to carefully examine our lives in the light of God's revelation in order that we may live more consistent Christian lives. God grant us courage to face ourselves.

HIGHLIGHTS OF 1950 — VOLUNTARY SERVICE

(Continued from preceding page)

continued for one, two or even three years.

Units held during just the summer months were: a religious and recreational unit in Cuahtemoc, Mexico; in Canadian Mental Hospitals; Canadian T. B. Sanitorium, Bethesda Home for Mentally Ill in Vineland, Ontario; State Mental Hospitals in the East, South, Mid-West and West; State Training Schools for Mentally Deficient located in Eastern states; Brook Lane Farm for mentally ill in Hagerstown, Maryland; Christian Student-in-Industry, Chicago, Illinois; recreational, teaching etc. in Gulfport, Mississippi; migrant work in New York and Michigan; crippled Children's Camp in San Bernardino, California; Camp Bennett, Brookville, Maryland, serving as counsellors for underprivileged children; House of Mercy, Washington, D. C., a Christian home for unmarried mothers and their babies; Boys Village, Smithville, Ohio, a home for delinquent and homeless boys; peace teams visiting churches, and the European trip when 30 American young people did reconstruction and rehabilitation work in various European countries.

These various units served as excellent opportunities for young people to be of service to the church as well as sharing their talents with those less fortunate.

HAPPINESS

(Continued from page 4)

By such an experience our daily task becomes new. It is changed from drudgery to delight. Happy is that person who can look up from his daily toil and say, "For this cause was I born and for this reason came I into the world to do this bit of work for my Lord." Prayer becomes new. It is changed from a form to a force, from talking to a hole in the sky to communion with a Friend.

LAND OF BEGINNING AGAIN

I don't believe anyone can be profoundly happy without this basic religious experience. About us we see folks who lack it. They are not bad, not by any means, but they are rather sad. They have a kind of happiness on the surface of their life, but deep at the center they lack something very important. Knowingly or unknowingly they are saying:

"I wish that there were some wonderful place
Called the land of Beginning-Again
Where all our mistakes and all our heartaches
And all our poor selfish grief
Might be dropped like a shabby old coat, at the door,
And never put on again."

There is such a place and such a time. That place and time is here and now. This is true because He is here who says "Behold I make all things new." God grant that this might be your experience as you begin the New Year.

Mennonite Youth

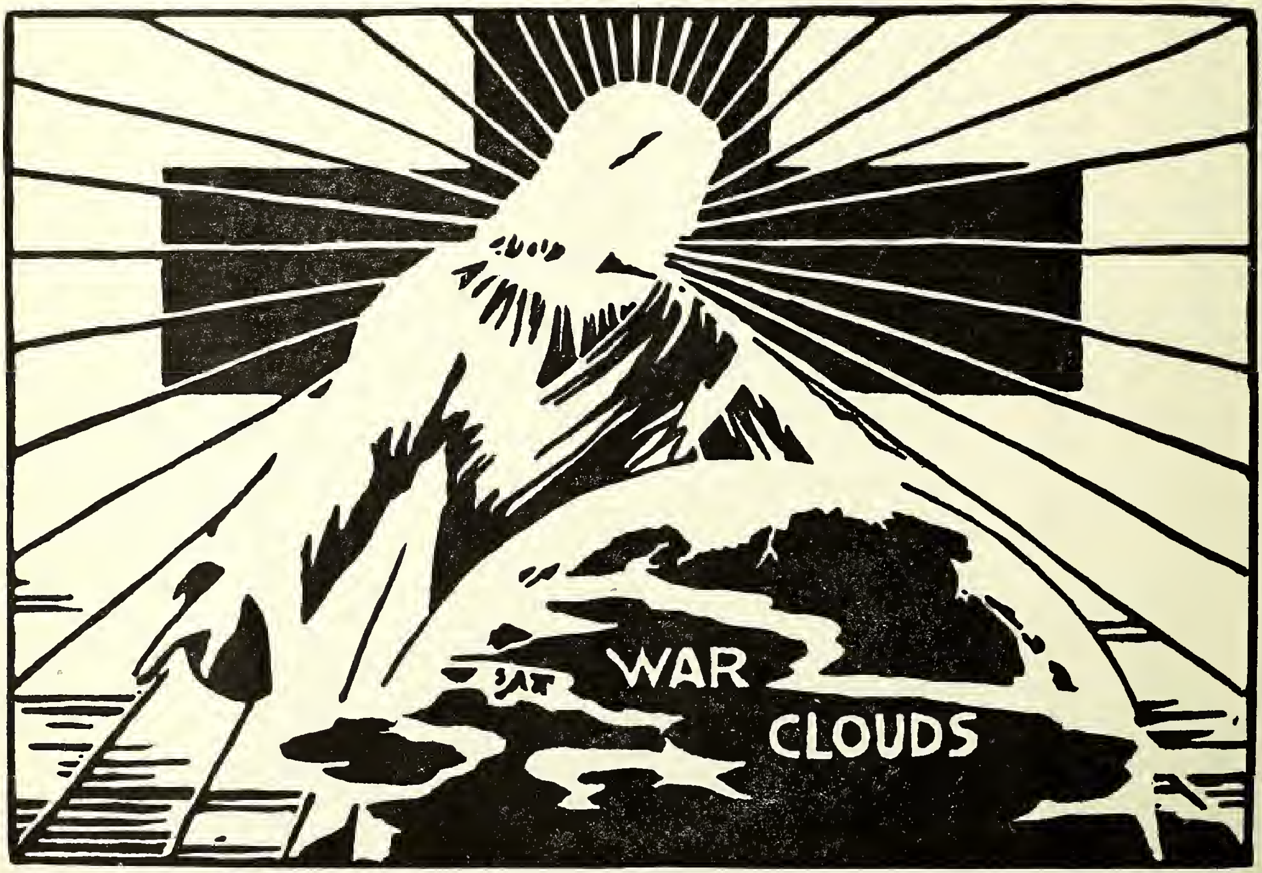
"A United Mennonite
Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

LOOKING INTO A NEW HALF CENTURY

I SAID to the man at the gate of the year, "Give me a light that I may tread safely into the unknown"; and he replied, "Go out into the darkness, and put your hand into the hand of God. That shall be to you better than a light, and safer than a known way."

—M. L. Habine.



How to Be a Good Chairman

Olive R. Owens

ONE day you find that you have been nominated for president of your club; and when the ballots are counted, you have won. Later someone pushes a gavel into your hand with words of well-wishing, and you promise to serve your club to the best of your ability. You mean it, too. The honor is yours—the problems and the work.

Of course you can't become a good chairman overnight. You have been laying a foundation, or no one would ever have nominated you. Your training as a good chairman began long before your election. You had to be a good member first, willing to work and to cooperate with others. Your friends must have seen you were responsible. Now, what next?

Rule One. Remember that you aren't the whole show. There are other officers—important ones—and you're likely to have an Executive Board or Cabinet as policy makers. True, you have the reins, but don't use them driving. Get the cooperation of your group by giving every member his chance to speak. It is said that you can catch more flies with a spoonful of syrup than with a barrel of vinegar. Human nature seems to react the same way. Give your co-workers credit for what they do. Within reason, praise them sincerely, and your way will be much easier.

Be enthusiastic whether the idea is yours or someone else's. "Of course, the tea is a good idea," you say slowly. But you think, "It was Clara's idea, and she shouldn't want everything her way." But if it's a good idea, carry it out. Let Clara have her little glory, and you'll have yours.

Smile. Not a tooth-paste smile, but a sunny one. Be friendly. But be forceful, not wishy-washy. Carry these virtues into your regular meetings. Show that you are truly interested in the organization and in other members. With these points in mind you should be off to a good start.

Delegate authority. Choose well, and you won't have many worries. It's a good idea though to check everyone before meeting time. You may save yourself the last-minute jitters.

Rule Two. A good chairman is democratic. He must be impartial, dealing justice to all. In recognizing speakers he has a chance to favor one side or the other. He must try to acknowledge the member who first addressed him. In appointing committees he must give all the groups a chance for a place. There is one exception: If there has been a lot of discussion before a project has been accepted, choose your committee members from the ones favorable to it. Otherwise it will not succeed because its opponents will continue to fight it. And if factions develop, don't see yourself in the light of a peacemaker and try to put both sides on the same committee. Let one side take care of one angle and one the other. As far as possible, be impartial yourself.

John was faced with an insurgent group, led by a glib-tongued newcomer who wanted control. His followers were young people influenced by his glowing plans for the future. Others with their feet on the ground rallied to keep the organization on the right track. The president alone, attempting to be impartial, has little chance to control such an element.

Rule Three. Be businesslike. Have everything planned for your meetings. Don't try to remember. Neatly type (or print if you don't type) lengthwise on three-by-five cards everything you plan. Under each heading list the people who will report, the announcements you will make, or the motions to be discussed. If you have a sponsor, talk things over beforehand with him.

Your businesslike attitude is bound to affect the group. Here is someone who knows where he's going and what he wants.

If the chairman is not sure of himself, it is soon evident to the group. A whisper starts in this corner or that, and soon the whole meeting is disrupted.

Rule Four. Know the rules and keep them. Know your constitution thoroughly if you have one. Know, too, Robert's **Rules of Order** or whatever parliamentary authority your club has adopted. If you have no older person for parliamentation, have a copy of Robert's **Rules** yourself. However, you should need to use it only for the finer points.

The true purpose of parliamentary law is to give justice to everyone in an orderly way. If handled properly it won't slow your meeting appreciably. Nothing is worse than a hubbub.

Open your meeting on time. Speak so that all can hear the call to order. Then follow the order of business prescribed by your constitution. If you don't have one prescribed, follow the one given in any book of parliamentary law. It's easy to remember: roll call if you use it, reports of officers (secretary, treasurer, others), standing committees and special committees in that order, unfinished business, and new business.

Unfinished business is a discussion of motions postponed to this meeting. Your secretary should give you a memorandum of such motions.

Learn the chief motions, when they are in order, whether they are debatable, and what majority vote they require. Subsidiary motions, those which apply to main motions, have a definite rank. A simplified text like Card and Wines' **Come to Order,** will give you a chart showing these things and then explain the chief motions to you.

Remember that only one main motion may be before the group at one time. Only two amendments are permissable at any one time—an amendment to the main motion and an amendment to the amendment. In general, there are three types of amendments—inserting or adding words, striking out words, or substituting words.

Besides main motions and amendments, you'll probably have to know the following motions: to refer or commit, to postpone to a certain time, and to lay the motion on the table.

State motions carefully. If a member has trouble stating his motion, help him tactfully. Or if he tries to make a motion which is out of order, suggest the proper motion to him.

When you call for a vote, you should say, "All in favor say 'aye.' Opposed, 'no.'" Then announce the winning side. If you say, "Opposed the same sign," you're asking for "aye," which means "yes."

What does a member mean when he calls for a division of the house? Simply that he thinks you may have made a mistake in your decision. He wants a standing vote. You may call for a standing vote if you can't distinguish the winning side in the voice vote.

The rules are simple; if you keep all of them, your group is lucky to have you as chairman.

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MENNONITE YOUTH

Voluntary Service Rally Announced

The annual **Voluntary Service Rally** for the central Kansas area sponsored by the Mennonite Central Committee, is being planned for January 28, at Hesston, Kansas. The two meetings, 2:30 in the afternoon and 7:30 in the evening, will both be held in Hess Hall on the Hesston College campus.

The afternoon service will be centered around the growth and development of Voluntary Service and its significance in the present crisis. There will be an opportunity for questions and discussion of problems.

Information and slides on current projects will be a part of the evening program. The relating of personal experiences in Voluntary Service and a special address will conclude the Rally.

Everyone is welcome. Young people are urged to attend.

Give Thanks

"Rejoice always, pray constantly, give thanks in all circumstances; for this is the will of God in Christ Jesus for you." I Thes. 5:16-18.

NOT long ago a Mennonite refugee who was fleeing from the Russian Zone of Germany with her sick husband told her story upon arrival in Berlin. The story is familiar: a little farm with a few animals . . . . State tax and farm product demands . . . . selling of furniture and livestock to meet the merciless payments . . . . impoverishment . . . . flight.

Yet she said, "God has been merciful for He permitted us to escape. In all this we have learned to love Him." When one of our workers wanted to give her a word of comfort, she smiled it aside through her tears and said, "For the future my husband and I desire only these three things: to be able to work for an honest living, to be at peace with our fellow men, and to live a life of continual thanksgiving unto God. He will give these according to His grace."

Is there any one among us who would not in that moment have felt the searching eye of God focused on his heart? "Give thanks in all circumstances, for this is the will of God for us." It is the will of God for us because He, in His love, wants our lives to be filled with joy. This joy is to be in Christ Jesus through whom we have learned to know that the only lasting joy has no relationship to our physical and material well-being.

It is so easy to permit the inconveniences of daily life in a world filled with wrong to determine our mood. But how distorted such an attitude is! How far it keeps us from the real depth of an abundant life that God has prepared for us—and prepares for us—if we permit Him to do so.

Let us bow our hearts before Him and rise to walk among men in the gratitude of love.

—**Harold W. Buller**

You Want A Foreign Correspondent

YOU WONDER what it would be like to live in Japan? You look across the Atlantic ocean and wonder how British young folks are thinking and working in this present age? You imagine what it would be like to take a trip to Germany or Holland to see the ruins of war, the countryside, or the tulip fields? You wonder how you might be able to make someone's load of today's cares and sorrows a little more easy to bear? You wonder how you might help some seeking soul, lost and disillusioned, to find God? Then you will be interested in learning to know more about the foreign correspondence exchange opportunities offered by the Mennonite Central Committee at Akron, Pennsylvania.

A few years ago the Mennonite Central Committee began, in a small way, to furnish names and addresses to European students and other interested people who desired to correspond with Americans, or vice versa. A system was set up whereby a record could be kept of the persons who asked and received the names and addresses of foreign correspondents. Since then many people have shown interest in this manner of witnessing by asking us for the name and address of an interested foreign correspondent.

The purpose of the letter exchange is to serve as a link in the chain of friendly, international relationships. For many it has been a source of information, whereby the individuals grew spiritually and intellectually and often a Christian friendship developed. It is one way in which we in America can show an interest and concern for those who for some reason, not of their own choosing, may have been our enemy. For language students, a correspondence has helped increase knowledge of the language. Goodwill has been created and questions regarding culture, ideas, and modes of life have been answered.

There have been disappointments. Sometimes someone would write and ask for a name and address and then fail to write the first letter. Europeans and other peoples in different lands are anxious to learn more about America, and we Mennonite young people have an excellent opportunity of witnessing in a positive way to these who are so ready to listen. So, if you ask for a correspondent, correspond!

We have names and addresses of German and Dutch youth. Japanese students, especially college students, have written asking for American pen pals. There is an increasing demand from British young people who wish to correspond with Americans. If you are interested in writing to a foreign correspondent, just write to the Mennonite Central Committee, Akron, Pennsylvania, giving your name, address, age, education, occupation, special interests and type of correspondence you desire. This information will make it possible to send you a name and address of someone whose interests are the same as yours.—Via M. C. C.

Youth Clinic

THIS department is to deal with the problems faced by local youth and young people's organizations. If you have questions to ask, send them to the editor, Esko Loewen, Topeka, Indiana. He will forward your question to one of a number of persons qualified to deal with it. The question and its answer will then be printed in this department. A great variety of questions may be asked—about your youth organization, your church, and yourself. We believe this will be an interesting and helpful department. **The Editor.**

QUESTION: We are too small a church to have a young people's organization. There are so few of us and we are far out in the country—isolated. What ministry to youth could you suggest for us?

ANSWER: How many young people are required for a young people's organization? How close must a church be to another Mennonite church in order to have a vital program? An absolute answer cannot be given. But I had a partial answer at Faith Mennonite Church, located five miles from Greensburg, Kansas.

The total number of young people is five. The nearest General Conference Mennonite church is 60 miles away. Can they have a vital, satisfying young people's program? Rev. Curt Boese, the pastor, thinks they can.

On Sunday, October 22, a young people's organization was launched which I predict will grow in numbers, depth and activity. On the afternoon of that day, some of the young people, the pastor and I discussed the evening service. Not only this, but we also discussed projects for the group—namely, the five!

The evening candlelight service was indeed an inspiration. A large candle in the center represented the light of Jesus. Four candles represented the fourfold light of Jesus—Savior, Friend, Teacher and Leader. The two directly responsible for the youth work in the church, Rev. Boese and Otis Unruh, youth sponsor, stood at two other candles in the background.

Reverently the young president held his small candle to the large one, passing it on to the other officers. (numbering only five, each one has an office). Hymns of consecration and the prayer of dedication closed the evening.

An immediate objective is the deepening of the spiritual lives of these five young people. It was a thrilling experience to fellowship with them in prayer. Although inexperienced, they prayed!

And what will this group do? Well, for one thing they will be responsible for a Sunday evening service each month. Already discussion was had regarding active projects in connection with the new church building being erected by this small congregation with vision. Also, they plan to do things for the sick and institutions and visit them.

Although avenues for fellowship with other young people's groups is very much limited, certainly ways will be found to meet this need in time to come.

Wherever there are young people, few or many, a live, vital young people's program can be had! Faith Mennonite Church, near Greensburg, Kansas, is demonstrating this!

—Andrew R. Shelly

Youth Groups Report Projects

MENNONITE MISSION CHURCH, WINNIPEG

THE Young People's Fellowship of the Bethel Mennonite Mission Church of Winnipeg, Manitoba, cleaned, painted and decorated one large basement room of the church. They also put up new curtains and several pictures and ornaments. This room is used for the S. S. assembly, socials and other meetings. They also helped repair the Canadian Mennonite Bible College grounds which had been damaged by the flood.

—Huge Hildebrand

PULASKI MENNONITE CHURCH, PULASKI, IA.

THE Young People's Fellowship of the Pulaski Mennonite Church, Pulaski, Iowa, sponsored a project to beautify the church grounds. We got a load of fairly large rocks, lined them up along the parking area and driveway and white-washed them. Work was also begun on a two acre plot just east of the church. We plan to seed it down, plant trees and shrubbery and develop it into a park. In this way we hope to use it for outdoor worship services, campfires, wiener roasts, recreation, picnics and so on.

—Vernie Unruh

CARLOCK MENNONITE CHURCH, CARLOCK, ILLINOIS

TWO projects carried on by our young people's groups may be of interest.

The High School Class of the Carlock Mennonite Church, Carlock, Ill., presented a religious drama in the church last spring. The young married people's class presented a full 3-act, clean rural comedy for the people of the Carlock community at the local gymnasium this fall. A total of over $140.00 was raised by this method which is to be used to help sponsor a cabin project at Shavehead Lake.

—Lotus Troyer

Our Colleges and Seminary

BLUFFTON COLLEGE

CARL Lehman, Paul Shelly, L. L. Ramseyer, Stanley Bohn, and Alice Ruth Pannabecker, attended meetings in Chicago in connection with the Council of Church Boards during the week of November 27. President Ramseyer went from these to Carlock, Illinois, where he took part in a Sunday School Workers' Conference conducted by the Central Conference churches in that area. He gave talks on visual aids and spoke in the Sunday morning worship service.

William G. Black, student "Y" secretary for Ohio, was the chapel speaker Tuesday morning, December 5. He has served since 1946 with the University of Illinois YMCA.

School closed for Christmas vacation on the evening of December 21. During the last week, the annual rendition of the Messiah was given by the Choral Society in the high school gymnasium. Tuesday evening, December 19, the Bethel College basketball team were the guests of Bluffton for a basketball game. This was the first time that teams representing the two schools met. Let us trust that the opening of athletic relations between these two sister institutions will result in greater friendship and coperation between the schools, so that each may contribute toward the Christian education of Mennonite and like-minded youth.

MENNONITE BIBLICAL SEMINARY

REV. A. J. Neuenschwander of Wadsworth, O., took time off from his busy schedule to address the combined chapel service of Bethany and Mennonite Biblical Seminary. Taking his text from Lamentations "Great is Thy faithfulness" the speaker traced the history of the Canadian Mennonites showing how an unusual series of providences have helped these people in their pilgrimage of faith.

Former student deputation work has been carried on by Ernst Harder as follows: October 29, Goshen, Indiana; November 15, Nappanee, Indiana; November 12, Remington, Indiana; November 19, Normal and Pekin, Illinois; November 26, Pulaski, Iowa; and then December 10 he joined with Grace Liu of China and Franco Cosco of Italy to present a program in the Wayland, Iowa, Church.

We were happy to have Dr. Willard Smith of Goshen College present his messages on the situation in Latin America. It greatly helped us to understand these people to the south of us in some of their differences as well as some of their similarities to our way of life and faith in this part of the world.

CANADIAN MENNONITE BIBLE COLLEGE

A VESPER Service based on the theme "The Coming King," was held in the Bethel Mission Church Sunday, December 3. The entire program, which was planned and performed by the College faculty and students, was an original arrangement of the outstanding Biblical declarations concerning the birth of Christ, beginning with Genesis 3:15, and ending with the prayer of Simeon in Luke, Chapter 2. Arnold J. Regier, narrator, read the various Scripture portions, each of which was then followed by a suitable musical item, or a recitation.

The solemnity of the occasion was made even more effective by the soft glow of candles which shed their light upon the hushed gathering. Such compositions as "Ave Maria," a violin solo by Mr. Konrad, the reading of that glorious declaration in Luke 2:11: "For unto you is born this day in the city of David a Savior, which is Christ the Lord," followed by Bortniansky's "Cherubim Song," sung by the College Octette, provided a very fitting climax for the program. A prayer and the benediction spoken by Mr. Regier then brought the service to a close.

BETHEL COLLEGE

THE student body, faculty, and staff met in festive atmosphere for the annual Christmas Banquet, Friday evening, December 15. Special musical numbers were given by the Men's Quartet and the Ladies' Trio. In the course of the evening the entire group sang Christmas carols. The speaker of the evening was Rev. Albert Gaeddert of Inman, Kansas.

The college basketball squad, acompanied by Coach Rudy Enns and Asistant J. Millard Fretz made a pre-holiday trip to several schools east of here, Saturday, December 16. They stopped at Fairfield, Iowa, for a game with Parsons College. Monday they stopped at Goshen, Indiana, and Tuesday they played at Bluffton College.

The Junior Choir School of the Bethel College church, under the direction of Miss Rosella Reimer, was heard in its annual Christmas concert Sunday evening, December 17. The annual Christmas Tableau was presented in Memorial Hall, Monday evening, December 18. This was a program of music, art, and drama in which different nativity scenes were presented as the a cappella choir sang the appropriate carols.

A student from Palestine, Samir Antone Khabbaz, arrived on the campus December 4. A Protestant Christian, he has attended a Friends Boys' School in Palestine.

Jottings

MIDDLE DISTRICT

—First Church, Chicago, Illinois: Paul McElfresh was in charge of the Thanksgiving service here. November 29, Miss Marie J. Regier, missionary on furlough from China, spoke at the evening service. The India Jubilee Mission Festival was celebrated jointly with the Grace Mennonite Church and the Mennonite Biblical Seminary. D. J. Unruh spoke on "Biblical Basis for Missions," at the morning service. Speakers for the evening service were D. J. Unruh and John Thiessen. December 7, the Men's Fellowship held their second meeting. Our annual church meeting was held December 13.—Corr.

PACIFIC DISTRICT

—Menno Church, Lind, Washington: W. C. Voth was with us for our mission rally November 23-26, and presented many inspiring messages on China and the new work in Japan.

—First Church, Aberdeen, Idaho: The fourth annual Bible Conference sponsored by the young people was held during Thanksgiving week, closing on Sunday night. The speaker, H. G. Wiens of Reedley, California, had for his topic, "The Walk of the Believer." The harvest festival dinner, sponsored annually by the King's Daughters, was given in the church November 16. Brother Garrison, pastor of one of the Aberdeen churches was the speaker. The offering for missions at this service was $300. Our annual church business meeting was December 6. —Corr.

—Immanuel Church, Los Angeles, California: A Men's Fellowship dinner was held November 3, with Henry Kliewer as guest speaker. A union Thanksgiving service was held with the Mennonite Brethren Church November 22, P. N. Hiebert, M.B. Church, bringing the message. The offering went into the tractor fund for the Arizona Mission fields. Our church worker Miss Arvilla Geiger was released from the Los Angeles hospital and has left by plane, accompanied by Leta Steiner, for Pandora, Ohio. Miss Dorothy Schroeder will assist in church visitation work during her absence. In dedicating our new sound-film projector December 3, two films were shown, "Out of the Night," and "Beyond Our Own." The young people of our church cooperated with the county in presenting a Thanksgiving service at the county hospital. The following speakers were with us during November: Henry Kliewer, missionary to the American Indians, Tuba City, Arizona; Dorothy Schroeder with pictures from Africa; and Reuben Galle. December 10, Leonard Hanes brought us the message and showed pictures of South America. —Corr.

WESTERN DISTRICT

—First Church, Pretty Prairie, Kansas: A week of services was held by Walter H. Dyck of the Emmaus Church of Whitewater, Kansas. The subjects he included were "Is it a lack of love?" "What are the excuses," "Why have we refused so long?" "Are we possibly discouraged?" "Is there sin in the camp?" "Of what are we afraid?" "Is it a lack of faith?" and "How shall we make Him known?" At morning services he spoke on the Epistle to Colossians. These services were very educational and proved of spiritual help to the congregation.—Ralph Krehbiel, Corr.

—First Church, Lehigh, Kansas: Our Mission Circle served over 200 plates at a chicken-noodle dinner November 17, the proceeds of which went entirely for missions. In the evening J. E. Hartzler gave an inspiring illustrated lecture on the Oberammergau Passion Play. At a quarterly meeting it was voted to have "Family Night" once a month. There is to be a supper hour, a Bible study hour and a crafts hour for the entire family, the latter two being on graded levels. Thanksgiving baskets were sent to the Old Peoples Home at Goessel and to needy families in the community.—Corr.

—Johannestal Church, Hillsboro, Kans.: October 29, was a special day of Thanksgiving when W. C. Voth brought the morning message on missions and in the afternoon H. A. Fast talked on Europe. The offering was for missions and relief. The week of November 5-10, was a week of special blessings when Ronald von Riesen brought us messages on the Lord's Prayer. The Ladies Mission Society has installed a new electric range in the church basement. Our pastor, J. M. Regier, has arranged for a series of Bible studies on the book of James, beginning November 15.—Mrs. Ed. Plenert, Corr.

—Zion Church, Elbing, Kansas: In order to make the India Jubilee year more meaningful to our congregation, our pastor arranged a Jubilee Service, October 29, with Mr. and Mrs. P. W. Penner in charge of the morning and evening services. Recent speakers at our mid-week Bible class have been Miss Elizabeth Wiebe, of Marion, Kansas, who spent several years in MCC service in Germany, and A. E. Sukau of Hutchinson, Kansas. Sunday, December 2, George Neufelds gave a report on the work of our Congo Inland Mission. —Louis A. Janzen, Corr.

—First Church, Burns, Kansas: Martin F. Classen has accepted a call to be the minister of our church. He is a graduate of Grace Bible Institute, Omaha, Nebraska. The church purchased a parsonage in Burns and the Classens moved in the first of December. J. E. Hartzler showed pictures of the Oberammergau Passion play the evening of Nov. 18. A Christian Endeavor program was given November 19, on "Being thankful in an unthankful age." —Mrs. Dave Stucky, Corr.

(Continued on next page)

Into the Beyond

JACOB W. WIEBE, Beatrice, Nebraska, born August 29, 1864, a member of First Church, Beatrice, was a farmer, died November 29, 1950.

MRS. ANNA D. WEBER, Donnellson, Iowa, born July 7, 1858, a member of Zion Church, Donnellson, was the second oldest member in the congregation, died December 1, 1950.

HARRY UNRUH, Pawnee Rock, Kansas, born March 16, 1890, a member of Berthal Church, Pawnee Rock, died November 24, 1950.

MABEL FRETZ BATEMAN, Haddon Heights, New Jersey, died November 18, 1950.

IRENE MAE BRANDT, 143 North Tenth St., Allentown, Pennsylvania, died November 20, after a brief illness. Burial was at Quarkertown, Pa.

HORACE HELLER, SR., died November 23, of a heart attack following a serious surgical operation on Tuesday. He was from Allentown, Pa.

RUDOLPH J. KREBILL, Donnellson, Iowa, born March 1, 1890, a member of Zion Church, Donnellson, served terms as deacon and trustee, died November 17, 1950.

—**First Church, Beatrice, Nebraska:** Annual Sunday school business meeting was held December 4, at the church. Sunday school elections and related business were carried on. Universal Bible Society was Dec. 10, with Richard E. West of the American Bible Society bringing the morning message.. The annual offering for Bible distribution was received. —Corr.

—**Inman Church, Inman, Kansas:** Our Mission Festival was held Sunday, November 26. G. B. Neufeld, missionary to Congo Inland Missions, was guest speaker at our morning service stressing foreign missions. Mrs. Neufeld gave a message to the children during the Sunday School hours. D. J. Unruh, member of the mission board, and our pastor, Ben Rahn, brought the messages at our afternoon home mission session. Mission Festival evening was sponsored by the young people. Miss Leonore Friesen, first General Conference missionary to Japan, brought us a heart stirring challenge and shared with us the experiences leading her to the decision of accepting the missionary call. Miss Friesen also showed colored slides of her work in Voluntary Service during migrant work.-Mrs. J. Klassen, Corr

—**First Church, Hillsboro, Kansas:** A baby boy was born to Mr. and Mrs. Wesley Kroeker. Mr. and Mrs. J. Friesen from Henderson, were in our midst November 10, when he showed pictures and told of the life of immigrants in South America. The Mission Society met November 9, for all-day quilting. November 5, A. Funk, Brudertal, delivered the message and spoke in behalf of education and Bethel College. October 2[illegible] our church pianist, Marie Unruh, was married [illegible] H. T. Unruh officiated. —Mrs. [illegible], Corr.

Please enclose this label when writing.

—**Saron Church, Orienta, Oklahoma:** Sunday morning, November 26, a Thanksgiving Festival was held with Don P. Shidler of Kansas City as speaker. In the afternoon Norman Lohrenz was ordained and with Mrs. Lohrenz commissioned as missionary to Africa. A farewell service was held for them Dec. 10. They are serving under the Sudan Interior Mission, with this church and Calvary Bible Church (home church of Mrs. Lohrenz) of Findlay, Ohio, undertaking their support of $2,400 annually. —Mrs. J. H. Frantz, Corr.

—**Hebron Church, Buhler, Kansas:** November 16, the ladies of the church held their annual mission sale, proceeds bringing $704, all for missions. Proceeds from the meal served which amounted to $156.95, will go to support a relief worker in the Russian zone of Germany. A Sunday school meeting was held recently when all the annual reports were given and accepted. Our pastor attended the Council of Boards meeting in Chicago, December 1. The sound film, "Beyond Our Own," was shown at the C.E. program December 10, when new officers were elected. —Corr.

CONFERENCE STEWARDSHIP THERMOMETER

The total budget receipts for each board and committee to the end of November are as follows:

Board	Budget	January-November Receipts	Per cent Received to Date
Foreign Mission Section	$255,000	$246,240*	97
Home Mission Section	59,800	62,905**	105
Committee on Relief and Hospitals	178,250	92,161	52
Committee on Peace Service	10,500	7,081	67
Committee on Mutual Aad	11,850***	7,507	63
Board of Education and Publication	27,400	12,988	47
General Treasury	5,115	4,289	84
Ministers' Aid	6,000	1,561	26
Women's Missionary Association	9,500	5,814	61
Mennonite Biblical Seminary	56,000	32,934	59
	$619,415	$473,480	76

*Includes one large gift of $18,000 from an estate.
**Includes one large gift of $6,000 from an estate.
***Includes $10,000 needed for loan capital.

As the close of the year 1950 draws near, your Conference is also drawing nearer to its burget goal for the year.

Many gifts, both large and small, came in during November, making it the best month of the year. Receipts for [illegible] and relief were particularly good due to the many Harvest Mission Festival offerings.

Ninety-two per cent of 1950 is now past—one month remains. One board has already reached its goal! We hope [illegible] next month we can report others as also having reached their goals.

(Since the fiscal year of the Y[illegible] is not the same as that of the Conference, their financial standings will hereafter be published through the Youth Section rather than being included in this report.)

In behalf of each board and committee we sincerely thank each of you for your very loyal support of the work of your Conference. Only through the sacrifice and cooperation of all can your Conference reach its goal. May God richly bless you as you share in the work of His Kingdom.

Very sincerely,

Edna Ruth Mueller, Office Secretary,
General Conference Headquarters

M C C News

Three-Fold Relief in Palestine

MCC workers in Palestine write challenging reports regarding needs among Arab refugees near Jericho. One representative described the situation as "the worst case of pure unrelieved suffering with no solution in sight." These people live in temporary tents and mud huts, neither of which are substantial for winter shelter.

The workers suggest three ways of giving help: (1) the Mennonite brotherhood should pray unitedly that government decisions may be made to provide in a larger way for the resettlement of these people, (2) an MCC program of supplementary food and clothing distribution to relieve some of the immediate need, (3) operation of a small MCC vocational school for boys, to help in the rehabilitation of these people on a self-sustaining basis.

Thanks for Relief

Upon the closing of the Relief Unit at Neustadt, Germany, an expression of appreciation appeared in the local newspaper. The Mennonite relief project which began in October 1946, was for them "the first visible sign of the thoughtfulness of people who are ready to help—people who, even though seperated from us by a wide ocean, broke through the boundaries made by war, politics and nationalities to come to our aid."

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 66 — January 9, 1951 — Number 2

Photo by George D. Hess, Mt. Lake, Minnesota. 9548

Bethel Mennonite Church in Mountain Lake, Minnesota, Walter Gering, pastor.

IN THIS ISSUE

The Prayer Life of Jesus

Frank R. Mitchell

A Working Salvation

L. H. Linsheid

The Challenge Before Us

Irwin E. Richert

In This Issue

M. C. C. NEWS 22

EDITORIALS 23

FIRST GLIMPSES OF OUR MISSION WORK by J. N. Smucker 24

THE PRAYER LIFE OF JESUS by Frank R. Mitchell 25

A WORKING SALVATION by L. H. Linsheid 26

THE CHALLENGE BEFORE US by Irwin E. Richert 28

OUR CHINA CHRISTMASES by H. J. Brown 29

MENNONITE YOUTH

THE NEW TESTAMENT IN JAPAN 30

LETTER FROM A FOREIGN STUDENT 31

DON'T QUIT 31

WHEN IS A BOY A MAN? 32

THE LIVING BREAD 32

CLINIC ON YOUTH PROBLEMS....32

OUR COLLEGES AND SEMINARY....33

JOTTINGS 34

BEYOND OUR OWN 36

BOOK REPORT 36

Resolutions from the Church Unity Committee and endorsed by Board of Missions.

Resolved that we recommend to our congregations that they observe the coming Week of Prayer (January 7-14), with special emphasis on the spirit of Christian love, peace, understanding and unity within the Fellowship.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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M C C News

Food Parcels Not Encouraged

Recent word from Paraguay indicates that an increasing number of food parcels are being sent from relatives in North America to Mennonite colonists in Paraguay. There are several implications in this which should be made known to those who use this method of assistance.

First, the desire to help the colonists is very commendable and worthy, and strongly encouraged. It should be a normal response in view of our abundance of material and spiritual blessings.

However, there is serious question as to the wisdom of using the food parcel method of giving help. There are stringent customs regulations controlling the import of such parcels into Paraguay, and it is necessary for workers to go to the Bank of Paraguay to secure special permission for each individual parcel, which process usually requires more in time and expense than the value of the parcel would warrant.

Furthermore, products such as flour, fats, and sugar are available on the Paraguayan marget at prices as low as, and in some cases lower than those in North America. Workers on the field have, therefore, strongly urged against the use of this more expensive way of helping the colonists.

Clothing is Distributed

Recent report from Germany describes a clothing distribution in a refugee settlement near Hamburg. Many of these people have found meager employment sufficient for livlihood, but warm clothing for the winter season was much needed. The 2700 most needy people were selected by local agencies. Particularly needed in this distribution, as is usually the case, were men's and boys' clothing, dark clothing for women, underwear and warm garments. The people in this place asked the workers to send to the Mennonites in America their thanks for these gifts.

U. S. Sponsors Needed for DPs

A number of non-Mennonite DP families are able to come from Germany to the United States, provided sponsors can be found for them. These are people who during and after the war fled from the Ukraine, Poland, or other countries of Central Europe. The MCC has undertaken to find homes for some of these families, since so few Mennonite DPs are able to come to the United States. Sponsors need to provide housing and employment for the DPs. Anyone desiring to serve one of these families in this way, write to the Mennonite Central Committee, Akron, Pa. for details.

Of Things to Come

PULPIT CALENDAR

Jan. 7-14—Universal Wk. of Prayer

Jan. 14—Second Sunday after Epiphany.

Jan. 21—Third Sunday after Epiphany.

Jan. 28—Fourth Sunday after Epiphany.

Feb. 2—Presentation of Jesus in the Temple.

Feb. 4—Fifth Sunday after Epiphany.

Feb. 7—Ash Wednesday

Feb. 9—World Day of Prayer.

Feb. 11—First Sunday in Lent; Race Relations Day.

Feb. 12—Lincoln's Birthday.

Feb. 18—Second Sunday in Lent;Day of Prayer for Students.

Feb. 18-25—Brotherhood Week.

"God's way is the best way,
God's way is the right way,
I'll trust in Him alway,
He knoweth the best."

Winter Comes to Japan

The approaching cold weather had its temporary influence on the relief work in Japan. Women use the sewing classes to prepare needed clothing. In some instances, however, the persons who would come to sewing or other classes, must be absent to repair walls, windows or roofs of their houses. These are often the poor people, who also have urgent need for clothing. The damage from the typhoon of several months ago has not yet been fully repaired, so the colder weather increases the problem for these people.

These Our Brethren

A new leaflet "These Our Brethren" is being printed for distribution among all the congregations of U. S. and Canada. This is a concise summary of the MCC work in Mennonite refugee migration and resettlement, giving information also on present plans for further help to these brethren, and an estimate of the continued support necessary for this work.

Bible Teaching to Dependent Children

The service unit at the Industrial Home School Annex in Washington, D. C., is serving in a unique way in addition to the regular duties of caring for the physical needs of the children. On each Friday the regular school classes are dismissed, and the Unit members conduct Bible story classes.

Editorials

EAGER TO BELIEVE THE BEST

On recounting the attributes of love (I Cor. 13) Paul sets out the fact that love "believeth all things." (Vs. 7,b). Dr. Moffat in his illuminating translation gives these words the interesting rendering, "Always eager to believe the best." How suggestive that is!

When strictly honest with ourselves, we know that we are ever inclined to try to discover the impelling attitudes or purposes of men. On the basis of what we hear or see, we set about to determine the motive which prompted the particular word or deed, then draw our conclusion, and so evaluate what was said or done. In so doing we need to bear in mind the fact that there is a way in which virtue and vice come very close to each other. There seems to be a fine line where one leaves off and the other begins.

For example, there is a point beyond which liberty becomes license, where forbearance becomes weakness, patience becomes coddling, courage gives way to recklessness, humility passes on to self-depreciation, generosity becomes nothing more than an indiscriminate dole, etc, etc.

Now in weighing the acts of men, viewed as the results of inner promptings, we need to be conscious of this close relationship, yet mutual exclusiveness of vice and virtue, lest we view the thing done from the wrong side of that fine line, and thus attribute what was done with the best of intents to the working of some unworthy motive. Moreover, we must consider that we are not left without some choice as to which side of that line we will take our view and make our appraisal. That is to say, we are very apt to do such weighing and concluding on the basis of what we want to believe about another's intents and purposes.

At this point the words of Paul with Moffatt's rendering become pertinent to our thought. When love obtains, when it holds the balances on which the weighing is done, it will determine the point of view; for it makes one "eager to believe the best." This is much more than merely giving another person the benefit of the doubt. It is a matter of deliberately putting the best constructioin on what was said or done, and thus believing the best.

What a saving grace such love can be in promoting confidence and appreciation to the lessening of unwarranted judgments and resultant tensions, even within the precincts of the Christian brotherhood.

—R. L. H.

SATURDAY AND SUNDAY

On a recent trip by bus through a nearby town the writer noticed a sign in the window of a certain business, which read:

"Closed Saturday. See you in church Sunday."

Perhaps it was the unusual nature of it in that sort of setting, that the wording stuck in our mind and gave rise to a train of thought on the relation of Saturday to Sunday. Is there not a very real relation between what goes on on Saturday and the matter of folks being seen in church on Sunday, or what happens to them when they are there? Has not the modern American Saturday become the bane of the American Sabbath, and the modern Saturday night become its curse?

We need not set out in this connection the effect of excessive and questionable indulgence, or of double feature midnight shows on church attendance. The fact that the two categories do not work together has been well established by devotees of the former. What concerns us at the moment are the things which are legitimate in themselves but have become such an accepted part of Saturday and are carried on in such a way that in consequence Sabbath purposes suffer loss or complete frustration.

For instance, going to town on Saturday has long been the custom in rural America. Business has now responded with weekend "specials," so that Saturday has become the outstanding business day of the week, with special concentration on Saturday afternoon. The drain on physical and nervous energy of milling through crowds, conjuring with soaring prices, and rushing here and there, finds one arriving home so much the worse for it all, hurrying through evening chores, eating a hearty supper, and soon thereafter "lost to the world." Thus ends the day which once was known among the people of God as the Day of Preparation.

Or it may be a matter of Saturday night. Going to town on Saturday evening is also a well established practice, in small-town communities, especially during busy seasons. Here folk gather and mostly wile away the time until long after they are accustomed to retire. Then returning late, they accordingly sleep late on Sunday morning, do chores and eat a late and hearty breakfast, go to church, sit down and relax, and are soon "gone" so far as attentive receptiveness is concerned.

To our mind the old Jewish system had merit in a Day of Preparation preceding the Sabbath. How far our notion of Saturday is bereft of any such suggestion! Is there not something here that should engage our serious consideration? Has not our Sabbath generally become too insane, too wanting in real spiritual consequence, in part at least, because we have allowed the thing of the day befor to infringe too much upon it? We feel that the shopkeeper had a real point when he advertised, "Closed on Saturday. See you in church Sunday." May his tribe increase.

—R. L. H.

SHALL CAESAR GET IT ALL?

What will really be done in the matter of increased taxes in 1951, perhaps Congress itself does not fully know as yet; but all indications are that

(Continued on page 27)

First Glimpses of our Mission Work

With the Editor

AFTER LANDING in Calcutta and clearing the various barriers, we had just entered the waiting room when in walked Dr. and Mrs. Dester of our Mission field. How happy we were to see them! They knew the city, made arrangements for us there and for our trip to the mission field. It was still a night and a day's journey from Calcutta by slow train; there was no room on the better mail train.

All India is stirred by the reported healings of an eleven year old shepherd boy. Thousands upon thousands of people are traveling from all parts of India to meet him and be healed by him. In many cases no attempt is made to sell tickets or collect them; the crowds simply rush into any available space regardless of class. We considered ourselves fortunate to be able to get out of Calcutta when we did. The Dester's had supplied themselves with blankets and food which they generously shared with us for the trip inland.

We reached Champa about five o'clock in the evening. Here it was a joy to meet a number of the missionaries who had come to welcome us. The Schmidt's left the train here, we went on to the Janjgir station. Here, too, were more welcoming missionaries and it was a real joy to leave the train and be received so hospitably by this group as they took us to the mission compound. In a way we had now reached the far end of our journey.

When we reached the compound we met the Alfred Habegger's from the Montana mission field who had just arrived shortly before. Then came a group of school children singing songs of welcome and decorating us with garlands. This is their custom of showing a welcome and we have been "garlanded" many times in the few days we have been on the field.

The next day was Sunday and a very special day. Puran Bunwar, who had visited America and been in school at Bethel, was to be ordained as an elder. The missionaries from the stations of Champa, Korba and Mauhadih were also present so that we were a large group of Americans, including not only the missionaries but also the Habegger's, Schmidt's and Smucker's. Rufus Azna conducted the ordination charge and then all the American and native ministers assisted by the laying on of hands.

After the services we all went to the home of the newly ordained elder for the noon meal. Many of the Christians were also there. This was our first introduction to real Indian food, tasty and abundant. The afternoon was spent in joyous Christian fellowship, and towards evening the missionaries from other stations began returning to their homes. It was a Sunday never to be forgotten.

The next few days were spent in becoming familiar with the work in general at the Janjgir station. The schools are doing a nice piece of work. The Bible School, which is a sort of training school for Christian workers, receives half its number of students from other mission stations beside our own. That means that other mission stations do not have so advanced a training school and consider ours so good that they send their promising students to take advanced work. What an opportunity for Christian training.

The next trip was to the mission station at Jagdeeshpur. Leaving Janjgir at four in the morning and going to Raipur by train we then went in the mission ambulance the long trip to this station. Our party consisted of the Habegger's, the Orlando Waltner's and us along with some of the Christians from that section. This station is some eighty miles from the railroad and out in the jungle area. It seems like a very primitive section of India as one travels along. The visitor is in for a great surprise when he finally reaches the mission Compound. It seems like a village by itself. There are many buildings and all sorts of activities, the hospital, the schools, the shop and the busy activities reaching out into the outlying villages are far greater than one would ordinarily imagine.

I wish it were possible to take the reader along on a trip to the out-stations, where such fine work is being done by native pastors and teachers. This work needs to be more fully described in a later article. Here let us make the trip of perhaps ten or thirty miles out through the jungle, trying to follow what can not by any stretch of the imagination be rightly called "roads". Here only the undaunted "Jeep" has any right to venture out. Most of the time there are some markings of ox-carts having gone before, but at times these fade out and the driver seems to go forward by some uncanny instinct. There are holes and bumps, twists and curves, rocks and streams, trees and shrubs, ups and downs, banks and ditches until one wonders if there is any chance of getting back. Once in a while there is a level stretch and the little Waltner boys spoke of now making "American speed," but the speedometer perhaps showed ten or fifteen miles per hour. Many places we were glad to be making any progress at all. What a "bull-dozer" and a real road crew could do to these jungle roads!

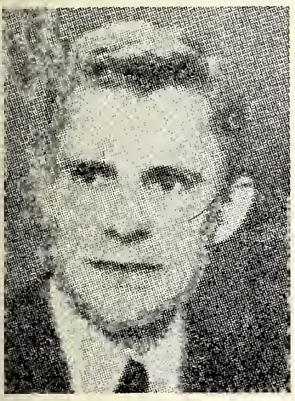
Occasionally a village springs up ahead of us, and always the people come to watch the strange vehicle passing through. Though it is the middle of December, everyone seems to be barefooted, and some of the children are running about stark naked. The nights do get cool and keeping warm without fire must be a real problem. Here miles away from any railroad, out in the primitive jungle one has an opportunity to see life in its simplest form. And yet there is something strangely fascinating about it all; friendly and inquiring faces, human hopes and fears similar to ours. The same needs for God. No wonder those working here fall in love with India. It is a great and wonderful country.

The Prayer Life of Jesus

Frank R. Mitchell

Thy will be done. Mt. 26:42

A DEVOTIONAL study of the inner life and spiritual resources of Jesus is holy ground. To learn of Him we must take off our shoes and pray for His reverent Holy Spirit to lead us in His path. The prayerlife of Jesus leads us into the desert and into the night and into the place of spiritual conflict. We are immediately confronted with the fact that we have almost no record of the lonely prayers of Jesus. On the mountain, by the seaside, in the wilderness, "He lived well the spirit of His teaching." In Matthew 6:6 the praying Jesus discloses Himself: "But when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." In these words we see Jesus Himself, in the night, in the wilderness, bent on His knees talking with His God, and what He said to Him no human pen has ever recorded.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At the most we have only twenty instances recorded of Jesus' praying, with only six or seven actual prayers where His words have come down to us. How can these few hints give us any valuable light on the inner life of our Lord? The door seems firmly shut to His closet of prayer, and who will be so bold as to approach it? But our need gives us that boldness and as we walk toward it and knock it opens up as to us and He bids us to come in. Compare John 1:35-39.

PRAYER DOMINATES THE NEW TESTAMENT

As we go in, the door is shut and our eyes are opened and we see that His prayerlife dominates the whole New Testament. It is the white-hot core of the Gospels. In it we see the secret of His overcoming power with God. The first thing that takes hold of us is the way He Himself prays. He does not merely pray for the sake of example in teaching others to pray. For Him, prayer is real and intense. He prays for Himself, He prays as if He had to pray, until "His sweat was, as it were, great drops of blood falling down to the ground." He prayed as if His work and His kingdom and even His very life depended upon His praying. His words on the cross were a prayer of anguish to His God.

Luke tells us that as Jesus was praying in a certain place, when he ceased, one of his disciples said unto Him, "Lord teach us to pray!" This disciple had heard Jesus preach, but did not feel like saying, "Lord, teach us to preach." He could learn to preach by studying the methods of the Master. But there was something about the praying of Jesus that made the disciple feel that he did not know how to pray, that he had never prayed, and that he could not learn by listening even to the Master as he prayed. There is a profound something about prayer which never lies upon the surface. To learn it, one must go to the depths of the soul, and climb to the heights of God.

"While in the petitions of the Lord's Prayer we do not hear Him conversing with His Father, yet they bear valuable testimony to His praying." In it we find ripe fruits of Jesus' own praying. In the two forms we see that for Jesus, prayer is not a matter of the right words, but the plain unadorned expression of the heart's desire. We feel the filial reverence of its spirit in the invocation of the prayer and find it the reflection of Jesus' own praying.

PARABLES DEVOTED TO PRAYER

There are certain parables that Jesus devoted to the subject of prayer. These parables grew out of the conviction of His own personal experience with God. Prayer must be importunate and persevering. These are the secrets revealed in the two parables: The Friend at Midnight, Luke 11:5-8, and The Unjust Judge, Luke 18:1-8. The frame of mind in which God is to be approached is one of humility. This can be seen in the parable of the Pharisee and the publican, Luke 18:10-14. Each of these parables is backed up by a supporting statement of conviction right out of the experience of Jesus.

A variety of sayings of Jesus enforcing and completing the parables furnish further windows into the prayerlife of Jesus. These emphasize the need of a forgiving spirit, watchfulness, faith in God, and the avoidance of parade and prating.

Jesus prays for Himself, John 17:1-5, and for His disciples, John 14:16. He prays for the sick, Mark 7:34, and for little children, Matt. 19:13. He prays for enemies and sinners, Luke 23:34. He prays for laborers, Luke 10:2. He prays for the whole community, John 17:20. He prays habitually, Luke 22:39. His table prayers were unique and were the means of His being recognized, Luke 24:30, 31. He prays before His work, Matt. 14:19. He prays early in the morning, Mark 1:35, during the day, John 4:6, 32, and at, and often all night, Luke 6:12. He loves to pray in private devotion, Luke 11:1. He prays in time of temptation, John 12:27, 28, and in all times of crisis, Luke 5:16. He prays at the river.

(Continued on page 27)

A Working Salvation

L. H. Linsheid *

Phil. 2:12-16

SALVATION in reference to the soul of man is a four-fold act. (1) It is an act of God. Scripture ever portrays God as one who does things, and as one who does things of His own volition. God has no counsellor to make decisions for Him. When God acts things happen, and things are being done. What did God do? Notice how simply it is told us: God gave His Son, (John 3:16,) not because man asked for it, for no man could ever have conceived of such an idea. Neither did man deserve it. For his disobedience man deserved death, but God had thoughts of love and mercy which culminated in the giving of this gift.

(2) Salvation is also an act of Christ. It took yieldedness on the part of Christ to fulfill this act of God. Christ became obedient unto death. When Isaac was yielded and obedient unto his father, Abraham, to become an offering for sin, only then was it possible for God to carry out His design for man. The plan of the Father and the will of His Son blended perfectly into one pattern. (3) To all this the Holy Spirit is witness and seeks to persuade us of the momentousness of these acts.

(4) Lastly, obtaining this salvation requires obedience on the part of man—not obedience to Paul, or any church official, or any other man, but obedience to God. "As ye have always obeyed." So it has always been: those who have obeyed and hearkened unto God have obtained the promise. They have been saved.

After having set forth the essence of salvation, let us proceed to the consideration of a working salvation. Any inventor must needs prove that his invention works, that it is practical and that it fills a definite need. Let us not approach this matter of salvation with such holy awe that it becomes merely a matter of abstraction for us, as though we would have to build for it a niche and encase it in such adamant piety that it can be looked at only on Sundays and holy days. Then we would have reason to fear and tremble lest it might wilt and wither.

Let us look, however, at our salvation, which we have thus obtained, from a realistic standpoint. What does our salvation do for us? If it is more than an accessory of veneration, or possibly an object of worship, what need does it fulfill in our every day life? What value has it now and here, rather than merely for the hereafter?

WORK OUT YOUR SALVATION

The Apostle Paul says to put it to work. The farmer who buys a new tractor and plow might gain some satisfaction by storing this costly equipment in his quonset to show it off to his neighbors, but the chances are that he will derive the greatest satisfaction if he takes it out into the field where it can be used. With a teeming surge of power at his command he gleefully watches the plow sink into the soil and turn over his stubble fields acre after acre. So it is in the spiritual world. No greater satisfaction can be obtained than in putting our salvation to work and knowing it is doing some good. Work out your salvation and see what all it can do for you. If it does not work we have reasons to fear and tremble.

However humble or lofty might be the avenue through which we can find release for our inner motivations, let us recognize that the promptings for useful service always come from God. He it is that opens our eyes to see the needs of our church and our conference, as its officers gather to plan the program, the policy and the budget for the coming year. It is God who makes us willing to devote of our time, valuable as it may seem to us in our ocupation. However, our church and our conference need just that share of it to function smoothly as a member of the body of Christ. It is God who whispers to our will to unite our purse strings and lay the proper proportion of our income into His treasury for Kingdom service. It is God who bids us give our son or daughter for voluntary service for a year or two, or for relief work abroad for two or five years, or for missions in Japan for ten or twenty years. Whatever the avenue, conspicuous or unnoticed, remember it is God's good pleasure. God is pleased in such undertakings, and if you have been made willing to help along and do some of these needful things you have been in the presence of God and He has spoken to you. It is a part of our working salvation, and if we are sharing or contributing to the salvation of others we are only putting to work what we have so graciously obtained.

This includes all of God's dear children, laymen and laywomen as well as those who are ordained for a specific task. The writer has sometimes felt that there ought to be ordinations for farmers, business men and teachers as well, not to minimize the office of the minister and the missionary, but that somehow we might all see the seriousness of what we do in the light of this discussion.

Any inventor must prove his invention works and fills a definite need. Let us not approach this matter of salvation with such holy awe that it becomes merely a matter of abstraction for us. It must be a WORKING salvation.

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THE BASIS OF JUDGMENT

There are theories of sanctification today that teach the doctrine of soul passivity—simply resting in effortless bliss safe in the arms of Jesus with nothing to do, but to quibble over non-essentials and wrangle over metaphysics when there is so much round about us that we ought to be doing and that we can help do. There ought to come over us a sense of fear and trembling when we neglect to work out our salvation.

In that notable day the Lord will not ask "how well you mastered the theological theories of man or the science of eschatology." Bue He, no doubt, will ask "how faithful were you to visit the sick, or to clothe the naked, or to feed the hungry, or to go to the imprisoned (whether behind iron bars or behind the iron curtain of social castes). If you have done these things you have done them to me." That is a working salvation.

Of course, and continuing the thought of our text, our path is not always going to be smooth and easy. Even some friend may prove quite friendless for he cannot understand nor appreciate our motives. To him who is carnally minded it may all seem wasteful. Stones may be laid in our way. It may be a testing of our loyalty to God and our faithfulness in adversity. But whatever the hardship and the trouble it is our lot to face, Paul says, "Do all things without murmurings and disputings." That takes grace. How are we faring in this respect? Does our salvation work on this basis? Does it operate in spite of difficulties and handicaps? Can we, dare we face hostility and still remain unsullied and sweet? Can we to him, who smote us on the one cheek, turn the other cheek also? Is our salvation so thoroughly genuine that we can render good for evil? How fittingly it has been said:

To be blameless and harmless and without rebuke in a crooked world such as ours is not accomplished when we do as does the mollusk when it draws its pseudopod into its shell and closes up to the world if tantalized. We are the children of the most high God and He has appointed us "lights in the world." "Ye are the light of the world," said Jesus. The one function of light is to drive out and dispel darkness. Darkness can exist only in the absence of light. If the world seems so full of darkness today, then do not wonder. It is time we get out of our shell and let the light of God break forth as the noon day. That is your job and mine—yes, it is our job. What opportunities! Oh, the vastness of the areas we have in which to work out our salvation!

Let us as never before "Hold forth the word of life." The world intimately knows darkness—darkness, horrid darkness—the essence of death. The children of God have the "word of life." "The entrance of thy word giveth light." Let us use all our means and powers in the out-working of our free salvation to bring hope and cheer and love to a world lost in sin and darkness.

THE PRAYER LIFE OF JESUS

(Continued from page 25)

Luke 3:21, and in the solitary place, Mark 1:35, in the mountains, Mark 6:46, and at the tomb, John 11:41. He prays in the Garden, Matt. 26:39, and on His cross, Luke 23:46. He prays according to need, cf. Matt. 6:11, with simplicity, Matt. 6:5, 6, and with thanksgiving, Matt. 11:26. He prays objectively, "to God," Luke 6:12, and with concentration, John 17:9. Hebrews tells us that He prayed with vehemence. He prays in secret, Mark 1:35, and in solitude of spirit, John 12:28.

PRAYER LIFE CANNOT BE HID

Among the prayers of Christ, His prayer reported in the seventeenth chapter of John stands by itself, as that in which He gathered up the retrospect of His past and surveyed the future of His church; in which as if already dying, He solemnly presented to His Father—Himself, His work, and His people.

Can one trace progress in His Gethsemane prayers revealing the victory that came step by step? 1. "Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless not what I will, but what thou wilt." Mark 14:36. 2. "Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done." Luke 22:42. 3. "O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." Matt 26:39. 4. "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." Matt. 26:42. His prayer "Thy will be done" on Mt. Olives, is "the highest moment in the history of prayer;" "the most profound word in religion that has ever been uttered." Jesus worshipped the will of God. It was His meat and drink. The prayerlife of Jesus is a living thing and cannot be hid. It will go on forever, in His heavenly intercession for all His church.

EDITORIALS

(Continued from page 23)

a notable increase will be effected. This mean that from the earnings and holdings of Christian people, a large portion will be exacted by Caesar. For many this may lessen, or perhaps even completely erase any present margin between income and necessary expenditures. It may even go farther and necessitate a reduction in present proper expenditures. What then? Will Caesar get all of the increase, or will God's receipts also increase? Should Caesar exact all of the present margin, will God nevertheless get a corresponding portion by means of sacrifice, if need be? We have learned of one person who said he would match his increase in taxes with an equal increase above his present giving. Seems to sound quite right, does it not?

—R. L. H.

The Challenge Before Us

Irwin E. Richert

As we look out upon life, we face many challenges. Some are great and some are small. Perhaps one of the lesser challenges is the kind of challenge we may face upon entering some of our large modern factories. Here are high fences and guards posted at the gates, and as we seek to go in, we are challenged: "What right have you to be here?" or "Do they want you inside?" This kind of a challenge might well be one which can be applied to us as we live in our present day world. We could be challenged with the questions: "What right have you to be here?" and "Are you wanted here?"

8263

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We may believe that we have a right to be here but we are not always sure that we are wanted! The first tenet of our Christian faith is our belief in God as the Creator. Therefore we can answer our challenge by stating: "God created us; God loves us; God wants us to be here; He has put us here for a purpose." We were created because of God's great love. Love is the keynote, the password, the answer to the challenge of life.

I. If we were to use the word "LOVE" as the basis for an acrostic, its letters would suggest a number of things to us. First of all, the letter "L" could stand for the word **LIFT.** What are we here for? For one thing, we are here to lift—lift the burdens of others. Paul told the Galatians: "Bear ye one another's burdens, and so fulfill the law of Christ." (Gal. 6:2) Here we have the challenge to serve. The world is in a restless condition. We have the so-called "little wars:" Korea, Indo-China, Tibet, Nepal. There are cold wars and hot wars and we seem to be standing on the brink of another world war! When we look at ourselves against the backdrop of these world-shaking events, we look puny and helpless. Our small hands look feeble against the mighty arms of war. Our willingness to serve seems inadequate to stem the tide of hate.

Perhaps we think that our little service will not stop the evil that is happening in the world. We would be surprised at how much we **could** do if all Christians would put their shoulders to the wheel! Have we no faith? The little boy gave his all on that Galilean hillside—only five loaves and two fishes. But Jesus blessed this little offering that was offered in faith and he fed the five thousand. Let us go out in our mission work! Let us go out in our relief work! Let us continue to cement world friendship! Do you believe that our Christian converts in China, Africa, India and South America want to go to war and to kill us? Do you believe that those individuals and families to whom we have lent a Christian hand and given a Christian witness in relief work want to fight us and invade our country? They have become our friends, not our enemies. We are now "allies in Christ." Christ can use our services small though they may be, if we offer our services to him in faith. He will bless us and his power will work through us to do great and wondrous things. The challenge before us is a challenge to lift and serve.

II. The letter "O" in the word Love could stand for the word **OVERCOME.** Our fight here on earth is not with people, but against the powers of darkness which delight in sin and ignorance. The challenge before us is to overcome evil. In Romans 12:21 we read: "Be not overcome of evil, but overcome evil with good." This challenge to overcome evil is also a challenge to live righteously. Good deeds come from the goodness of God. We must partake of the goodness of God before we can do the good deeds that have lasting effect. This implies a cleansing from sin through Jesus Christ and learning and living the way of Jesus.

To give good gifts is not enough. The gifts grow out of a proper spirit. It must be the "love of Christ" that constrains us. Do we help others just so we will be helped? All thought of material or other selfish advantage must be put away from us. Expediency shall not be our watch-word. We are not collaborators or cold-eyed investors in the future, waiting for material dividends. The United States has given billions of dollars in official foreign aid to the countries of Europe, to China, and elsewhere. Has this won us many lasting friends? So much of our official giving is done to bribe other countries to become our allies or to pressure them into agreeing with our policies. Our country now wants to build up Germany and Japan industrially and militarily so they can be used by us as a force against world communism. These people take our huge gifts but they also take them in the spirit in which they are given. Love is left out. It is a cold business deal.

Christian relief and mission work on the other hand, is a labor of love "In the Name of Christ." We want to bring help because the love of Christ constrains us to act as "good Samaritans." We want to bring the truth that overcomes ignorance. We want to bring the light of the Gospel that overcomes sin. We want others to join with us in the joy of the Lord!

III. Let us now turn to the letter "V" which could stand for the word **VERIFY.** To verify is to confirm, substantiate or prove to be true. We may be discouraged with the way things are going in the world, but God has given us many precious promises of blessings, help and strength, and even victory. The challenge is before us to verify God's promises. Let us look at a few of his many promises. "Blessed are the meek for they shall inherit the earth." These words are a prophecy that meekness will prove to be a greater power in the world than pride. The world has always seemed to agree that the meek man is a poor, weak creature. Nevertheless, meekness has an attractiveness about it and it exercises a wider spiritual influence than any other type of character. It involves self-control which is not a weak but an heroic quality. Proverbs 16:32 says: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Let us verify this promise by putting it into practice.

"Blessed are the peacemakers, for they shall be called the children of God." We are challenged to prove that disputes can be settled peaceably. Jesus the great Reconciler has charged us with this message of reconciliation, that man might be at peace with God and with his fellow man. May we cite yet another promise: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." (John 14:16)

IV. The last letter is "E" and could stand for **ETERNAL LIFE.** We may never inherit the earth in an earthly sense and we may be tempted to lose our faith. Here the challenge before us is the challenge of the spiritual kingdom versus the earthly. Jesus said to Pilate: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." (John 18:36) Paul also said in I Cor. 15: 19: "If in this life only we have hope in Christ, we are of all men most miserable." Perfect peace will be realized only when we shall come into the living presence of God. Until that day, the challenge of the spiritual, eternal kingdom as against the earthly will be before us.

As Christians filled with the Spirit of God, we are to be cheerful, winning and loving. When we become discouraged, thinking that we are so small and war and sin are so great, remember that the cords of love may seem small but they can be very strong. In *Gulliver's Travels*, we well remember the large man who lay down on the ground to sleep and when he woke up he found himself held down by hundreds of tiny threads put there by a race of tiny people who were no bigger than his little finger. We as Christians are challenged to draw innumerable cords of love across national boundaries, drawing men of all races and countries together, thus binding this horrible monster of war. To do this, we humbly offer ourselves to God in faith and with his blessing, lift the burdens of others; overcome evil with good; verify God's promises; and put our faith in that which is eternal rather than that which is earthly. "Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Our China Christmases

by H. J. Brown

MRS. Brown and I left U.S.A late in fall in the year 1909. Having to contend with slow traffic all the way, especially in the interior of China, we did not reach our destination, Ts'ao Hsien, Shantung, in time for Christmas.

After leaving the houseboat on the Grand Canal we were traveling on wheel-barrows across hilly and stony country. At sundown on Christmas Eve we entered a tiny village where we were to stay overnight. We were shown to an inn, the guest room of which was a one-room mud hut without glass windows or even a closing door. There were no tables and no chairs and a reed mat on the dirt floor was the only furnishing in the room.

It was here that Mr. and Mrs. J. J. Schrag and we sat down and read the Christmas story by lantern light. Involuntarily we were reminded of the poor and unfavorable conditions nineteen centuries ago into which the Son of God was born. He stripped himself of all glory and became poor, so through His grace we could become rich. This thought gripped our hearts as never before so that tears began to flow freely.

A CHINESE CHRISTMAS

From the very first after we had opened the first mission station at K'ai Chow, we gathered our Sunday School pupils with their parents for a Christmas celebration. The children needed more training than those in America, because they had never had a Sunday School, and before our coming there they had never heard of the Gospel and its Christmas story. The parents knew even less than the children of the way of salvation.

To begin with we had only two or three Chinese Christians in the whole country, however, our program turned out to be a real success. Ever since we went to China friends have sent gifts in money to provide us with Christmas funds. We never gave Christmas presents to grown-ups, but we bought nuts and candies for the children.

Students and Christian workers also like to send Christmas cards in the form of postal cards to the missionaries and other friends. On Christmas Eve way deep into the night different student groups came around to carol for the missionaries and other church leaders. Christmas morning before the time of the regular services, the Chinese men and women from the villages came in to sing for us too.

The singing by the older people was not too harmonious, but to us it was wonderful. How happy the people were and thankful too that the missionaries had come and brought them Christ and His way of a new life. It was almost incomprehensible to them how God should love them to the extent of sending His only Son into the world to seek and to save the lost; and that the churches in America would care so much for the Chinese so as to send the missionaries to tell them about this great salvation in Christ Jesus.

H. J. Brown is a former missionary to China, now of Freeman, South Dakota.

Mennonite Youth

"A United Mennonite
Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

The New Testament in Japan

With work in Japan opening for our Conference, there is need for us to know more about that land. This article was written by the Official Delegate of the Japan Bible Society to the Fourth Annual meeting of the United Bible Societies in New York.

JAPAN today faces three great problems. First is the economic problem; second is the problem of over-population; and third is the moral and spiritual problem of the nation, and this third one is the most vital question for the present-day Japan. In the past years Japan based her moral foundation upon the ancient myth which was interpreted with strong, one-sided nationalism. This naturally led the people in the belief of the Emperor's divine nature. But such perverted belief has no enduring power in the days of storm and stress, as we experienced in the last wartime. The result of the war has shaken Japan's moral life from its foundation, and the old idea which is believed to be unchangeable throughout the ages is shattered into pieces. Confusion of thought and action have appeared in every sphere of social life.

Many people were at a loss in their view of life and world. "What is right and what is wrong?" they questioned each other. Naturally, the leading people began to seek some broader and stronger and truthful basis of moral and spiritual life, and their eyes now are fixed upon the two books. The one is "Das Kapital" of Karl Marx. The other is the Holy Bible. Japan today stands at the crossroad. It is really a critical time for her. It is the time for all Christians in Japan to stand up vigorously for the cause of the Kingdom of God.

Soon after the war ended, there came a marked change of attitude toward Christianity. The numbers of church attendance count two or three times more; in some part of big cities, churches have attendance even five times more than that of the prewar period. We see many Christians have been elected in the House of Representatives, and also we see considerable numbers of Christians in the Cabinet. Important governmental offices were opened for Christians. I am quite sure that many men and women, especially younger generations, are moving toward Christianity, expecting to have the unshaken truth of human life and real basis of democracy.

Thus, naturally the Bible, especially the New Testament, is wanted seriously, but the terrible war fire burned almost everything. We could not afford paper, printing machine, and so on. How could we deliver them the Bible, which they wanted so earnestly? It was almost impossible for us at that time. But, thank God! when we were so needy for the Bible, God used the American Bible Society in this great work. The American Bible Society helped us by sending voluminous number of the Bible, chiefly the New Testament. We can figure it out—so: 2,856,789 copies, pretty nearly three million copies of the New and Old Testament. I must express at this occasion our deep gratitude and appreciation for this unprecedented task which the American Bible Society had done for us. How the Churches and Christians and those who love to read the Bible were pleased when they got the newly printed Bible in their own hands!

Since last July we are able to print the New Testament by the aid of the American Bible Society in matter of paper and ink. So we offered 1,237,400 up to this April. Thus, since right after the war up to the end of April of this year, we distributed the Bible, mainly the New Testament and its Portions, almost above 3,724,098 copies throughout the country. All over the country we can see the selling of the Bible in the book store, in office room of the church, even at the waiting room of the station. I saw the sight very often that people stand at a doorway of the station just like bread line to buy the spiritual bread. In the trains or in street cars you may find that men and women carry Bibles and are reading silently. Such scenes we never saw before during the war time.

But how the Bible is read? That is important question. There are Bible-study classes in the Christian churches of course. The marvelous thing is that after the war many Bible-study classes were set up beside the Bible-study class of church—in the government office rooms, in office rooms of the banks, in the police headquarters office, in the city municipal office, in the private houses, in the post office room, and so on. And these Bible classes are mostly led by the pastor, some time in the week day, at noon recess or after the daytime work is finished. Most wonderful thing is this, that the Royal Family, which was so strictly closed to the common people before, is now opened for the Bible class. Rev. Mrs. Uemura goes to the palace three times a week to teach the New Testament to the young princesses, to which the Empress and the Emperor

(continued on next page)

Letters from Foreign Students

LEEUWARDEN, HOLLAND,
October 5th, 1950

Dear all of you:

This summer I have worked so hard for the preparations of the International Speech Congress held at Amsterdam in August, that I feel I have neglected my friends overseas too much.

The fact that I do not write too often does not mean, however, that I do not often think of you all. Many a time when I am relaxing after a day of work my thoughts wander back to the experiences I had in "North America" to use the term of one of the Canadian students who was with us in Amsterdam this summer. When I went on several trips with these students this summer I felt once more the strong tie that binds the Mennonites all over the world. And I want to tell you what I learned from one of these students from Bluffton College who had been with me at Bluffton the one year I spent there. During a few fine talks we had we discovered from one another the reason why we had not had any contact during school. We found that the reason was that both of us had forgotten to *go the extra mile.* And that will have been the case with many of the foreign students who studied in America and will yet study there. For I know I am not the only one who has made the mistake of offering too many critical remarks. On the other hand this boy was not the only one who kept himself at a distance from the foreign students. He told me that only now that he travelled through the countries we foreign students had come from, and now that he got to understand all kinds of things about us that had only irritated him when he did not understand what caused them, did he really feel drawn towards us. And I for my part told him how it had taken me more than a year to learn to look through all the jolly-go-lucky fronts most Americans put on, to find the more serious parts of their character. I think next time I shall come to America I shall not make the same mistake again and I know that when he meets a foreigner in his country when coming back, he will not let the proud front that student might put on withhold him from seeking contact. I am very thankful I had the chance to talk with someone who was so honest to tell me his impressions about me and others and who did not shrink back from admitting that the mistakes had been made from two sides. I told you this because I think it might help us to go that extra mile when we come into a situation like this.

I often think of all of you I met during my two years overseas and I am wondering if we will ever meet again. If we don't, be assured of the fact that I have become greatly enriched spiritually by the contact I had with you all. I just wish I would have time to write to all of you personally.

Again we are in the dark days before Christmas and especially in this damp country one longs for the light to come back and spread its warmth. However in our hearts it can be summer always when we go that extra mile for one another and love our neighbors as ourselves. I wish all of you a very blessed Christmastime and a happy 1951.

God be with you all.

Annetta de Graff

"DON'T QUIT"

When things go wrong, as they sometimes will,
When the road you're trudging seems all uphill,
When funds are low and debts are high
And you want to smile but have to sigh,
When care is pressing you down a bit,
Rest if you must, but don't quit;
Life is queer with its twists and turns.
As everyone of us sometimes learns,
And many a failure turns about,
When he might have won had he stuck it out,
Don't give up, though the pace seems slow—
You may succeed with another blow.
Often the goal is nearer than
It seems to a faint and faltering man.
Often the struggler has given up,
When he might have captured the victor's cup.
And he learned too late, when the night slipped
down,
How close he was to the golden crown.
Success is failure turned inside out—
The silver tint of the clouds of doubt.
And you can never tell how close you are,
It may be near when it seems afar;
So stick to the fight when you're hardest hit—
It's when things seem worst that you mustn't quit.

—Evangelical Visitor

THE NEW TESTAMENT IN JAPAN

(Continued from preceding page)

attend very often. I heard His Majesty uses the Bible that the American Bible Society has presented last year through Japan Bible Society. I have no time to touch to the fact what we see in the country part of Japan and also the revived enthusiasm in the Christian schools for the Bible study.

Let say a word in conclusion. First, more Bible is needed. We planned in our first year of ten million distribution campaign:

First year, 1949 ______	2,000,000 copies
Second year, 1950 ____	3,000,000 copies
Third year, 1951 ______	5,000,000 copies

to be distributed. We are now on the way of this campaign.

Not only let the Japanese people read the Bible, but also let them understand what the Bible says and what the Gospel is. This is the most important task which God laid upon us. May God help us in this magnificent work! I ask you, my friends, pray for us, and help us with your warm prayer that we may obtain the victory in this spiritual battle.

—Bible Society Record

MENNONITE YOUTH

WHEN IS A BOY A MAN?

WITH MENNONITE Men organizing here and there in the local churches, looking forward toward the larger affiliation with the General Conference Mennonite Men, the question naturally arises: "Do we take in the boys?"

Some say, "Yes." Some say, "No." Some say, "Boys belong to the Young People's Union, not to the men." Others say, "Sure we take in the boys; they are the coming Mennonite men."

Is there an overlapping of functions between what the Mennonite Men are trying to do and what the Y. P. U. is trying to do? This is coming up for a certain amount of discussion, and the more discussion we can have on the local and on the Conference level the better.

In all our discussion let's remember not to neglect the boys! They are not an object of discussion; they are the vitality of the church tomorrow—let us work for them and with them. Regardless of where they go, let's be glad they *GO*—whether it be with the Y. P. U. or the Mennonite Men.

So, let's not debate too long about when a boy is a man. Let's spend our time learning how to maximize the fellowship, whether it be in work or in play, or in worship, or in cooperative planning for the church life of the future. After all, every man is still something of a boy, and there is certainly more of the man in the boy than one would often suspect!

The Living Bread

THE OTHER day a woman walked into the office. She looked like women in America do not look. I do not know how to describe the difference—it's just there. The door opened, I looked up, and there she was. She said she had come to report here since she had just come from the Russian Zone. She said it in the same manner that others from the east zone say it. Just a matter-of fact statement. And yet it does something to me. I shake their hand. I look into their hard, care-worn faces and tell them what to do next. But I always feel that I can't tell them what I would like to. I can't put across to them what I feel. And I am afraid they go into camp without having felt that flame of love that should burn through everyone of us to touch their hearts.

This woman, too, I felt, had enfolded herself into a hard shell of defense so that nothing should hurt her anymore. She had occasion to come into the office several times. Yesterday when she was here she asked me for a Bible. I cannot tell you how happy I was that we had Bibles on hand and that we could give her one. I have given Bibles to a number of people who do not live in our camp, and before I do try to talk with them. But as I was going to give the Bible to this woman, I saw that she was moved, that she really needed it.

As I gave her the Bible and shook her hand once again, hoping it would be a blessing to her, her eyes brimmed over with tears which ran down her cheeks. She turned away hastily, as if ashamed of her weakness and dashed out of the door, clutching her Bible in her hand. She had lost everything —even her Bible. There is a hunger for bread and people can starve for lack of it. What must it be like to starve for the Word of God?

It is at a time like this that I feel that our service here is really worth while. Handing out bread and clothing and making it possible for people to emigrate is very necessary. But it is only when we can also give them the Living Bread and show them an eternal home that these other things become meaningful and are appreciated.—Cornelia Lehn, Gronau, Germany.

(Cornelia Lehn is a member of the MCC staff at the Mennonite refugee camp, Gronau, Germany.)

Clinic on Youth Problems

A regular feature, the Clinic on Youth Problems is designed to deal with your problems as a youth organization. You are urged to write your questions and send them to the Editor, Mennonite Youth, Topeka, Indiana. He will have them answered and printed in this column.

QUESTION: *All of the activity and youth work you tell about is grand for churches that are near each other, but what about us who are many miles away from other churches—isolated?*

ANSWER: This question implies that where churches are close together all of their youth activities are united and they do nothing separately. This is hardly the case. Even where churches are close together they have their individual activities and programs. Just as each church is a part of the General Conference, even so each youth group is a part of the Young People's Union regardless of whether it is two blocks or two hundred miles away. Just as a chain is strong only when all of its links are strong so the YPU is strong only when all of its local groups are strong. Local groups do not grow strong when they forget their own programs and go 'all out' for united activities with other churches. Each group must carry on its own program to be a vital, active group.

Now it may be that the youth activities we suggest do not seem to fit your church at all. However, we do not set up a 'cut and dried' program that is supposed to work out to every detail in every church. Rather, we are trying to suggest some principles and aims which can be followed by any church. You will need to do the adapting to meet your particular need.

Our
Colleges and Seminary

BLUFFTON COLLEGE

TWO GOSPEL TEAM deputation groups will travel during the Christmas vacation. Each team will be composed of a women's quartet and a man speaker. One group will visit churches in Pennsylvania and the other in Ontario, Canada.

Regular deputation work is carried on during the year by the Gospel Teams. Visits are made once each month to the Home for the Aged, Tuberculosis Sanatorium, and Rescue Mission in Lima. Programs of speaking and music are given. A rather large number of students share in this activity. The Gospel Teams are also responsible for one Sunday evening service each month in the First Mennonite Church, Bluffton.

Mr. and Mrs. Jack Kerridge, traveling under the auspices of the YMCA in Ohio, were campus visitors December 6,7. They have been engaged in student exchange activities with Youth Argosy, having made several trips to Europe. They were in charge of a student orientation center in Luxembourg last summer. Their chief interest is in the way the student exchange can contribute to world peace and human welfare.

Harry Yoder has visited the Middlebury, Indiana; Wayland, Iowa; and Congerville, Illinois areas in recent weeks. He carried financial solicitation work in these communities and made prospective student contact in these and adjacent communities.

MENNONITE BIBLICAL SEMINARY

A busy series of Christmas activities featured our life at the seminary this week before the students departed for their homes.

The annual Christmas program was given by the Sunday school on Wednesday evening. This program featured the children of the Sunday school. One of the unique features was a presentation of Christmas in many countries of the world by the Bible Class taught by Mrs. Marvin Dirks.

In addition to the children, the seminary Sacred Ensemble appeared frequently on the program. This group under the direction of Marvin J. Dirks, has been rehearsing preparatory to a series of concerts in South Dakota, Minnesota, and Nebraska during the Christmas vacation.

On Wednesday of this week both schools recessed to devote all of the morning to consider the question of peace and war in the light of the Christian Gospel. Allowing for the gravity of the situation and sympathetic to the tremendous problems of those in places of responsibility, the students and faculty unitedly reaffirmed their belief that Christian nonresistance is the obligation of those who are disciples of the Lord Jesus Christ.

Last week-end, Don E. Smucker presented a series of messages to the First Mennonite church of Kitchener, Ontario, and then on Sunday evening he spoke to the Interdenominational Youth Movement of Kitchener known as the Fireside Group.

BETHEL COLLEGE

Acting President D. C. Wedel and Erwin Goering will leave for the West Coast January 15, to spend a month among the churches of the Pacific District in the interest of the college. Harry Martens, business manager, will spend some time in Idaho and eastern Washington Mennonite communities.

The next number on the Memorial Hall Series, January 23, is an all-color motion picture of a father-and-son expedition from New York City to scenic lands of the west. Howard Cleaves, who presents this illustrated lecture is one of America's top ranking wildlife photographers.

The basketball team has returned from a pre-holiday tour to the east, having lost a game to Parsons College, Fairfield, Iowa, and won their games with Goshen College and Bluffton College.

Bethel Alumni who visited the campus during the holidays were Paul and Viola Andreas, Leo Miller, Widick Schroeder, Leland Harder, Rupert Hohmann, Willis Riesen, Sophie Schmidt Brown, Frank Quiring, Willis and Eunice Esau and Ferd and Viola Ediger.

Earl Loganbill's have moved into their new home on East Twenty-fourth Street. The new home of Erwin Goering's on West Twenty-seventh Street is nearing completion.

The world has no room for cowards. We must all be ready somehow to toil, to sufer, and to die. And yours is not the less noble because no drum beats when you go out into your daily battlefields, and no crowds shout your coming when you return from your daily victory or defeat.

Robert Louis Stevenson

Jottings

NORTHERN DISTRICT

—Bethel Church, Mountain Lake, Minn.: Thanksgiving Day a group of Student Volunteers from Bethel College presented a program in our church. Our congregation sent 95 Christmas bundles for relief and have also collected clothing and shoes for the same cause. Sixteen members were taken into our fellowship, October 1. A Harvest Festival was observed October 29, with Miss Aganetha Fast as speaker. Our pastor has been speaking on our historic peace principles at our Sunday evening meetings. The annual business meeting was held November 27. A Christmas concert was held December 10.—Mrs. George Eitzen, Corr.

—Friedensberg Church, Avon, South Dak.: Thanksgiving Day was ushered in with a special service the evening before when J. J. Esau and a men's quartet from Grace Bible Institute were in our church. The annual Harvest and Mission Festival was observed by the church November 26. The offering for missions and relief amounted to $1,184. —Corr.

EASTERN DISTRICT

—Deep Run Church, Bedminster, Pa.: Jean Wismer is enjoying her work as director of Occupational Therapy at the MCC Mental Rest Home, Brooklane Farm, near Hagerstown, Maryland. The money received for the 90 bushels of corn from the youth corn project will be used to construct pulpits in our South American Mission work. In the absence of the pastor, Stanley Staufer, of the West Swamp Congregation, was the guest speaker. He is a graduate of Bluffton, and at present a medical student at Jefferson Hospital, Pa. He is a candidate for medical missionary. A Pennsylvania Dutch Meeting was held Sunday evening, November 12, with Pastor Trexler, of Perkasie as the speaker. The special music, devotions, and congregational singing were all in German. European travel pictures by Lloyd Ott, of Bedminster were shown Sunday evening, November 26. —Corr.

—First Church, Allentown, Pa.: Our evening service November 19, showed the work done in Germany by student groups. The film "Studentenweg" was shown. It gave the account of a workcamp that built a road for a German village. A Union Thanksgiving Service for the churches of our West End Community was held in the Emmanuel Evangelical and Reformed Church. —Corr.

—East Swamp Church, Quarkertown, Pa.: Guest speaker November 19, was Richard Headrick, associate pastor of Dr. Sidney Correll, Christian Tabernacle, Dayton, Ohio. The pastor returned home Monday evening, November 6, after concluding two weeks of strenuous Evangelistic endeavor at Smith Corner Mennonite Church.—Cor.r

—Hereford Church, Bally, Pa.: Elmer E. S. Johnson was the guest speaker Sunday, November 19, while our regular pastor was preaching at Schwenksville. On November 26, Elmer E. S. Johnson, preached at Schwenksville. Pastor Swartz is convalescing from a blood clot. Nine teams participated in our Visitation Evangelism which was conducted Thursday and Friday evenings, November 9 and 10. The Annual Thankoffering service conducted by our Women's organization was held November 19. This year on Thanksgiving Day our service was held in the Palm Schwenkfelder Church.

—Grace Church, Lansdale, Pa.: We enjoyed having Peter Klassen in our service November 12. Our annual stewardship offering amounted to $2,410. The young people of the church sponsored a musical and inspirational service, featuring the Eppley Sisters Gospel quintette. In spite of a severe wind and rain storm, there was a good attendance. Our pastor attended a Mission Board meeting in Chicago. —Corr.

—Zion Church, Souderton, Pa.: Contributions for the special Building Fund thank-offering now total $3,942.15. The monthly meeting of the Workers' Conference was held December 13. The young people of the church sponsored a Carol Sing at the December 17 evening service.—Corr.

—East Swamp Church, Quakertown, Pa.: Over 319 pounds of relief clothing was taken to MCC headquarters by Mr. and Mrs. Robert M. Landis and Mrs. Carbaugh recently. Evelyn Bleam and Burton Shelly were united in marriage November 25. The ministers and wives of Eastern District Churches had an afternoon fellowship meeting at the Bethany Mennonite Church, Quarkertown, Pa., December 4. —Corr.

—Fairfield Church, Fairfield, Pa.: The annual business meeting of the church was held December 10. After six weeks of Leadership Training classes the regular Prayer Fellowship classes were again resumed. The Christmas program was given December 17 in the church.—Corr.

CENTRAL DISTRICT

—Topeka Church, Topeka, Indiana: Our congregation has voted to sponsor a D. P. family now in Gronau camp, Germany. This project is to be carried out through the MCC. This church united in a union Thanksgiving service with other churches of the community which was held at the Methodist church Wednesday evening, November 22. Sunday evening, December 3, a number from this congregation attended a union service with other Northern Indiana churches of the conference at the Eighth Street Church, Goshen, where William Snyder, assistant to Orie O. Miller in the MCC, spoke.—Corr.

—Carlock Church, Carlock, Illinois: The annual youth rally was held December 10, with Elmer Ediger of the Chicago Seminary as guest speaker. A New Year's Eve watch night service was held December 31, with Mr. and Mrs. William (Willadene Hartzler) Keeney as guest speakers. They recently returned from doing relief work and are now at the Seminary in Chicago.

PACIFIC DISTRICT

—Second Church, Paso Robles, California: Our minister, W. Harley King, attended the Mission Board meeting in Chicago. "Christ for Paso Robles Crusade" presented the evangelist Bill Long. The meetings were held every evening November 19 to December 3. They were sponsored by the "Men's Inter-Church Christian Brotherhood." —Mrs. Frank Hamm, Corr.

—Grace Church, Dallas, Oregon: W. C. Voth gave the message December 3. Wednesday, December 6, was Family Church Night. December 10, Paul Roth was with us in the evening service, during an exchange of pulpits.

—**Calvary Church, Barlow, Oregon:** Paul Roth left by plane November 27, to attend the Council of Boards meeting of the General Conference in Chicago. He was also guest speaker December 3, at the Aberdeen, Idaho, church. William C. Voth, returned missionary from China, was with us November 20. He showed pictures of the damage done in Japan and the rebuilding since the last war.—Mrs. Ivan Learfield, Corr.

—**First Church, Paso Robles, California:** Our new pastor, M. J. Galle, and family have arrived in our midst and have been and are a blessing and an inspiration to us. Other churches of our city joined in our morning Thanksgiving services. The Men's Inter-church Christian Brotherhood sponsored evangelistic meetings in November. Communion services were observed here on Communion Sunday.—Mrs. Edwin Schroeder, Corr.

WESTERN DISTRICT

—**First Church, Halstead, Kans.:** The annual church business meeting was held November 9. Ernest Mueller was elected as the chairman for the coming year and the new vice-chairman is C. F. Henry. Erland Waltner of Bethel College gave the morning and evening messages on Sunday, November 19. Guest speaker on the morning of Novembr 26, was P. K. Regier, Executive Secretary of the General Conference. He spoke on "Our Great Imperative." In the evening J. E. Hartzler showed pictures of the Oberammergau Passion Play. Sunday evening, December 3, Walter Adrian, relief worker in Austria for two years, related his experiences in a land where Russia and United States have been able to cooperate.—Betty Jean Franz, Corr.

—**Alexanderwohl Church, Goessel, Kansas:** Our guest speaker for our special evening meetings was Howard Nyce from Pretty Prairie, Kansas. He spoke on, "The Men that Forgot," Genesis 41. As we all had a bountiful harvest, our collection amounted to $6,627. —Mrs. J. C. Reimer, Corr.

—**First Church, Hutchinson, Kansas:** Special meetings were held at our church October 22-27, with Harry Yoder of Bluffton, Ohio, as the speaker. Our pastor, Victor Sawatzky, served as speaker at the Sunday School Rally at the Bethesda Church, Henderson, Nebraska. J. E. Hartzler presented an illustrated lecture on the Oberammergau Passion Play on November 9. Sunday, November 19, was the day of our Annual Homecoming and Mission Festival. The morning message was given by our pastor. At the afternoon services H. J. Dyck of Elbing, gave an interesting report on his experiences in Europe under the M.C.C. Miss Leonore Friesen, missionary to Japan under the General Conference, also spoke. Our offerings amounted to $467.61. —Mrs. Arthur D. Unruh, Corr.

—**Friedensfeld Church, Turpin, Okla.:** Andrew Shelly from the Mennonite Biblical Seminary, Chicago, was in our midst October 26. Arnold Funk, from Bethel College, Newton, Kansas, was with us October 29. Mr. and Mrs. A. W. Friesen, Henderson, Nebraska, who have been working among the Mennonites in Paraguay, South America, were with us on November 3. Miss Leonore Friesen of Newton, Kansas, spoke to us November 5. We wish her God's blessing and protection in her work in Japan. —Mrs. George H. Plett, Corr.

—**Meadow Church, Colby, Kansas:** October 8, we had Paul and Dwight Zeller in our church. On October 25, Andrew Shelly from Canada, was here in the interest of the Mennonite Biblical Seminary of Chicago. Three Fridays prior to the fall evangelistic meetings our church held cottage prayer meetings. These proved a great blessing. November 4-12, Walter Gomez of Edinburgh, Texas, was our evangelist. Recently 12 members were received into our church, 11 by letter and one by baptism. —Mrs. W. H. Regier, Corr.

—**Brudertal Church, Hillsboro, Kansas:** During October our pastor was granted a six-week leave to serve in the interest of Bethel College. During his absence the following brethren brought the Sunday morning messages: David Schroeder, Ramon Jantz, Harley Stucky, Ben Sawatzky, Pete Ediger, and D. C. Wedel. The young people again gathered used clothing for relief; and Christmas bundles have been sent. On November 14, W. C. Voth spoke to us about conditions in China and Japan. H. J. Dyck gave us a report of his work in Germany on Sunday evening, November 12. —Mrs. Waldo R. Nickel, Corr.

—**First Church, Beatrice, Nebraska:** Richard E. West of Denver, Colorado, represented the American Bible Society in our church December 10. Jacob W. Wiebe, a member of this church, died November 29. Ladies of the church held a Christmas party December 12, in the church basement.—Corr.

MIDDLE DISTRICT

—**Eicher Emmanuel Church, Wayland, Iowa:** Marvin Dirks, Mennonite Biblical Seminary, conducted a series of meetings during Thanksgiving week. Saturday evening, November 25, he presented a sacred musical program. The offering was designated for the music department of the Seminary. He also was guest speaker at the Community Thanksgiving service held at the Finley Methodist Church, Olds, Iowa. Miss Marie J. Regier, returned missionary from China, gave her report on the evening of November 22. Communion service was held November 5.—Mrs. Erwin Graber, Corr.

—**First Church, Chicago, Illinois:** Our annual church meeting was held December 13. December 24, the Sunday School held a Christmas program. Miss Elsa Grantland was with us December 31.—Corr.

—**New Hallstadt, Paraguay:** November 14, Hans Rempel and Isaac Thiessen drove to Ascuncion to obtain permission to go to Brazil. They are both delegates for the General South American Ministers Conference to be held in February of 1951. November 20, the colony Fernheim was struck by bad weather with hail, and wind, uprooting trees and severely damaging cotton, Kafir and peanut plants. In Neuland Colony some of the villages have little rain so early planting had not been done.—P. J. Dirksen, Corr.

Into the Beyond

RUDOLPH J. KREHBIEL, near Donnellson, Iowa, member of the Zion Mennonite Church, former trustee and deacon of the church, was born March 1, 1890, and died November 17, 1950

JACOB DUERKSEN, Blumenort, Col. Fernheim, Chaco, Paraguay, was born in Russia January 14, 1901, and died September 13, 1950. He first came to Fernheim in 1930 and served as minister there for 17 years.

MISS AUGUSTA LEISY, Aberdeen, Idaho, member of the First Mennonite Church in Aberdeen, was born June 27, 1878, and died November 29, 1950.

JOHN C. WELDY, Nappanee, Indiana, member of the First Mennonite Church in Nappanee, was born August 12, 1880, and died December 5, 1950.

Frieda Claassen
4614 Woodlawn Avenue
Chicago 15 Illinois

Please enclose this label when writing.

Beyond Our Own

Washington—President Truman, during the Mid-Century Conference on Children and Youth, stressed that "the basis of mental and moral strength for our children is in spiritual things." He stated further, "it is first of all the home, next in the religion and moral influences brought to bear on the children."

Seventh-Day Adventists have become the first denomination to go into large-scale network television with the start of their weekly Sunday program, "Faith for Today." The reason stated for moving into television was the wide-spread public interest in religion and growing desire for spiritual help and guidance in the shadow of world crisis.

The bodily assumption of Mary into heaven, decreed by the Roman Catholic Church, has brought new protests from many countries of the world. Protestants generally agree that proclamation of this dogma has NO scriptural basis and has only caused a further rift between Catholics and Protestants.

At a survey conducted in Washington during the largest preaching mission there in the city's history it was reported that over 60 per cent of the people in that area never go to church.

World Student Relief Organization is again underway with the new title of World University Service. Its primary purpose is to give emergency aid to students in war-devasted countries, and is sponsored by Protestants, Roman Catholics and Jewish groups.

Brewers have recently taken a new approach in advertising techniques by using Biblical references in their advertising as a new emblem of indulgence. As a basis they turn to the "beginning of miracles when Jesus turned the water into wine." They omit that it was made from water and served unfermented the moment it was made.

Italian religious cultural and political leaders have asked the United Nations to give formal recognition to rights of conscientious objectors and give them the right to be assigned to non-military service when drafted.

A religious pageant depicting the development of religious aspects of life from 1889 to the present time was the closing event of Oklahoma's State Fair in September 1950. Dut to its widespread success, plans are being made to make this a regular feature of the annual fair.

Five radio stations in Washington have adopted the plan of pausing daily at noon and listeners everywhere pray for American servicemen in Korea, a suggestion written by a 13-year-old girl to President Truman.

A similar plan was begun in 1948 by veterans in Manchester, New York, when they began the "Pause for a Peace Prayer" movement which has been adopted by over a thousand organizations.

Dr. Toyohiko Kagawa has stated recently that Christianization of Japan is proceeding at much slower rate than most Americans realize. His figures reveal that at the present time there are only 500,000 Christians in a population of 83,000,000 people compared to 460,000 before the war.

The British Council of Churches commission on broadcasting says that 13,000,000 people listen to broadcasts in England on Sunday as compared to 4,000,000 who go to church. The churchgoers are for the greater part from the middle class of people.
—Gospel Herald

Board of temperance of the Methodist Church reports that at least 20 college newspapers, including some large campus dailies, have started using temperance pictures, cartoons, and slogans during the past year. Mats from daily newspapers also more than doubled in the past 12 months.

Christian leaders from Germany, Japan, England and Holland have joined with leading Christian churchmen everywhere in an appeal "to the Church of Christ throughout the world to break with war—to repent of war-making now and to refuse to make or to use weapons of war and to devote their energies to the removal of the social, economic and moral causes of depression, dictatorship and war."

Book Notes . . . .

Brethren in Kansas

Little Red Hummy by Myrtle Crist Porter—House of the Church of the Brethren; Elgin, Ill.; $1.25.

When Henry Franz, a little Church of the Brethren farm boy who lived in western Kansas in the 1890's, earns the right to be owner of a Red Hummy, he is completely happy. So is the reader. This warm, historical children's book, *Little Red Hummy*, by Myrtle Crist Porter, is about a religious and peace-loving Brethren family. It could well be the story of a Mennonite family in the same setting.

Grandma comes from Pennsylvania to visit Henry and his family, bringing her colorful Dutch words and familiar foods to prepare in the sod house kitchen. Many Mennonites will share in their background a typical Sunday with the Franz family as they ride through the country in their buggy; sit in worship while Papa Franz preaches; go home with neighbors for dinner; and return to church again in the evening. The different practices of Brethren baptism and the love feast are made real and meaningful.

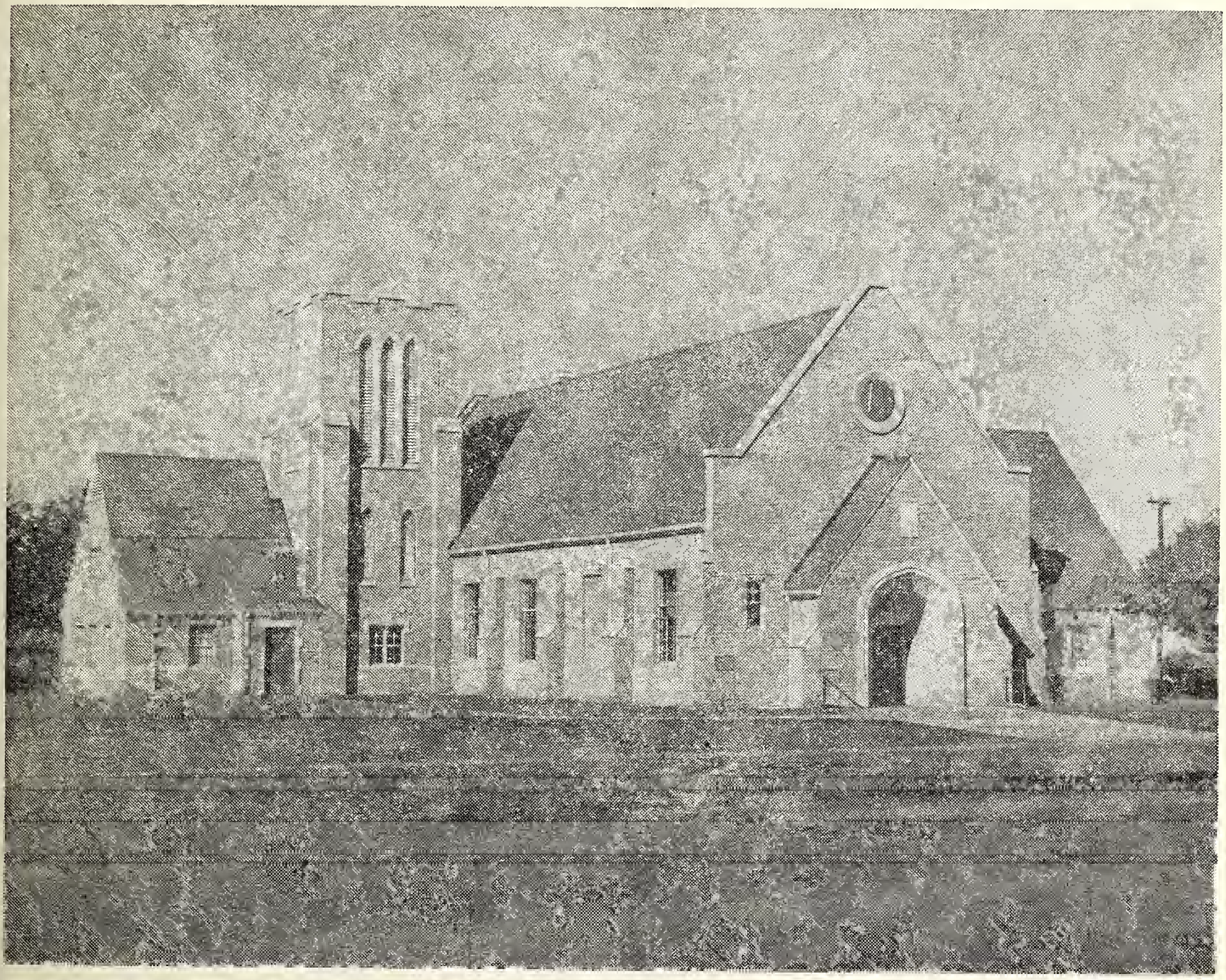
A prairie fire, the coming of grasshoppers, and the beginning of wheat-growing in Kansas give the book adventure. Myrtle Crist Porter, a native of Quinter, Kans., has lived much of the story in her own life. Perhaps in her eagerness to tell it she has included too many events.

Young readers and adults will like this story and be entertained and inspired by it. Their interest would be doubled if there could have been many more illustrations. Incidentally, "Hummy" is a Pennsylvania Dutch word. Reading the book will disclose its meaning.—Barbara Smucker.

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 66 — January 16, 1951 — Number 3



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The Weaverland Old Mennonite Meeting House in East Earl, (Lancaster County) Pennsylvania. Membership 561.

IN THIS ISSUE

Satan's House and the Book of Acts

Arthur Keisers

Intercessory Prayer

John G. Rempel

Spiritual Rehabilitation in Germany

H. J. Dyck

In This Issue

EDITORIALS 39
SPIRITUAL REHABILITATION WORK IN GERMANY by H. J. Dyck 40
INTERCESSORY PRAYER by John G. Rempel 41
DEDICATION OF NEW MENNO MENNONITE CHURCH 42
A LETTER OF FAREWELL by Peter Klassen 42
AMONG THE INDIAN VILLAGES 43
SATAN'S HOUSE by Arthur Keiser 44
THE BOOK OF ACTS by Helen M. Keiser 45
MENNONITE YOUTH:
  COMIC BOOKS—GOOD OR BAD? 46
  TRAGEDY IN A DP CAMP 48
  USING SPARE MOMENTS 48
  LETTERS FROM BERLIN 49
  CLINIC ON YOUTH PROBLEMS 49
OUR COLLEGES AND SEMINARY 50
MCC NEWS NOTES 51
BEYOND OUR OWN 52
BOOK NOTES 52

WANTED: A young Medical Doctor to establish himself in an active Mennonite community with a local hospital. Write to J. W. Fretz, Secretary, Board of Mutual Aid.

The Mennonite

Editor, J. N. Smucker
Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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Again at Home

We had the privilege to stay for a whole year in the United States. I was allowed to teach at Bethel College, Bluffton College and Goshen College. We both were allowed to attend several conferences and to meet about a hundred Mennonite congregations of the Old Mennonites, the Conservative Amish, and of the Old Order Mennonites, and to give them about two hundred messages. We were glad to meet so many friendly brethren, we enjoyed the greatest kindness from all parts and were happy to learn a good deal concerning the life of our brethren and their congregations and their colleges. So, in our homeland again, we try to transmit some of the inspiration and knowledge acquired over there to our folks over here. We hope that as ambassadors of good will we may have helped and may further on help to a better understanding and esteem between the brethren on both sides of the Atlantic. Having already lectured on America at many places and safely returned to our dear Goettingen, we beg to thank all our friends in your large country once more for all they did for us. May in this critical hour God bless you as He has blessed us among you.

Rose and Ernst Crous.

Remainder of Aganetha Fast's itinerary in the Eastern District Conference.

January 16	Schwenksville
January 17	West Swamp, Quakertown
January 18	East Swamp, Quakertown
January 19	Springfield
January 21	Quakertown, a.m.
January 21	Perkasie, p.m.
January 22	Quarterly Conf.
January 23	Deep Run, Bedminster
January 24	Lansdale
January 25	Philadelphia, First
January 26	Philadelphia, Second

Of Things to Come

PULPIT CALENDAR

Jan. 21—Third Sunday after Epiphany.
Jan. 28—Fourth Sunday after Epiphany.
Feb. 2—Presentation of Jesus in the Temple.
Feb. 4—Fifth Sunday after Epiphany.
Feb. 7—Ash Wednesday
Feb. 9—World Day of Prayer.
Feb. 11—First Sunday in Lent; Race Relations Day.
Feb. 12—Lincoln's Birthday.
Feb. 18—Second Sunday in Lent; Day of Prayer for Students.
Feb. 18-25—Brotherhood Week.

Voluntary Service Assignments

One year volunteers who completed training on December 15, have been assigned as follows: To Brook Lane Farm: Hugh Friesen of Vancouver, British Columbia; Irene Halteman of Telford, Pa.; Ruby Strausz, of Moundridge, Kansas; To Topeka, Kansas: Clifford and Harold Headrick of La Junta, Colorado; Donald Mast of Gap, Pa.; Glenn Mishler, of Kokomo, Ind.; To Bethesda Home, Vineland, Ont.: Russell Stutzman, of Wellman, Iowa; To California Migrant Unit: Bernhard Kroecker of Dallas, Oregon; To MCC Headquarters, Akron, Pa.: Joseph Graber, of Kokomo, Ind. In addition to these, John and Dorothy Martens of Inman, Kansas, and Gordenville, Pa. have been assigned to migrant work in California.

THE LOST HOUR

I lost a golden hour today;
I let it slip unused away;
I only idled on and on—
Then looked for it, and it was gone.
I had not meant to waste it so;
I didn't look, I didn't know,
I didn't spurn it scornfully.
I only let it slip from me.
I moaned to life the old refrain;
"I'm sure you'll give it back again.
I meant to use that hour to bless
A weary world with happiness
I really did, but suddenly
Time snatched my hour away from me."
Life said, "My child, there is no power
That can restore a vanished hour."

Clarence Edwin Flynn
THE COVENANT WEEKLY

Editorials

WHAT IS MAN?

THIS editorial is written in the plane several miles up somewhere over the Near East between Munich and Istanbul. In flying over various countries without regard to boundaries, over beautiful patch-work of cultivated fields, or over the rugged, snowy Austrian Alps, one is made to realize how tiny is man and how small are the little box-like structures he builds in clusters to call them homes and cities. We are but tiny specks in the great universe of God, mere pigmies lost in the vastness of space. "O why should the spirit of mortal be proud?"

But this same man has a yearning and hunger to fellowship with the great Creator. But how could the great God of the universe concern himself about so small a speck as man? What has caused the Creator to put this longing for fellowship within the creature man? How could His love be so great that He would send His only Son into the little world to make possible man's reconciliation with Himself. "Such knowledge is too wonderful for me; it is so high I cannot attain unto it."

God has also given man remarkable capacities of intelligence, and the power to think His thoughts after him. For though man is of such seeming insignificance compared with the vast universe, yet he has constructed the airplanes that soar far above the world and travel at immense rates of speed. He has discovered some of God's laws of working and can use these discoveries for real blessings. What is man? He is made in the image of God and endowed with great capacities.

Up here in the air there are no boundaries. The world is of one piece and not intended to be blocked off into tight compartments and fortified against each other. How small and wicked it seems for one tiny nation to want to desire another race or group or class of people. Why cannot we live together as peaceful friends and grateful inhabitants of God's earth? What is man that he should want to drop bombs on his fellows? Why cannot he take his rightful place in God's plan, receive the great gift of the Son and treat every other man as a brother? This could be a good and friendly world if man would not insist on spoiling it with greed and hate and sin and war. Why does man so neglect and disrespect God, when he might live in peace with his neighbors in a beautiful, kind and peaceful world?

IF WE TRUSTED EACH OTHER

The freedom that is experienced when high in the air is suddenly lost when the plane lands. Only then is it evident how restricted and hampered we are by all sorts of artificial barriers. One is moved along like an assembly line; passports, visas, permits, health certificates all must be shown and recorded in the proper offices. Then comes the baggage inspection where all the baggage is lined up, each one claims his own and then according to the wishes of the inspector, opens and shows what his luggage contains. Sometimes there is little to it, other times a rather thorough search. Finally after what may be a long time, if everything is in order, one is released from the guarded enclosures into to world outside.

What a bother we are to ourselves in these restrictions. What tensions exist in some countries among different classes of people. In Palestine it is between the Arabs and Jews. If one enters one section he cannot pass from there into the other. Old Jerusalem is in the hands of the Arabs; the newer part of the city is in the hands of the Jews. Woe to any Jew or Arab who tries to cross these boundaries. In making the trip from Jerusalem to Damascus there are as many as five or six stops made for inspection and checking.

Surely the world was not intended to be blocked off in selfish compartments. It was never intended that races and nations should so distrust and hate each other. The world has a long way to go in removing barriers and suspicions.

THE FACE OF A FRIEND

At this writing we have now traveled half way around the world. We have been foreigners in strange lands. In one way this trip has been remarkable in that at every important stop, out of the maze of strange faces, we have found the faces of friends. At New York, London, Beirut, Delhi and Calcutta, and other places there was someone to welcome us, some missionary, relative or MCC representative. How a strange place suddenly takes on a new aspect when the face of a friend appears; a friend who is familiar with the place and customs and strange money and directs us to some hotel or place of refuge.

Under ordinary circumstances we take our friends too much for granted. We do not realize how much they mean to us until we are shut away from them for a time. We do not value human friendships highly enough. But when we are foreigners in foreign lands and among strangers how the face of a friend lights up the dimness of uncertainty and distrust, and how thankful one is for such friends.

Then one is made to think of another great journey that we all must make at sometime or other; a journey which takes us out of this world and into the beyond. The thought of making this journey may cause us much concern and perhaps some fear, for we have never made that trip before. But to those who have made the acquaintance of our Father and accepted His Son as our Lord we need have no fear of the journey. There will be friendly faces awaiting us; there will be joyous welcomes and loving greetings. And the strange land will seem homelike at once because of the presence of friends and in particular of the great Friend Himself. "Let not your heart be troubled."

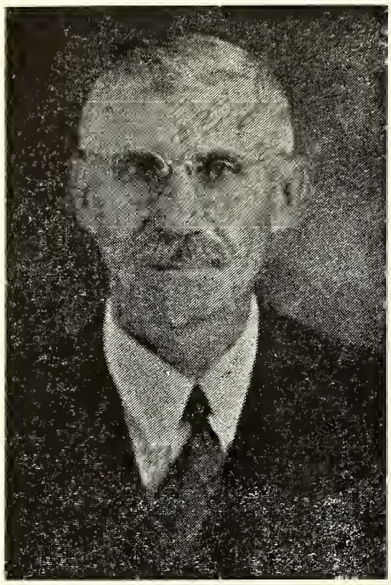
—J. N. S.

Spiritual Rehabilitation in Germany

H. J. Dyck

"Man shall not live by bread alone; but by every word that proceedeth out of the mouth of God." Matt. 4:4.

MUCH material aid has been given to the needy throughout the world. In this the MCC has had a large share. Food and clothing given "in the name of Christ" carry with it a spiritual appeal. People ask "Is it possible that there are those in the world who still love us and care for us?" They feel that it is divine love which prompts such action. Material aid affords a great opportunity to witness for Christ and many who had lost their faith in God and Christ because of the bitter experiences of recent years, have been reconciled to God and have found Christ as their Saviour.



Our refugees coming from Russia had long been deprived of Church-life and spiritual instruction. Those from East Germany who had their congregations and regular worship till 1945, are now dispersed over Western Germany without regard to church affiliation. It was natural that their physical needs should be met first. But man does not live by bread alone.

SPIRITUAL AND SOCIAL LOSSES

Man being a threefold being, suffers more or less in all these areas. The loss of material goods, of social standing, the treatment of men, women and children by the pursuing enemies also leaves its mark upon their spiritual life. However, heroes also come forth out of adversities. A motto in a small blanket-made room in a refugee camp, reads: **Gottes heller Sonnenschein, leucht in unser Haus hinein.** A brother expressed himself to the effect that he was enabled "to joyfully take the spoiling of his goods." Another: "I love my fate, for it has brought me closer to God." Another: "I have learned to say 'yes' to God."

By the coming of the refugees to the British Zone, the population here was doubled. This caused very crowded living conditions. The destruction of homes made this situation even more acute. We often found our people in small rooms in attics or in barns with little or no heating facilities. Had they been welcomed, it would have made things more bearable. However, there were notable exceptions. May I illustrate perhaps two extremes. A man in need of food asked a farmer for a few potatoes. He was refused. The family having just finished their dinner, this man saw some potatoes left on the table and asked for them. Again he was refused with the words: "We need these for our dogs and cats." Another family came to a farm, asking for shelter for the night, were received with the words: "Oh, you are refugees, if you are satisfied with what we can offer, you are welcome to stay with us."

One may read or hear of the destruction in Western Germany, but it is another thing to see it. Is it possible for fellowmen to treat each other in this way? There is but one answer. It is Satan-inspired and the fact that so-called Christians participate in such carnage defies every Christian principle. Thank God for Christians who go forth to minister to the needs of their brethren.

We have witnessed food and clothing distributions in many places. We say the joy of mothers and children who received the wonderful Christmas packages and we approached two of these mothers, identifying ourselves as being from America. I wish you could have heard their expressions of thanks which we are asked to pass on to those who made these bundles.

As food and clothing are needed to sustain physical man he also needs spiritual food and nurture. As there is a spiritual blessing with the distribution of material aid, so a spiritual ministry must sometimes be supplemented by material aid For this reason, we usually carried with us, beside Bibles and Christian literature, some food and clothing. I visited a family where the father reminded us of the words of James (2:15-16) and after our evening devotions I asked if the family had any special need. The daughter said: "Father needs an overcoat and mother a blanket." Needless to say, we returned the next morning with the articles requested.

CHURCH SERVICES RENDERED

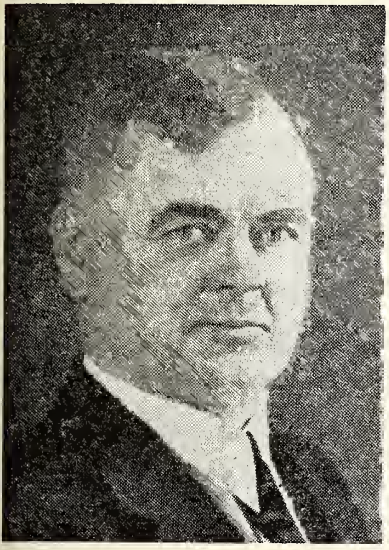
The first month of our service was spent in Gronau which has a large refugee camp consisting of six buildings, the MCC center and a hospital. It was our privilege to assist here in Sunday and weekday services, beside personal work as necessary. Most of these people had come from Russia and had been without a home and Christian services for a number of years. It was a joy to minister

(Continued on page 51)

Intercessory Prayer

John G. Rempel

WITH DEEP LOVE we all remember our old friend, Brother van der Smissen. He was in the eighties when I had the privilege to work with him in editing the German *Lektionshefte.* Since I was a member of the Peace committee I worked out the Peace lessons while he worked out the others. That was back in the middle of the thirties. Every once in a while he would add a postscript to his letter: "I pray for you every day."



John G. Rempel is pastor of the Rosenort churches, Rosthern, Sask.

8570

In 1938, at the General conference session in Saskatoon, I met him personally. We talked about many things. Once he said to me, "Every day I pray for you and Brother Thiessen (J. J. Thiessen)."

In 1945 (General conference session in Newton) I visited him in his room in the Bethel Home. At first he could not recognize me. At that time he was perhaps ninety-two. When I mentioned that I came from Rosthern, his eyes lit up. He remembered. Soon he had his prayer calendar in his hand and lovingly pointed out two names to me: Brother Thiessen's and mine.

Once more Brother Thiessen and I visited him. That was in 1948 at the World Mennonite conference in Newton. It took awhile before he remembered us this time. Suddenly he remarked, "Brothers, you are the men for whom I pray every day."

Perhaps I did not fully appreciate his intercessory prayers at that time. But the fact that this intercession has been laid into the grave with this dear brother now sometimes depresses me. In earlier days I have thought at times, "What value is there really in intercessory prayer?" I have learned to know its power since.

We live in an age of science and learning. Things we cannot measure by the yard or set down in figures, which we cannot see with our own eyes, nor hear with our ears, apparently don't count anymore, generally. Yet, there is a still small voice within us which tells us that there is another world which is a reality as much as this world which we behold with our physical senses. This unseen world takes a far more active part in the happenings of this seen world than we realize to-day.

Countless people today live and work in places far from home. What a privilege for such a young man or girl to know, "At home my father and mother pray for me." Paul considers the mention of this fact very important, when he writes to the Romans, "Without ceasing I make mention of you always in my prayers." But he also pleads with those who read his epistles, "Pray one for another."

It is beautiful when we intercede for our relatives and friends. Still more beautiful is our intercession for our enemies. How touching are the words that ring down from the cross, "Father, forgive them, for they know not what they do." Even so did Stephen pray, "Lord, lay not this sin to their charge."

Is there anyone among us who is not familiar with the story of Monica, the mother of the church father Augustine, who interceded for her son to such an extent that the bishop said to her, "A son of such prayers cannot be lost." Jesus said to Peter a long time before the latter denied his Master, "Peter, I have prayed for thee." Who can surmise what would have happened to Peter if this had not been the case?

POWER IN INTERCESSION

In Genesis is described, with loving care, an impressive example of the power of intercession. We see Abraham pleading with God concerning Sodom and Gomorrha. Thus the cause for the destruction of these cities lay not in the wickedness of their inhabitants, but in the sad fact that ten righteous people could not be found amongst them.

The most deeply touching illustration we have is when Jesus prays his highpriestly prayer, John 17. Here Jesus intercedes for his disciples as well as for the whole church. Anyone who reads this intercessory prayer with deep devotion cannot help but be moved by it, and especially by the way Jesus addresses his Father: "Father" (V. 1), "O Father" (V. 5), "Holy Father" (V. 11), "Father" (V. 21, "Father", (V. 24), "O righteous Father" (V. 25). In verse 24 the power of this intercession comes out most strongly when He says, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory."

The writer of the letter to the Hebrews speaks of this man of prayer, greatest of all times (4:15), "For we have not a high priest which cannot be touched with the feeling of our iniquities, but was in all points tempted like as we are, yet without sin."

Jesus, our Saviour and High Priest forever, today intercedes for us before the Father, and the power of this intercession reaches into all eternity.

Dedication of New Menno Mennonite Church

SUNDAY, DECEMBER 17, was the day of the dedication of the new Menno Mennonite Church, 18 miles northwest of Lind, Washington. This $95,000 church, standing on a hill surrounded by wheat fields, is modern yet simple in structure and design and is striking in appearance, a solitary temple dedicated to God's work.

The regular pastor, Willard Wiebe, who is on a year's leave of absence finishing his course at the Mennonite Biblical Seminary in Chicago, came for the dedication. He was assisted by the associate pastor, Paul W. Boschman, who is serving during his absence.

Services started in the old church with Scripture, prayer, and a hymn. At the close of the service the congregation moved to the entryway of the new church for brief remarks by the building committee, architect, builders, and trustees. The church doors were opened by a deacon, P. C. Jantz, who received the key from the builder, Adolph J. Weber.

An impressive dedication service took place in the new church. Paul Boschman spoke on the subject, "Building Temples not Made by Hands." Willard Wiebe gave the dedication sermon, "This Is the Gate of Heaven," which was followed by the act of dedication.

The church choir, directed by Mrs. Arthur Franz, sang six numbers during the rites.

The afternoon service was a community program and included many talks and greetings by local pastors, former pastors of the church, and from the Pacific District Conference churches. Willard Wiebe spoke again in the informal worship service in the evening.

The church is constructed of white pumice block, built in an "L" shape, with the main auditorium dominating one wing, and a Fellowship Hall and Sunday school room occupying the other. Atop the steeple, a tall brass cross extends 60 feet above the ground. At the entrance is the inscription, "The Word of Our God Shall Stand Forever." The auditorium seats about 200 people.

Members of the church building committee include Julius A. Franz, chairman; Joe Jantz, Harold Franz, Willard Wiebe, and Paul Boschman. The architect was Ralph W. Bishop.

The church board consists of Alvie Schrag, Peter C. Jantz, Julius A. Franz, Arthur Franz, Secretary, and Paul Boschman. The present church has been in service for 42 years. It was dedicated in 1908 by a group of sturdy Mennonites who had moved from Russia to South Dakota in 1874, to Oregon in 1887, and finally by covered wagons to Adams County, Washington, in 1900.

The Menno Congregation is grateful to the many friends from far and near who showed their interest by their presence and to the many churches and individuals who sent greetings. Most of all we are grateful to God for making it possible in our generation to build this House of God and to dedicate it to Him.—Mrs. P. W. Boschman.

A Letter of Farewell

Dear Friends in North America:

IN CANADA as well as in the United States I was received most cordially in many homes and congregations. My itinerary took me from Ontario to the Pacific, because many Mennonites live in these five provinces, and through many states on my journey eastward. Often I was deeply impressed by the rare natural beauty, the industry and the evident wealth of the country.

I found frequent instances where there was anxiety and concern, and by sharing the burden I was able to bear part of the load. This was brought to me in a particular manner in the prairie provinces in several communities where the hopes were high for a good harvest but were dashed to pieces by an untimely frost that meant complete loss. In spite of it even in such places the Harvest and Mission Festival was observed. The joy and blessings that I experienced at these festivals will be a treasured memory, especially in Tofield, near Edmonton, Alberta, when we were snowed in for a few days on October 1.

This year has indeed been a peculiar year for me. In February when I left the Paraguayan Chaco their harvest was in progress. I arrived in Brazil in March, and Harvest Festivals were in progress. My journey brought me to Ontario in June, and behold strawberries were being picked in large quantities—followed by the lucious cherries. After the General Conference in Freeman, I followed the harvests in western Canada.

In the far distance to the south I see another harvest field in the recently organized Mennonite congregation in Asuncion, the capital city of Paraguay, where my wife and I are to be laborers for the Master. Later on we are to work in the two last established colonies—Volendam and Neuland. We accept these assignments as coming from the Lord.

A deep sense of gratitude has filled my soul because in the past five months in the north I could be the connecting link between the north and the people here, especially when I could plead the cause of the grief-tested recent settlers. Each time I related the experience of these friends, my heartbeat was warm and fast, and as a result many people became interested in these colonies. This was a great personal satisfaction. At no time did I accept expressions of thanks and praise, but always ascribed them to the Lord, who alone is worthy to receive them, and whom we serve.

Once more I greet the congregations where I was privileged to speak, and all with whom I spent the enriching and blessed days in Rosthern and Freeman at the Conferences. Remember us in your prayers when we labor in our assigned fields in the South.

My address—% M. C. C. Casille de Correo 166, Asuncion, Paraguay. *Peter Klassen.*

Peter Klassen is minister and teacher, now working in Asuncion, Paraguay.

Among the Indian Villages

With the Editor

WE have spent a week at Jagdeeshpur, 80 miles from a railway station. We have found the compound a little village by itself with all sorts of activities and enterprises; the schools; the hospital; the shop, and the beautiful gardens with orange and banana trees, and large flowering poinsettia all around the fronts of the bungalows. Then there are the barns, the crops in the fields, the weaving work of the students. Such work cannot be fully described to give an accurate picture. The total work is much greater than missionaries can make us see when they talk to us while on their furloughs.

There is one phase of the work out of Jagdeeshpur, which differs somewhat from the usual mission center. Located at the edge of the jungle, the work fans out into about 150 small jungle villages from a few miles distant to as far as 30 or 40 miles away. In these 150 villages there live Christians, in some places perhaps only a small per cent of the village population; in others half or more of the people claim to be Christians. These villages are roughly divided into about five sections, with native pastors in each section and caring as best they can for the Christians in the villages of that section.

There are native churches in some of these villages; buildings of brick and mud looking very much like the other buildings of the village, but being the church and school of the village. In some of these villages they also have boarding schools, which means that children from other villages where there are no teachers come and live in a house (boarding) while going to school there. The work is carried on by the pastor and teacher, or perhaps by the pastor alone who is also the teacher. The missionary makes his rounds among these villages, giving some supervision to the work and bringing encouragement and inspiration. But the main work is the responsibility of the Indians themselves; Christians who are greatly interested in the education of their children and in bringing the Gospel to their fellow-villagers.

At a number of these villages they were holding their Thanksgiving services the week we were there. We would wend our way out across the jungles in the "jeeps," (how else could one get there?), and perhaps after a number of hours would reach a village where the special services were held. Frequently we were met with music and drums and cymbals, their way of welcoming us into their village and church. Then followed the church service and after the service the sale of the offerings that had been brought.

These offerings were their Thanksgiving gifts to the church. They consisted of rice, gourds, sugar-cane, vegetables, eggs, chickens, and "other articles too numerous to mention." These were auctioned off to the highest bidder much as we do in an American auction. The proceeds were for the church.

At the appropriate time our party would be invited to the home of the pastor for the meal. Sitting on the floor with a brass plate before us we would be given curry and rice and other peppery foods. Though it was much different from what we were used to, yet it showed their fine hospitality, and their warm effort to make us feel at home among them. We tried to express our gratitude for such generosity.

One such meeting stands out specially clear. It was on a Sunday afternoon; our party was in two sections. Our section took the wrong buffalo-path and finally came to where even the Jeep had to give up. There was a long delay but we finally all arrived at the meeting.

It was a special service in that a deacon was to be ordained and the communion service to be observed afterwards. There was no regular church here but people sat in the very narrow street between two walls of buildings. They had set out their cots for us to use as seats. The ordination was very impressive as a fine Christian Indian and has wife were consecrated to the work of deacon.

Then followed the communion service. We could not understand a word of what was said, but it was a moving service nevertheless. The thin pancake-type of bread was broken for each one; then followed raisin-juice, a spoon being used to dip a bit from a brass vessel and then put into the palm of each worshiper and from the hollow palm lifted to the mouth. We needed no common words which all could understand; there was a common spirit which none could miss, and we felt drawn together into a sacred Christian fellowship. Here in the expressed love of Christ was a common language we could all understand. No doubt much of what we see in India will fade with time, but this communion service in the narrow street of a little village in the declining afternoon sun, when our hearts were strangely warmed, this shall always remain a bright spot in our spiritual experience.

—J. N. Smucker

When you are in doubt whether an action is good or bad, abstain from it. —**Zoroaster**

If we are devoted to the cause of humanity we shall soon be crushed and broken-hearted, for we shall often meet with more ingratitude from men than we would from a dog; but if our motive is love for God, no ingratitude can hinder us from serving our fellow men. —**Oswald Chambers**

Satan's House and the Book of Acts

Arthur Keisers *

TWO MEN knocked on our door this morning and warned us to flee to the hills. One even offered his home. We thanked them for their interest, and said, "Thank you very much for your concern for us, but we trust in God and therefore will stay." It was about two hours later that the rocks began to sail through our windows. One big three-incher entered through the window with a bang, and left the room again on the other side breaking a second window.

This is, however, getting ahead of our story. We must give you the setting. Today is the day of the Immaculate Conception of Mary. At four o'clock this morning the whole country side became alive with the exploding of firecrackers. This is a standard part of the celebration of fiestas here—along with getting drunk.

The local priest set the pattern for upholding the sanctity of the day by denouncing the Protestants with as much hate and force as possible in the early mass. He promised to lead the procession to our door after the second mass, and that was why the two men had come to warn us to flee.

Naturally we awaited the promised event with great anticipation. (We arranged a peep-hole behind two closed shutters from which we watched it all and were never discovered.) Sure enough, several broken windows from the early arrivals assured us that we would not wait in vain. At the appointed hour a statue of Mary was raised in front of our house and the people gathered from near and far. There must have been 500 people packed in the street in front of our house, with the greater part coming from the late mass.

The Priest Speaks

There were murmurs and then silence as the priest got up on his platform to speak. We praise the Lord that in answer to prayer I had the opportunity to speak at great length with the priest about the gospel. We feel that the Lord is speaking to his heart as He did to Saul when he was persecuting the Christians. Please pray for him. He didn't waste words or time. He got right to the point. "This is Satan's house . . . . those who enter in are condemned. No one may speak with those who enter . . . . ," etc. . . . . He went on like this for about ten minutes shouting with some of the greatest hate I have ever seen or heard. Then he closed his talk by leading the stirred mob in the cries, " 'Satan's house,' we don't want Protestants . . . we don't want Protestants." There was a closing prayer to Mary against us and a song about how bad we are. Then the crowd left, leaving a few villains behind to decide how to take care of Satan's house.

It was a short time later that the crowd began to drift back and the rocks flew in earnest. Most of the many front windows are broken with glass and rocks all over the house. The police and mayor were among the crowd, but this wasn't much help since it was they who earlier had threatened to drive us out and close our meetings. This afternoon people are coming from all parts of town to see Satan's house and the handiwork of rocks meeting glass.

One could make many comments on what happened. The crowd was an interesting study . . . . some of the most saintly women thought it was a good joke. When they cried, "Satan's house," with a single voice, one remembered how it must have been when they cried against Christ, "Crucify him." One cannot help but have great pity for the people. Certainly it isn't their fault as they blindly follow the priests who keep them in ignorance in order to thus sway them to carry out their wishes. With the hate with which the priests spoke and the teachings he expounded, one could not expect more from the crowd.

Have We No Right To Be Here

I would like to say three things in closing. First of all we ask your prayers for the Christians in Colombia who are suffering terrific persecution by the Catholic Church. In many places it is much worse than here. The priests lead the people and police in burning the houses and churches of the Evangelicals. In many parts it is impossible to hold services and the Christians have had to flee for their lives. It is very very hard to stand true to Christ under these circumstances. Prayer is a mighty fortress on their behalf.

Secondly, I would like to say to some who may feel that we have no right to be here, since this is a Catholic country, that this is not so. There is a burning need for the Gospel. The people don't know the love of God nor the saving power of the resurrected Christ. They live in sin and ignorance because the priests have so led them.

Thirdly, I would like to have each of you thank God for the liberty you have to serve Him as you wish. I feel that the day may be near when this liberty will not be had, not only as it is lacking in Colombia today and in some communistic countries, but in all the world. I feel that there are two threats to this liberty in the world today. One is Communism and the other is Catholicism. The latter threat may not be evident to many in the States and it is for this reason that I implore all to read the recent book **American Freedom and Catholic Power** by Paul Blanshard. It is one of the fifty outstanding books of the year, and every Christian, especially the pastors, should know of the Catholic threat to liberty in the States. In the future years the story of broken windows and Satan's house may be written from the States instead of only from Colombia.

—Arthur W. Keiser

***The Arthur Keisers are missionaries in South America under the General Conference Foreign Mission Board, now stationed in Anolaima, Colombia.**

The Book of Acts

"And ye shall be my witnesses . . . . unto the uttermost part of the earth." These are the last recorded words spoken by our Lord upon this earth. I remember how our seminary professor, in guiding us in our study, pointed out that the writing of the book of The Acts was in a sense not yet completed, for followers of Christ are today witnessing for Him in the uttermost parts of the earth.

So many things have happened in the past few days that are a modern, South American version of the same incidents recorded in the Acts of the Apostles so long ago that I would like to share with you some of the Acts of the Christians in Colombia. The group of Chrisians here in Anolaima is small for the Gospel has been preached here only a short time; but during this time a faithful group has grown up . . . . grown, like the early church of the apostles, through persecution.

In the days of the apostles, the Jewish religion was in the majority, and the priests, the scribes, the Pharisees and the leaders of the Jews openly persecuted the Christians in the name of religion and of God. Theirs was a religion so bound by the tradition of the fathers that they had lost sight of the spirit of God, and knew not of His love. For this reason they crucified Christ, and persecuted his followers. But such persecution served only as a bellows to a fire, and the number of Christians increased and "the Lord added to the church daily such as should be saved."

Catholics Openly Persecute Christians

In Colombia today the Catholic church is in the majority, and the priests and leaders of the church are openly persecuting those who have the courage to stand forth in the name of Christ. Even as then, the religion today is in the bonds of the teachings of tradition that the love of Christ is unknown and His teachings have been forgotten.

I think of how the leaders of the church commanded Peter and John not to speak to or preach at all in the name of Jesus. Here it was the mayor of the village who gave the command that my husband should speak no more to the priest on the threat of being thrown in jail. But today the reply still holds true, that we must obey God rather than man. I think of how in those days the leaders of the Jews stirred up the people and incited them to anger. Again we have a parallel, for here the people are ignorant and know not what they are doing, nor why they are doing it, but because the priest has commanded, they act.

For one to stand forth in the name of Christ in the face of such persecution and opposition, in truth means to forsake all to follow Him. The staunch Catholics will have nothing more to do with such a person. It means that their very neighbors will turn their heads on passing the house to escape contamination by the hated Protestants.

It means that the children will be discriminated against in school and never given a fair chance. It means that they will be despised and be the victims of scoffing. It means a decrease in business, and perhaps the actual closing of the business. It means giving up all.

The Church Still Grows

But in spite of all this persecution and hardship, the church of Christ in Colombia is growing — slowly — painfully — but growing steadily. The Lord is adding to His church, and the company of believers is a faithful one. Those who have courage and stand forth also have the strength to witness for Him, for they truly know Him and the power of His salvation. The writer of Hebrews, in describing the faithful through the centuries said: "Others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword . . . . they wandered in mountains, and in dens and caves of the earth." He might have been writing of the Christians in Colombia, for they have endured all this, and many have fled their home to other parts of the country. But the number is growing and in that day at the end of time when the Acts of the Christians throughout the centuries are gathered together and written before God, one of those paragraphs will be the Acts of the Christians of Colombia who have given up all to follow Him.

—Helen M. Keiser

(Editor's Note: Since this article was written the Arthur Keisers have left this region and are now at the Leper Home in Colombia working with the Gerald Stuckys. The reason for their leaving was not personal safety but the fact that Catholics were also persecuting local Protestant businessmen and others because of the added emphasis to Protestantism.)

When men speak ill of thee, live so that nobody will believe them. **—Plato**

If we would build on a sure foundation in friendship, we must love friends for their sakes rather than for our own.

A young man invested his all in a peach orchard which blossomed wonderfully; then came a frost. Not having appeared at church for three Sundays, he received a call from his pastor who asked the reason. "I'm not coming anymore. Do you think I can worship a God who will let a frost kill all my peaches?" The old minister looked at him in silence, then said kindly: "God loves you better than He does your peaches. He knows that while peaches do better without frosts, it is impossible to grow the best men without frosts."

—D. Carl Yoder

Comic Books---Good or Bad

by Floyd K. Baskette

THIS WRITER was working on the copy desk of a metropolitan newspaper the night Raven Sherman was dying. Raven, you may remember, was a character in Milton Caniff's comic strip, Terry and the Pirates. A large segment of readers, apparently, were outraged because their comic favorite was about to expire.

Telephone calls jammed the newspaper's switchboard. Mailbags were loaded with letters of protest. Some even sent telegrams. **Editor & Publisher,** the newspaper trade journal, reported later that newspapers all over the nation experienced similar scenes.

Comic-strip reading evidently is serious business, for adults as well as for children. Readers become so absorbed in the careers of the comic characters that they come to regard them not as fictitious but as live people. In this they resemble the ardent followers of radio soap-operas who share the joys and woes of the make-believe characters as if they were real.

The appeal of comic strips and comic books is so great that many persons are protesting that the picture series are degrading to education as well as to moral standards. Today there are more than 400 comic books published, with a combined circulation of more than sixty million readers.

Crime Element

James V. Bennett, Bureau of Prisons director for the Department of Justice, is among the chief critics of comic books. "Comic books," he said at a meeting of the General Federation of Women's Clubs recently, "have shown persons how to commit a crime, and if you're interested, I can document that statement."

That comic books contain too much crime is admitted by implication in the new code of ethics proposed by several leading comic-book publishers. The new code of editorial standards would prohibit such things as glorifying crime and criminals while ridiculing the law, teaching the methods of criminals, scenes of sadistic torture, sexy and wanton pictures, vulgar and obscene language, making divorce glamorous and alluring, and ridicule of racial and religious groups.

The code is the result of mounting criticism of comic books. Even if the publishers of comic books adhere to only part of their proposed code, it will be an improvement. However, only about half the publishers so far have indicated their intentions of subscribing to the code. Mr. Bennett contends that as long as the industry bases its appeal to primitive instincts, he doubts whether any form of voluntary censorship will work. Unless reform comes soon, an aroused public may demand legal curbs. Voluntary censorship would be preferable to legal controls because laws, no matter how well-designed, endanger freedom of the press.

In Grandfather's Day, Too

Defenders of the comic books might point out that cheap adventure books have been popular in America for several generations despite outspoken criticism of this type of literature. Several generations ago, Dead-Eye Dick and Wild West stories gripped juvenile imagination. Today's thrillers simply are more abundant, more colorful and easier to obtain.

The educators appear to be divided over the merits of comic books. Some argue that comic books degrade reading because the story is told in pictures. Others point out that comic books and comic pages stimulate reading. And, of course, some educational statisticians are quick to mention that there is a correlation between low mentality and comic-book interest.

But no one has yet proved that comic-reading is done exclusively by children. It may be that a surprisingly large amount of this type of reading is done by adults. In justifying their themes, the comic-book publishers point out that crime comics are read mostly by adults. They argue that some people pick up a book which obviously isn't for the kiddies—and are horrified. The publishers also insist that comic books are victims of unjustifiable blame.

A case in particular was the Indiana story in which three youngsters, 6, 7, and 8 years old, trussed up another boy and made him submit to all sorts of torture. A public official ascribed this act to comic books. According to an official of the Association of Comics Magazine Publishers, an investigation revealed that the boys were influenced by poor home conditions, not by comic books.

Undisputed Popularity

The most significant fact about the comic book is that it is appealing. Mothers report that they are astounded at how early their children acquire an interest in comics. Comic-book customers range from 50 to 100 million readers. Something must be said for any technique that can capture that many readers. Probably the blame should not be on those who have failed to take advantage of its potentialities. Too many view the comic books and comic strips as cheap and undignified. This attitude may be explained by the fact that the critics have associated the comics with the cheap and juvenile and have thereby closed their eyes to the advantages of the medium.

The comics are as adaptable to information and education as they are to entertainment. The Smithsonian Institute is said to have drawn unprecedented crowds when it sent out an illustrated announcement. Probably nothing illustrated the disappointments and frustrations of the soldier as effectively as the comic character Sad Sack or the grisly characters in Bill Mauldin's panels.

Newspapers long ago recognized the promotional and circulation value of comic pages. Parents may deny that they pay any attention to the comic page, but survey figures prove that comic strips are among the best-read items in the paper. Invariably they have a higher readership than editorial pages. The figures, in fact, should give editors some concern.

Circulation men know that many readers buy a particular paper for the comics. If the paper loses the strip to a rival paper, many of the readers will change their subscriptions.

Constructive Comics

Perhaps the solution to the comic-book problem is not to prohibit the books but to encourage more wholesome ones. A good illustration of a constructive comic is Mark Trail, drawn by Ed Dodd, of Atlanta. The theme of this comic is outdoor life and conservation. Dodd studies wild life so that his animals are accurate in detail. His strips have impelling plots, but more important, the reader gets an appreciation of out-of-door life. It is not a preachy strip, nor does it animate animals as the Uncle Remus series do. It simply capitalizes upon an interest in nature.

Many of the traits used by the comic creators are universal as well as ancient. These include the prank-playing youngsters (Katzenjammer Kids), the rich uncle (The Gumps), superstrength (Superman, etc.), magic (Mandrake), world of tomorrow (Buck Rogers). Wild West themes have been current for years (Lone Ranger). Exaggerated problems of modern family life appear to rank highest in popularity now. This category includes Dagwood and Blondie, the Dripples, and a host of others.

We may expect to see an attempt to make a wider use of comics for propoganda purposes. The literature used in the past presidential campaign included comic books designed to sell the merits of the candidate. Al Capps, creator of Li'l Abner has been criticized for ridiculing Congress and Congressmen. His reply is that if Congressmen are above reproach, they need not fear ridicule. On the other hand, the philosophy expounded by the unjuvenile Orphan Annie may be designed propaganda. Annie is not above propounding economic theories and the strip's advocacy of vigilantism is open to serious question.

Mythology and history are rich themes for comic-book techniques, yet they have been largely ignored by the illustrators. Adventures with Dick is one of the few current strips that portrays historical events.

Religious Themes?

Does the comic-strip technique have a place in religious literature? Surely editors of religious publications are interested in increasing the readership and effectiveness of their products. The picture-story method has proved successful in presenting ideas. Could not the same technique be applied to wholesome, inspiring themes? The answer is that many church papers have adopted picture-story series. The Adventures of a Missionary is one of the current series. Another is a strip called Continuously Yours, portraying youth problems. Still another is The Go Getters, which depicts typical teen-age situations. Several have attemped picture-story series based upon Biblical stories. One, Adventures in Bibleland, was syndicated for the secular press.

Some of these have not been of the highest quality and consequently have failed to win over converts. Some have been crudely drawn, some have not paid enough attention to details, some have lacked effective plots, and some have attempted to describe in drawings that which might have been better left to the imagination. Nevertheless, these strips have invariably improved the appeal of the publications, have doubtless increased readership, and in the writer's opinion, will expand. Many critics will continue to regard the picture story as cheapening to church literature, but as better themes are used and as more artists contribute to the more wholesome type theme, their popularity is likely to increase.

Some of the newsstand appeal of the comics undoubtedly is color attraction. Apparently children choose comics as much for the color appeal as for the themes and characters. This would indicate that publishers of serious literature might take a hint and make more effective use of color. Another appeal, evidently, is in animations. Children have a natural interest in animals. Perhaps they would be as interested in real animal life, as depicted by Ed Dodd, as they are in animations such as Donald Duck, Mickey Mouse, Br'er Rabbit, and the rest.

Comic creators can escape much current criticism by having their characters use good grammar,

(Continued on page 49)

TRAGEDY in a DP CAMP

by Elsie Schroeder

THEY WERE a nice young couple when I met them first, a couple who looked as though they were not afraid of the future, nor of the work they would have to do to make a home for themselves and for their child of six months.

For a year they waited for this chance to again appear before the Australian Mission. The mother and brother had gone ahead, but this family had had to wait until the child was six months old. They were accepted by the Mission, but were deferred at the same time to wait until they should be called again to appear. Because of housing conditions in Australia, families with children were not accepted at all times.

Then they had no place to stay during the time they would have to wait, for since they were "free living" they could not stay in a camp but had to return to the German economy. Until the arrangements were made through the German Refugee Commissioner, they waited in the DP Camp. Because this acceptance is always a slow procedure, they were meanwhile accepted again by the Australian Mission and since they were told to await transport to Bremen, they did not need to move from camp. The husband had found work in Ludwisburg which kept him away from home for thirteen hours a day, but he didn't mind for he was young and energetic, and he wanted to support his family rather than feel that he was living on charity.

Then Anna became ill. She needed an operation; it was not serious, but necessary. However, she wanted to wait until they arrived in Australia where her mother and brother could help financially. They had arguments about it, and finally George convinced Anna that it was necessary to be healthy before the trip so that she would be able to stand the voyage. He sent her to the hospital, and there she learned that she was pregnant. George asked her to report it to the Resettlement Center, but she refused, saying she did not again want to lose a chance to emigrate and again have to wait a whole year as they did the last time when they went to the Australian Mission.

This caused another argument in the family, and so Anna did not tell George what she had in mind to do. Her plan was to get rid of the child before it would be known to the Mission and they would be deferred again. She chose the hard way out because the method she used and the help she got was no more than butchering. Anna did not survive the ordeal, for three days later she died.

And what now? A husband with a young child is left. Where can one put the blame for the tragic end of Anna?

(Elsie Schroeder is a member of the MCC-IRO team, a group of MCC girls who work in a DP camp near Stuttgart, Germany. The work of this group consists largely in counselling, helping in a friendly way, and with an understanding spirit of Christian love aiding these people to whom life has been very unkind.

USING SPARE MOMENTS

by Don Snider

GOING THROUGH Elgin on the way to Chicago you pass through eleven traffic lights. Once, and only once, did I hit them all green. There is a way to slow down in the middle of the block and give the red time to change, but in normal driving you have to stop at half of them.

One day I began to think about this time-out period. What do you think about when the yellow catches you at an intersection? There you sit for half a minute. Do you leave your thoughts to chance? Do you allow the advertisements, the pedestrians, and the moving cars to dictate your thinking? Or do you just sit there griping about red lights, itching for the moment when you can race the car beside you into the next block?

I started checking on my attitude at red lights and got disgusted. So I tried an experiment. I found a twenty-eight-second poem (that's the time on most of our lights) and attached it to the sun viser. When I hit a red light, I pulled down the visor and read this beautiful nature poem. When I finished, the light had changed and I drove on. Soon I had it memorized, so that I could say it while looking around. The first line was "Open my eyes that I might see, beauty in every tattered tree." I was amazed by the beauty of Elgin street corners that I discovered for the first time. My attitude toward red lights has changed considerably. Sometimes I welcome them. I have learned to keep from watching the lights like a hawk when I am second in line. I let the other drivers concentrate on colors while I concentrate on poetry. I haven't honked at a slow, reacting driver in months. After learning one poem I turned to others, and now find myself building a poetry stock-pile which is invaluable for informal vesper occasions, prayer meetings and meditation. Also it's fun to memorize hymns this same way.

Everyone has many such blank periods in the day. They may come while washing dishes. They may come riding a bus. They may come milking cows. Life can be immeasurably enriched by using such odd moments as opportunities to taste of beauty and things spiritual.—**Horizons.**

Clinic on Youth Problems

This column is a regular feature of the Mennonite Youth section of The Mennonite. Questions may be sent to the editor, Mennonite Youth, Topeka, Indiana. They will be dealt with by a qualified group of persons who are participating in this clinic.

QUESTION: We are able to keep our young people in the church until they graduate from high school. After that they seem to quit coming giving the impression that church activity is "old foggie" and hardly for real red-blooded men. How can their attitude be changed?

ANSWER: One reason for such an attitude may be that the church has not developed its program to meet the needs of these young people. We do not expect a child to live on milk alone all its life. Even so we ought not expect our young people to be no greater spiritually at 20 or 25 than they are at 12 or 15. As young people grow older they need to be given more opportunities to serve Christ and more responsibilities in the church.

If, however, they really believe that the Christian life is only for weaklings they need to be reminded that strong men are just as sinful at heart and in need of salvation as anyone else. Jesus came into the world, not to save only the weak and downtrodden; he came into the world to save all men.

Furthermore, they need to be reminded that some of the great Biblical characters who were intensely spiritual men were also men of great physical strength. No man could do what Moses or Paul did and be a weakling.

Letters from Berlin

"I would like to share with you a picture I saw a few days ago. In the midst of ruins stood a church—roofless, with shattered windows and crumbling walls. On the front side of the church, untouched by this devastation, was a beautiful mosaic of Christ and the two disciples of Emmaus, entitled, "Herr, bleibe bei uns denn es will Abend werden"—(Abide with us for it is toward evening). It beckoned as the light of hope from out the encircling darkness. May we help the people of Berlin to realize that only through abiding in Him can they find their way out of the darkness about them." —Magdalen Friesen, Berlin.

"I welcomed the opportunity to see something of other parts of the country as I had not been out of Berlin since we arrived in February. The countryside and small villages were lovely after having seen nothing but battered Berlin for so long, but Mannheim and Ludwigshaven brought it all back. It is good to know that after all apparently something like a normal life is possible again to some sections of Germany. Yet one wonders if the people of Berlin who are living their lives in an explosive situation are not doing more serious thinking on the meaning of life than others. It always seems to me that the church services in the east sector have a sense of depth and urgency one doesn't always feel elsewhere." — Mrs. Lester Hostettler, Berlin.

"The Mennonite Church in Berlin has more problems than any Mennonite church I know of, and they are also on our minds and in our hearts. The membership of about 500, not including children, is scattered throughout the city and a good many live in the RUSSIAN zone and sector. Like nearly all Berliners, they are poor, many are unemployed, and all of them face the fears and uncertainties of the present political divisions and tensions. We cannot do much for them, but we can try to understand their situation and sympathize with it, and we have offered them the facilities of the Neighborhood Home for any meetings they wish to use them for. The young people come regularly once each month for an all-day meeting, and occasionally for special meetings. As workers we try to keep in touch with them and also with the relief work that is being done under the church's auspices at Ringstrasse." —Lester Hostettler, Berlin.

COMIC BOOKS——GOOD OR BAD?

(Continued from page 47)

by balancing the crime element with other social problems, and by making some of the strips, at least, educational as well as entertaining.

It may be true that the great appeal of picture magazines, such as **Life**, of television, and of comic books is an indication that people are turning away from reading. The object of words is to communicate ideas. That, too, is the purpose of drawings, or photographs, or motion films. Often the pictorial presents ideas more clearly and rapidly than does text material. The fact that pictures and comics attract more readers in newspapers than does editorial material indicates that even among the adult literates there is a desire to get impressions rapidly. The champions of the printed page might remember that they often fail to hold readers because their format is unattractive, the type arrangement is hard to read, and they persist in failing to make effective use of white space. Better designed printed matter would be the strongest possible argument to the criticism that picture stories are tending to discourage reading.

The comic-book problem can be solved by censorship, a negative approach, a self-imposed code of ethics, or by interesting educators in capitalizing upon the comic-book appeal to present their message. If the producers of the mass-appeal comics had some competition, they might be forced to improve their output.

Our Colleges and Seminary

FREEMAN JUNIOR COLLEGE

FREEMAN Jr. College's Fiftieth Anniversary Founders Day was celebrated Thursday, Dec. 14, with many friends joining. Dr. Henry Hitt Crane was the guest speaker nad brought inspiring messages in the morning and evening. In his first message he pointed out the complete depravity of modern warfare and loss of morals if another major war should begin. Christ's message was given for situations very similar to the present and not to a world of peace and security. Dr. Crane showed that Jesus lived in an occupied country which had been the scene of much warfare. It had its collaborators and its underground and all must choose which he would join. Jesus showed that there was another way, a way which should be taken even more seriously today.

In his evening message Dr. Crane underlined the fact that virtues may become vicious when taken to extremes. Among others he emphasized that virtues become vicious when they are practiced with self-conscious pride. The great violator of this principle is the Church itself with its great self assurance in its own revelation and interpretation of Christ.

In the afternoon program the band and Academy choir brought messages in music appropriate to the Christmas season. This was followed by motion and slide pictures showing the history of the school for the last ten years.

BLUFFTON COLLEGE

APPROVAL of Bluffton's newly organized program of elementary teacher preparation was received recently from the State Department of Education.

Bluffton's elementary education department, headed by Miss Ada Lapp of Sterling, Illinois, has attracted quite a large number of students to this study. It is hoped that many of our young people will follow this profession, as there is great opportunity for Christian service in this field.

Dr. Delbert Gratz, Bluffton College librarian, will represent the Middle District Conference at the Historical Committee of the General Conference at the Biblical Seminary, Chicago, December 27 to 29. Historical projects under discussion will be the Germantown Mennonite Church and the micro-filming of Mennonite documents both in Europe and the United States.

Dr. Gratz spent considerable time studying Mennonite history and documents in Europe while earning his doctor's degree at the University of Berne, Switzerland. He also plans to attend sessions of the Annual Meeting of the American Society of Church History and the American Historical meeting, each of which will meet in Chicago at the same time as the General Conference meeting.

Four Bluffton students will represent the college's Student Christian Association at the fourth national assembly of the Student Christian Association Movement, which will be held at Miami University, Oxford, Ohio, December 27 to January 2.

MENNONITE BIBLICAL SEMINARY

THE annual Christmas program was given by the Sunday School on December 13. This program featured the children of the Sunday School. One of the unique features was a presentation of Christmas in many countries of the world by the Bible Class taught by Mrs. Marvin Dirks. Each girl portrayed in her own costume how the people dressed in Switzerland, Norway, Germany, Mexico, Japan and other nations. In addition to the children the Seminary Sacred Ensemble appeared frequently on the program. This group, under the direction of Marvin J. Dirks, has been rehearsing preparatory to a series of concerts in South Dakota, Minnesota, and Nebraska during the Christmas vacation. Members are Elaine Waltner, Freeman, S. Dakota; Grace Liu, Hopie Province, China; Bertha Fast, Mountain Lake, Minn.; Marjorie Reimer, Reedley, Calif.; O'Ray Graber, Freeman, S. Dakota; Claude Boyer, Quakertown, Pa.; Harris Waltner, Marion, S. Dakota; Vernon Neufeld, Shafter, Calif.; Marvin Ewert, Dolton, S. Dakota; Leo Miller, Marion, S. Dakota; and Rupert Hohmann, North Newton, Kansas.

An All-School party was held at Bethany on December 14. On December 15, the Mennonite faculty entertained the Bethany faculty in the main building here on the Woodlawn Campus.

On December 13, both schools recessed to devote all of the morning to consider the question of Peace and War in the light of the Christian Gospel. Allowing for the gravity of the situation, sympathetic to the tremendous problems of those in places of responsibility the students and faculty unitedly reaffirmed their belief that Christian nonresistance is the obligation of those who are disciples of the Lord Jesus Christ.

The Fellowship Christian Education Committee began a Christian Education Workshop which will hold ten different meetings. Various leaders came to the Seminary to help our students in getting the latest methods and insights for the teaching of the Bible.

The Crafts Class, under the teaching of Mrs. Robert Kreider, helped many of our people here to make attractive Christmas gifts and a display of the materials was held shortly before school recessed.

M C C News Notes

Some Notes on Relief in Europe

In early December several workers in Vienna visited a number of scattered Mennonite families in Austria. Two things impressed the workers: the warm welcome they received and the still-present desperate need. Not one of the families visited is in contact with any other Mennonites. With only one exception, these families are living in refugee camps or under equivalent conditions. The Vienna workers also have in progress during the holiday season a program of distributing 28,781 pieces of clothing, shoes, and bedding to the most needy of that city.

In Italy, small amounts of material gifts are given to needy individuals. A special pre-Christmas distribution was also planned. Effort is being made to develop new types of service to reach the needs of the people. The doctrine of nonresistance is one point at which witness can be and is being given. One worker observes that while the government is not considerate to religious objectors, there is an increasing conviction among Protestant groups that Christ's teaching in the Sermon on the Mount is the true Christian way of life.

At Bad Duerkheim Children's Home in Germany, the workers are happy for their "new" re-built station wagon. They are happy also for the deep interest among the children, for Bible stories and other religious instruction.

A group of 22 girls meets each week at the Kaiserslautern unit in Germany, for a sewing class. Adults also use the sewing facilities regularly. In the Bible Study Hour the book of John is being discussed.

After visiting a number of especially needy families in Germany, one worker summarizes "you can see that there is one basic thing—need. It is true that the critical need is over but there are still thousands and thousands who do not receive their daily bread and who do not have warm clothing to cover their sickened and disabled bodies. They have suffered physically, spiritually and mentally and their suffering is still not over."

In Berlin the Sunday evening meetings have grown recently from 30 to 250 persons. The sewing room here is also busy, with over 400 registrations for its use in November. At this focal point of world relations, many people are contacted and served, who are lonely and fearful, materially poor, and spiritually needy. To the "visiting room" come many who want a place to be warm—because their houses are cold.

The total material aid distribution for the month of October in Germany amounted to 182,503 lbs., or $120,800 worth of goods.

Refugee Migrations in 1950

This year 411 Mennonite refugees from Germany and Austria were able to move to Canada; 85 went to Paraguay; 3 went to Uruguay; and 55 entered the United States. In addition to this, 380 non-Mennonite refugees entered the United States through sponsorships arranged by the Mennonite Central Committee. This total of 1007 is somewhat smaller than the total who migrated during last year. However, statistics are cold and impersonal, and only by realizing that each of these is a brother in need, can one know the deep feeling of expectation and thankfulness with which these people leave behind the name "refugee" and become immigrants in a new homeland.

Voluntary Service Planning

On January 28, a special one-day VS conference is being held at Hess Hall, Hesston, Kansas. The program is planned conjointly by the MCC and the various church groups. The next Training school for One-year service applicants is scheduled to begin January 12. Preliminary plans are being made for the 1951 Summer Service program. Further information is expected to be available in the near future.

REHABILITATION WORK IN GERMANY

(Continued from page 40)

to them and instruct younger people to accept the Saviour. At different times here, as well as in Fallingbostel, we were privileged to baptize a number of souls.

As we were commissioned by the MCC to serve primarily among the West Prussian Mennonites (having spent my boyhood there) we made our headquarters at the MCC in Hamburg. Perhaps most of these families had come to Schleswig Holstein and Nierdersachsen. A number of places had been designated as distributing centers for food and clothing. In this connection religious services were held. At best it was difficult for all to meet at these places as money was so scarce. For the same reason the ministers could not often make these circuits.

It was in this connection that our service was rendered. With an MCC car and driver at our disposal, we could go places which otherwise were difficult to reach. Where the group was small we sometimes met with one of the families, more often in an Evangelical church or their **Gemeindehaus,** which was gladly given for these services. Occasionally a service was held at **Gasthaus.** Since our Mennonites could have little social fellowship, because of distance, they loved to enjoy a social hour after such services. The sisters would bring **kuchen** and the host would give coffee at a fair cost. Such fellowship gave opportunity for better acquaintance and personal discussions or interviews.

DIFFERENCE OF OPINION, UNITED IN CHRIST

Like here, not all Mennonites are on the same spiritual level, and sometimes Mennonite tradition could be mistaken for Christian life. We found differences of opinion on our specific Mennonite doctrines, such as non-resistance and adult baptism, but there is an awakening as to the importance of these points. This is true not only among the Mennonites, but also in other German churches.

It was a pleasure to serve in Dr. Crous' congregation in Goettingen, conducting a baptismal and a number of communion services there. Other groups were contacted from Krefeld and Leutesdorf. Since many of our refugees from the north were resettled in the French Zone, we also visited the churches in the **Pfalz** which had offered them a church home and Christian fellowship. I must make mention also of the fellowship with the German brethren in their conferences at Hamburg, Gronau, Frankfurt, Thomashof, Neustadt, and Friedelsheim.

We enjoyed the hospitality of the **Altersheim** at Leutesdorf and the fellowship there in services with them. We were glad to see the Home at Enkenbach in preparation. May God bless these old pilgrims. A brother said "What an opportunity here to prepare for eternity, we did not have time for that at home."

Frieda Claassen
4614 Woodlawn Avenue
Chicago 15 Illinois

C-7

Please enclose this label when writing.

Beyond Our Own

A SELECTIVE SERVICE release reports a total of 12,212 registrants in the IV-E classification at the present time. States with the largest number of objectors are Pennsylvania with 1,896; Ohio, 1,390; North Carolina, 1,300; Indiana, 1,285, and Kansas with 1,052.

UNITED NATIONS MILITARY AUTHORITIES are permitting seven Methodist missionaries now in Japan or Korea, to return to Seoul to re-open and staff Severance Union Hospital there.

FRANKFURT, GERMANY: Instead of the usual Christmas parties for American soldiers stationed near here, Christmas will be celebrated by providing and equipping 10-12 playgrounds as permanent Christmas gifts for thousands of German children.

CARE is encouraging citizens of the United States to send packages of food to Israel. Through their "Make A Friend In Israel" campaign each package sent will be acknowledged by sending the giver the signature and address of the recipient.

A CHURCH-SPONSORED RECREATION CENTER has been opened on Highway 1 in West Columbia, South Carolina. A local pastor, seeing the need for such a center, aroused the interest of his parishioners to purchase and clear a 14-acre tract to be used for "Christian recreation." A pond for swimming and fishing was added recently.

THE UNITED NATIONS recently voted 26-6 to rebuke South Africa for its policy of racial discrimination. India raised the question primarily because many of her citizens are reported victims of the South African policy, but the measure was supported by most nations present.

BUDAPEST, HUNGARY: Sixty-four permits to Roman Catholic teachers and thirty-two Protestant teachers, were issued recently by the local council, to give religious instruction in general state schools in communist Hungary.

A ST. LOUIS NEWSPAPER reported recently that among 605 men with cancer of the lung, 96.5 per cent were heavy smokers for years. This finding based on a study by a St. Louis professor and a medical student, has been ignored by leading newspapers in order to please the advertisers who pay their bills, namely; cigarette manufacturers!

One phase of the new audio-visual program of the JAPANESE NATIONAL CHRISTIAN COUNCIL, is the spreading of hand-drawn illustrations depicting the life of Christ. Prizes have been offered to script writers and artists producing the best drawings for publication.

NEVADA'S REPUBLICAN SENATOR MALONE filibustered 11 hours and eight minutes recently to prevent the bill to ban interstate shipment of slot machines, from coming to a vote. The excuse given? State rights!

"THE GREATEST STORY EVER TOLD," is again being broadcast this year by the American Broadcasting Company, Inc. Programs will be presented Sunday, December 24, and Sunday, December 31, entitled, "Unto You This Day," and "Flight Into Egypt," respectively.

NASHVILLE, TENNESSEE: Executive secretaries of 90 Methodist Churches boards of education, representing 48 states, recently condemned television advertising which exploits children and brings undue pressure on parents to purchase television equipment, saying, "A great majority of American families CANNOT afford television."

OVER 6,000,000 DISPLACED PERSONS who fled Pakistan in the last three years, are presenting a problem in India's already overcrowded cities. A faction in the India government is trying to use these discontented refugees to aid them in making a pure Hindu state.

MOODY MONTHLY one of the oldest Christian publications in this country, celebrates its fiftieth anniversary this year in Chicago.

Book Notes . . . .

Mahatma Gandhi

Mahatma Gandhi, an Interpretation, by E. Stanley Jones. —Abingdon, 1948.

Why read this book? We ought to know about Gandhi because:

1) He had been likened to Christ perhaps more often than anyone else, yet never joined the ranks of those belonging to the Christian Church;

2) Gandhi, singlehanded, has influenced world events to a very great extent;

3) The story of his life will help to an understanding of India—one of the world giants among the nations of the world. In Chapter X which makes real to us that "India is on the march," there is the arresting statement, "If I were to pick out one man in East or West I would rather see go to a peace conference I would unhesitatingly pick out Jawaharlal Nehru."

4) Chapter VIII "The Center of Gandhi's contribution" will perhaps give some added light to our Mennonite principle of non-violence, and returning good for evil;

5) It will help us to an acquaintance and understanding of one of the most influential men, if not the most influential man of modern times.

The above book may be borrowed from the Western District Loan Library, North Newton, Kansas.

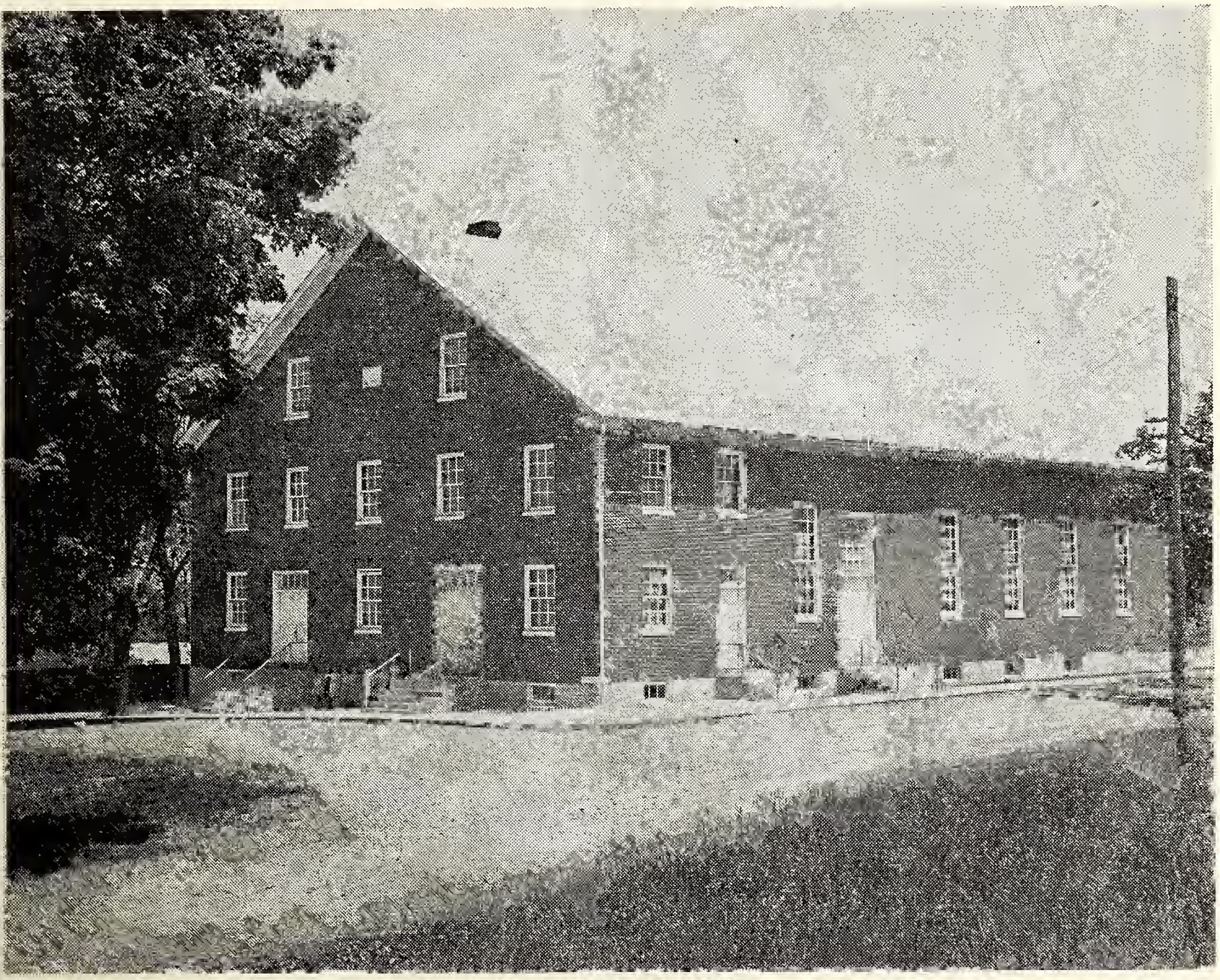
—**Mrs. Gerhard Friesen.**

Join
MARCH OF DIMES
JANUARY 15-31

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

olume 66 — January 23, 1951 — Number 4



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The Weaverland Old Mennonite Meeting House in East Earl, (Lancaster County) Pennsylvania. Membership 561.

IN THIS ISSUE

Turning the Other Cheek

Albert M. Gaeddert

Impressions from India Jubilee Celebration

In This Issue

MCC NEWS 54
EDITORIALS 55
CHRISTMAS IN INDIA 56
TURNING THE OTHER CHEEK
By Albert Gaeddert 57
VOLUNTARY SERVICE AND THE DRAFT
By Elmer Ediger 58
CANADIAN CHURCH DEDICATES PARSONAGE—INSTALLS PASTOR 58
$50,000 IN LOAN CAPITAL NEEDED 59
RESPONSE TO "PROBLEMS OF OUR SOUTH AMERICAN MINISTERS" 59
IMPRESSIONS FROM INDIA JUBILEE CELEBRATION 60
MENNONITE YOUTH:
DO SPORTS REALLY BUILD CHARACTER 62
CLINIC ON YOUTH PROBLEMS........ 64
THE BIBLE AMONG REFUGEES IN GERMANY 65
ANNOUNCE VOLUNTARY SERVICE RALLY 65
OUR COLLEGES AND SEMINARY 66
JOTTINGS 67
BEYOND OUR OWN 68
REVIEW OF RELIGIOUS FILMS........ 68

CORRECTION

The picture on last week's cover was not, as indicated, the Weaverland Meeting House in Pennsylvania, but the First Church of Christian, Moundridge, Kansas. The editorial assistants in North Newton deeply regret this error. The cover of the current issue does present the Weaverland Old Mennonite Meeting House.

The Mennonite

Editor, J. N. Smucker
Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

THE MENNONITE is the weekly religious journal of the General Conference Mennonite Church in the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1919. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas or 722 Main Street, Newton, Kansas. Address all manuscripts for publication to: J. N. Smucker, Editor, THE MENNONITE, Bluffton, Ohio. Postmasters Note: Send change of address, Form 3579, to 722 Main, Newton, Kansas.

20-MAN BUILDERS UNIT FOR DEFERRED IV-E MEN

There are between 6,000 and 8,000 Mennonite refugees from Danzig and West Prussia now living in precarious conditions in Western Germany. They are part of the millions of refugee people uprooted by World War II. They do not have opportunity for normal church and home life. These scattered Mennonites, usually referred to as "Danzigers," find this existence especially difficult because they were accustomed to living in compact communities for generations before the war.

Relief assistance from North American Mennonites has been provided to some extent for the Danzigers but it was not possible until recent months to help them become established in homes in Western Germany. The Mennonite Central Committee is planning to supplement the assistance that will be available from the government of Western Germany in the construction of homes for the refugees. C. L. Graber is in Europe at the present time getting this work under way. The idea was suggested by M.C.C. people in Europe that a group of IV-E deferred men from the United States would be a great help in constructing homes for the Danzig refugees and would also provide a Christian service outlet for young men interested in a constructive witness during these troubled days. A plan for setting up a builders unit composed of IV-E men was approved by the M.C.C. on December 28, 1950.

Who is eligible to apply for the unit?

Applicants will be received from IV-E deferred single men from the various Mennonite groups; applicants should be interested in giving one year of service as a Christian testimony. The highest standards of Christian life and conduct will be expected of applicants.

Applicants should be in good health and be willing to do hard manual work, living themselves under simple conditions. It will also be necessary that each applicant be willing to follow the directions of his unit leader.

What is the nature of the work?

The work will be largely manual requiring physical exertion. A building technique in constructing the homes for the refugees has been developed making use of poured concrete walls. The unit will handle building materials and assist in finishing exteriors and interiors with the refugee people working alongside them. While some experience in building trades would be helpful, it is not absolutely essential. The individual skills of the unit members will be utilized in the many phases of the building program.

Of Things to Come

PULPIT CALENDAR

Jan. 28—Fourth Sunday after Epiphany.
Feb. 2—Presentation of Jesus in the Temple.
Feb. 4—Fifth Sunday after Epiphany.
Feb. 7—Ash Wednesday
Feb. 9—World Day of Prayer.
Feb. 11—First Sunday in Lent; Race Relations Day.
Feb. 12—Lincoln's Birthday.
Feb. 18—Second Sunday in Lent; Day of Prayer for Students.
Feb. 18-25—Brotherhood Week.
Feb. 22—Washington's Birthday
Feb. 25—Third Sunday in Lent
Mar. 4—Fourth Sunday in Lent.
Mar. 11—Passion Sunday.
Mar. 18—Palm Sunday.
Mar. 18-24—Holy Week.
Mar. 22—Maundy Thursday.
Mar. 23—Good Friday.
Mar. 24—Easter Eve.
Mar. 25—Easter.

In a new "Handbook for Ministers" published by two Old Order Amish brethren, several admonitions to preachers are given. It suggests that introductory sermons should not be more than 30 minutes and main sermons not more than an hour and fifteen minutes. Co-editors of this manual, (written in German) are Eli J. Bontrager, Shipshewana, Indiana, and L. A. Miller, Arthur, Illinois.

Mrs. Regina Tary, Lucas County, Ohio, a Seventh Day Adventist, was recently denied unemployment compensation because she refused to work on Saturday. Decision in Ohio courts previously have ruled that "compensation benefits cannot be claimed by a worker because of conscientious scruples, while physically and mentally able to work." In similar cases in other states, however, aid has been given to the plaintiff.

In putting 12 teen-age boys of Columbus, Ohio, on probation for participating in a high school fraternity drinking party, referee Miss Genevieve Taylor stipulated that each boy must attend church each Sunday for six months and also join some group or organization which does civic work. The eight remaining boys in the party were over 18 so could not be prosecuted.

Editorials

OBSERVATIONS CONCERNING GOSPEL TEAM TRIPS

I RETURNED to Bluffton on January 2nd from a week's trip through Pennsylvania with a gospel team. This editorial was due on January 5th. It seemed fitting, therefore, to jot down some observations regarding the significance of deputation work while this experience is still fresh in my mind.

In writing this editorial I am not thinking of this one trip by a Bluffton College gospel team alone, but of the total deputation work carried on by our Mennonite colleges, seminaries, and Bible schools. The personnel on this current tour included a girls' quartet and a young man who was the speaker. We covered slightly more than sixteen hundred miles. Churches were visited as well as the Home for the Aged at Frederick, Pennsylvania. In addition to presenting programs the members of the group became acquainted with many families and also had the privilege of seeing some of the historical Mennonite spots in Pennsylvania, including the Germantown Mennonite Church, the marker in memory of Christopher Dock, and Men-o-lan, the the Eastern District retreat grounds.

The question may be raised as to why the students, the colleges, the homes who entertain these groups, and the churches should make the effort which makes such experiences possible. I would like to comment briefly on three reasons why I feel that these trips have tremendous value.

1. **Because of what they mean to the students.** A number of significant results occur in the lives of the students who participate in this program. The trips afford them an opportunity to dedicate their talents to the Lord and Saviour Jesus Christ in a concrete way. It is always fascinating to get into the homes of people who were members of former gospel team quartets or who were speakers on deputation trips. They have reaped the benefits from this work and are now helping to make it possible for other students to have a similar experience.

These trips also assist students in their spiritual growth. This deepening Christian experience frequently continues to develop on campus and throughout life. Possibly one of the most important results of these trips is that they produce a rich spiritual experience. This rich experience develops as the members of the group travel together for a week, as they discuss spiritual problems, as they have Christian fellowship, as they face some issues that arise, as they listen to the **Messiah** on the car radio, as they pray together before each service, and as they witness to God's redeeming love, both in churches and in homes.

2. **Because of what they mean to the churches.** The churches gain the opportunity of seeing a group of young people who are willing to forego a happy vacation period at home in order that they might witness for their Lord and Saviour Jesus Christ. In a world in which young people are dedicating themselves to so many wrong causes this is significant.

Then too, these trips give the churches an opportunity to see the spiritual vitality of our schools. While it is true that the churches see only a small group of students on these deputation trips yet the teams do typify the outlook of the schools and it is well for churches to be able to see the work that the schools are performing in young lives today.

These trips also help to unite the churches and colleges in our common enterprise of Christian education. A number of ministers made mention of this fact during the Pennsylvania trip. So often the schools and the churches do not fully realize that they are engaged in one task and not two.

3. **Because of what they mean to families.** It is in homes that people secure the most intimate contact with the students from our schools on these trips. This is of great value both to the students and to the families. It is in homes that new friendships are made and that true Christian fellowship takes place.

These families also are able to get a picture of our schools firsthand through conversation with these students. Some of the families have students at our schools and are already familiar with current happenings. Others have had students in our institutions in former years and are interested in the outgoing work of the schools. Others have been rather far removed from the work of our institutions and are happy to meet students who keep them in touch with the schools. These families also gain a new vision of the work of Jesus Christ.

I feel that these deputation trips by our schools during the Christmas season have made a definite contribution to the future welfare of the world. As the groups of students were witnessing as ambassadors for Christ the world struggle continued to become tense; a number of football teams travelled—some of them from coast to coast; many people went out with reckless abandon feeling that the future holds little hope for them; and evil continued to be rampant.

I am certain that these students travelling throughout our churches have made a real and lasting contribution to themselves, to the churches they visited, and to the homes in which they were entertained. I would go even farther than that and say that these ambassadors for Christ have made a definite contribution to the work of the Kingdom of God for the Kingdom of God continues in the midst of this present evil world and in this period of unprecedented evil such groups are a part of the solution to the problem of our world.

P. R. S.

Christmas in India

With the Editor

THERE were various signs of Christmas even before reaching India. In London signs on the double-decker busses stating how many "schwepping" days left till Christmas, and also likenesses of Santa Claus, only in England he is called "father Christmas." It was at Damascus where we first joined in Christmas singing. We were spending the night at the home of a former missionary and during the evening a number of Syrian young people came in to practice for their Christmas programs. We joined with them in singing the familiar Christmas hymns, we in English, they in Arabic.

When reaching India, we noted with interest the Christmas decorations in the homes of the missionaries and in the schools and churches. These decorations and preparations increased as we neared Christmas. One evening at Jagdeeshpur there were nine guests and together with the missionaries at that place we had a very fine evening of Christian fellowship and the singing of Christmas hymns together. There were also Christmas gatherings with the hospital staff and with the school staff.

Our first real Christmas program at a church was at the American Mennonite station at Dhamtari. The church was decorated with various colored paper strips. A shrub in a five-gallon gasoline can had a number of candles tied on it. When these were lighted we had a "Christmas tree." The people and children gathered in and most of them sat on the floor as is their custom. There was singing by various groups, a few talks and then the exchange of gifts, which had accumulated under the tree in great numbers. The following evening we attended part of a drama given at the Dhamtari High School. There was a large open-air stage extending from the building. Then a tent of good size had been erected and this was filled with people sitting on the ground. The program started with a rythmic exercise in which eight girls each had two sticks which they tapped to each other in various complicated combinations. We did not stay for all of the drama as we could not understand it anyway, and as we had to leave at 2 o'clock the next morning.

Christmas Sunday was spent at Korba. Here the church was profusely decorated with all kinds of colored streamers, pennants and decorations. Most of them were home-made. There were the various special numbers of music, some tunes familiar but many of the wierd native minors. Here was one church which seemed to have enough home-made benches for the people to sit on during the program. Your editor was asked to bring a Christmas message.

In the evening we came to Champa and attended another Christmas program at the Compound church. There were some benches around the edge of the church but most of the people sat on the cold stone floor. The program was quite lengthy. There were some selections of "instrumental music," the instruments consisting of long and short drums, cymbals, and perhaps a "harmonica, a sort of hand-organ where the bellows are worked with one hand and a tune picked out with the other," sounding something like an accordion. After the main program, "sweets" (candy to us) were passed out to all the children of the church. Here people brought their "white gifts." A tub had been covered with paper and into this the people dropped their coins as they got up from the floor and walked to the front. During the night we were visited by several groups of "carollers."

At every mission bungalow there are great poinsettia plants blooming profusely. They add a special Christmas atmosphere to every mission home and compound.

Christmas morning, we spent quietly with the Bauman's around the fireplace. Soon it was time for the church service at the Leper colony Church. Here we found by far the greatest number of people we had seen at any Christmas program. Most of the people sat on low benches about eight or ten inches high. There were a number of young people and quite a few children; all lepers in one stage or another. Here some groups of older men furnished special music. A group would come forward, sit quietly on the floor in a semi-circle and then would begin the low tones of the hand-beaten drums and clanging of cymbals as a few would lead out in the singing. Then louder and faster sounded the drums until the wierd, rhythmic music stirred the people.

The church was elaborately decorated, there were a number of songs by young people and children as well as by men and women, and again your editor was asked to bring a Christmas message. Speaking through an interpreter is far more difficult than speaking directly to the people. The people looked happy and contented, and it was a bit hard to think of them as lepers.

We had a fine Christmas dinner at the Bauman's including fresh "roasting ears" just brought in from the garden Christmas morning. (It is about like May or June here). The evening of Christmas day we joined with the missionaries at the Harold Ratzlaffs for a cafeteria supper. The Ed. G. Kaufman's had arrived Christmas morning, and a pleasant evening was spent in visiting and singing Christmas hymns.

This Christmas season was certainly "different." Yet we sang and spoke about the same great event as in our various ways we again celebrated the birth of the Christ, who came to bring us all joy and peace.

Turning the Other Cheek

Albert M. Gaeddert*

LOOK again at the way in which Jesus speaks of treating the evil-doers. "Resist not evil (resist not him that is evil): but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away," Matthew 5:39-42.

What an imposing list of positive endings! The term nonresistance sometimes sounds a bit negative to us. We do not like it for its negative connotation. But if we take not only the first part of these verses quoted: "Resist not evil," from which we have coined the term nonresistance, but consider the positive endings which follow and translate these into action, then the principle becomes a very positive one. Moreover, this principle is not one to be proved by singular verses as by a proof-text method; rather, it is a statement of the spirit that characterized Jesus in all his words and actions as recorded in the New Testament. The same is true of the other writings of the New Testament. How fully the writers of the New Testament caught the spirit of Jesus! And for at least 175 years there is no record of a Christian in the army.

So when we take another look at the position of positive goodwill today, we find first of all, that the position is Biblical; it is in accord with the New Testament. It is based upon the life and teachings of Jesus, and upon the whole tenor and spirit of the New Testament.

ONLY ONE LOYALTY

When our forefathers broke with the established church, they resolved to find their way through by taking the New Testament as their guide. Following this resolve they saw clearly that it meant separation of the Church and the State, and that in the realm of loyalty, there could be only one supreme loyalty, and that was to God. Whenever society, the state, rulers, or government brought a conflict in loyalties, then it was always clear that there could be no loyalty higher than that given to God. How frequently this test had to be met! Many paid with their lives; often they sought freedom elsewhere; migrations, hardship, loss of all that they had was not too great a prize to pay for the privilege of remaining true to the Biblical teachings that they discovered when they searched the Scriptures.

We have lost some of the high regard for the Light that the Word was to our forefathers, the Lamp that it was to their path. The New Testament served them as their guide, and the Sermon on the Mount as their constitution. There was no standard of decision more decisive than the standard given in the Bible. It was not the worship of the Book, it was rather, catching fully the spirit of the One who moves through the Book and especially through the New Testament. He served as the Ultimate, the Finality in all decisions. They found in him the final guide to a great many very difficult decisions. They found too that when they took him at His word there came a power into their lives that overcame the world.

POWER TO OVERCOME THE WORLD

Nonresistance has been the official position of our church for over 400 years. There are many dark spots upon our record, but there are also bright spots. It is a conviction that needs to become a personal conviction. It is no longer to be taken for granted that it will be transmitted from one age to the next, and that this transmission will occur rather automatically. Our children and young people are too much a part of the environment and the society in which we live to assure such wholesale and automatic transmission. And this has many things to its credit. This conviction needs to become a personal conviction with each of us. It is my primary concern that our Bible, and particularly the New Testament, become for us what our forefathers discovered it to be for them—a guide, a constitution by which they ordered their lives.

A second concern is this: that we seek to express this conviction. How important, therefore, that we find activities in which we can express our conviction, our way of life, as we discover it in Jesus, in positive ways. To an earnest seeker Jesus revealed that there are two great imperatives to life: 1) to love God with all one's heart, soul, mind, and strength, and 2) to love one's neighbor as one's self.

OPEN DOORS

The open doors for this type of service are legion. Ought not the love of God to constrain us to express this love to those in need? Ought there not to be an inner compulsion that would drive us now to go personally into work that relieves suffering and that replaces fear and anxiety with faith, hope, and love? Ought there not to be an inner urge to give witness to the conviction and the power within us? Many are the doors that are open: in voluntary service, relief, missions, or in the local community and church. Ought we not to give witness "in Jerusalem, and in Judea, in Samaria, and unto the uttermost parts of the earth?"

The hour may be late. The future is not very promising. The choice is a rather limited one. It is one of loyalties, and the loyalty to which we pledge ourself may require all that we have to give. The promise is that "he who heareth these sayings of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock."

***Albert M. Gaeddert is pastor of the Hoffnungsau Church, Inman, Kansas**

Voluntary Service and the Draft

Elmer Ediger

THE beginning of 1951 finds Mennonite Voluntary Service with a unique opportunity that is in danger of being lost. Millions are being drafted for military service but conscientious objectors are at this time left to guide their own life. In CPS we were "frustrated" because conscription was keeping us from making our greatest contribution. We were doing too much "made" work, we thought. We could not serve abroad in rebuilding war-torn areas; we could not evangelize. Today we have the opportunity of generations, perhaps of the century. When others are being drafted, C. O.'s may volunteer, may locate their projects and serve according to need.

We are in danger of losing this opportunity from two angles. We are not using it. And, the government may decide to draft C. O.'s. Most of us will not likely live to see the day that our country will again be without conscription or a large standing army. Perhaps there is little we can do to avoid the latter. But certainly in later years our children will not thank us if in effect we asked for a conscription of C. O's. Because of local pressures we have a deep desire that something be done in an alternative way by deferred C. O.'s. But must this be a drafted program? I definitely think not. We have the faith and the vision to rise higher.

We can transform this uncomfortable situation best not by asking for a draft but by a positive voluntary service. VS is far better than CPS for evangelical witness and service value, for selection of projects, for managing our work and ourselves as free Christian individuals. VS is better than CPS from a work or worker point of view and it too can meet the local pressure if enough will volunteer. "Our boy is in Oregon serving the mentally ill." "Ours is in Europe building war-refugee houses." "Our boy is helping with juvenile delinquents in the federal prison of Washington, D. C." Obviously this may not satisfy all criticism but it would satisfy our conscience. In any case can we allow ourselves to remain in a position where in effect we hope to meet local-pressure problems by other means than by inviting a long-range C. O. conscription which will fetter us more and longer than we realize?

One positive Christian way of meeting this hour is to use the opportunity of Voluntary Service to fill the requests of general and mental hospitals for deferred C. O.'s; to build goodwill in areas that are potential for future strife such as the South and Latin American countries; to "fight" in our way against communism by providing bread, houses, and loving friendship in areas that are still open to us. Such witnessing and serving in the name of Christ is our motivation for voluntary service. It goes far beyond being just an alternative for deferred C. O.'s. Our draft status may spur us on at the moment but our service rests on other grounds. Even if some young men should be drafted into government work after a year of church Voluntary Service, is that first year wasted?

In this hour of confusion and doubt let us not be bound by uncertainty. Now is the time to respond to the constraining love of Christ in voluntary service rather than wait for conscription. Voluntary Service is for times of peace and certainly also for times of war.

Canadian Church Dedicates Parsonage Installs Pastor

THREE SPECIAL services were held in the Stirling Avenue Mennonite Church in Kitchener, Ontario, December 31, 1950—to dedicate the new parsonage, to ordain the new pastor into the ministry, to install the pastor as leader of the church, and to celebrate the 50th anniversary of missions in India.

The morning service was led by Ralph Weber, ministerial student in the graduating class at Bluffton College; Andrew R. Shelly, former pastor of the church now working for the Mennonite Biblical Seminary, Chicago; U. K. Weber, former pastor and now honorary pastor of the church; Wilfred Ulrich, new pastor of the church; and Ward Shelly, vice-president of the Eastern District Conference of Mennonites, Coppersburg, Pennsylvania, who preached the sermon of dedication.

Ordination and installation of Wilfred Ulrich as new pastor of the church took place in the afternoon. Following a devotional opening by V. K. Weber, the sermon of ordination was given by Wilmer Shelly, president of the Easteern District Conference. Andrew R. Shelly performed the act of installation after which the chairman of the Church Board and the pastoral committee, Earle S. Snyder, welcomed him into the fellowship of the church. Following the charge to the congregation Wilmer Shelly, president of the Eastern District the right hand of fellowship was extended to Brother Ulrich by Ward Shelly; by John Hess, associate pastor of the First Mennonite Church in Kitchener; by Henry Epp, pastor of the United Mennonite Church in Waterloo; and by Orville P. Hossie, pastor of Trinity United Church and president of the Kitchener-Waterloo Ministerial Association. The benediction was pronounced by Mr. Ulrich.

Throughout the evening worship a missionary praise service celebrating the 50th Jubilee of Missions in India was held. This was followed by an informal fellowship and a candlelight watchnight communion service. A prayer session for the year ahead was held during the first fifteen minutes of the New Year.

The Stirling Avenue Mennonite Church was founded in 1925. The congregation now numbers 434 of the total 20,000 Mennonites now in Ontario.

$50,000 in Loan Capital Needed

NORTH AMERICAN Mennonites since the war have helped 6,000 Russian-born Mennonites to Canada, 5,000 to Paraguay and 750 Danzig Mennonites to Uruguay. There are still from 6,000 to 8,000 Mennonite refugees from the Danzig and West Prussian area uprooted, homeless, and unprovided for. Because of their German citizenship they are ineligible for I. R. O. help. They are now widely scattered, making it difficult to hold their young people together and impossible to have organized church and community life.

The MCC at its October 7, 1950 session outlined and approved a plan of bringing ten to twenty families together in housing or agricultural projects so as to enable establishment of church groups. To carry on this project $50,000 is needed. Out of the General Conference should come at least $15,000. The MCC approved the issuing of Ten-Year Participating Loan Certificates bearing 2 ¼% interest annually.

Questions and Answers

Q. Will the housing projects for the refugees proceed even though sufficient loan funds are not raised?
A. MCC will proceed only as funds are received on this plan.

Q. Does the resettlement work in Germany replace the MCC program of resettlement assistance in South America?
A. No, it does not. The Mennonite refugees who migrated to South America represent another phase of the MCC program.

Q. Will this plan provide housing for all 6,000 to 8,000 Danzig refugees?
A. That depends on the interest North American Mennonites show in making funds available. If a good response comes from the constituency and if more and more of the refugees seek this type of help, a broader program will be considered. The first phase of the work envisions raising approximately $50,000 on loan.

Q. Has the church raised loan funds for refugee resettlement before?
A. Yes, for South America. The same type 2 ¼% Ten Year Participating Loan Certificate was used in raising funds in 1947, 1948, and 1949. Regular payments on principal and interest have been made on these certificates.

Q. What is the security behind these loan certificates?
A. The promise of the Danzig Mennonites to repay and a proportionate interest in the property your funds will help purchase. Although the Mennonite Central Committee is liable on the loans only out of money collected from the settlers or contributed by the settlers or contributed by MCC constituency for this purpose.

Q. Will the settlement of my estate be delayed if I should die before the loan is repaid?
A. The certificate provides the following for estates: "That the balance of collected moneys available after interest paid be used first to pay in full loan certificates that may be held by executors or administrators of estates and whatever balance left be annually allocated pro rata to all the others outstanding."

Q. Where should I send funds for the certificates?
A. Through your conference headquarters mutual aid organization at 722 North Main Street, Newton, Kansas.

Upon receipt of your check, which should be in multiples of $100, you will be sent your certificate of indebtedness.

J. Winfield Fretz, Secretary, Board of Christian Service.

Response to "Problems of Our South American Ministers"

LESS THAN a month ago the article by Rev. John E. Kaufman, Pawnee Rock, Kansas, on "Problems of our South American Ministers" appeared in *The Mennonite.*

The issue that contained the challenging article was barely in the hands of the readers when the report came from the General Conference Headquarters, 722 Main Street, Newton, Kansas, that a check for $100 came in for "South American Needs." We are indeed grateful for the well-written article and the immediate response. No doubt more has come in since; at least more is needed.

Today over $1,000 worth of German Hymn Books and German Catechisms were ordered sent to the various settlements. Two weeks ago 400 Bible Study books were sent to South America for Sunday School for children eight to fourteen years of age by the Canadian Conference and the Home Mission Section.

We are in the process of helping with the needed church building program in Volendam. The members have already made over 20,000 bricks for two churches that are to be erected in the near future.

Some time ago we had sent a goodly sum to enable ministers to get horses and the spring wagons for their transportation. Eight months ago we asked for funds for "Horses for Ministers in Paraguay." The response was good and the amount was also sent. The two amounts now are sufficient, the brethren wrote, and therefore, *no more money* needs to be designated for that particular fund.

The Home Mission Section is very grateful to you for all contributions indicated: "For South American Needs."

Praying a blessed New Year to all readers,

In Christ, A. J. Neuenschwander,
Secretary

Impressions from I

THE Golden Jubilee celebration of our Mission in India is now history. It began Wednesday noon, December 27, when a thousand Christians marched in an orderly procession from the Leper Colony to the village of Champa some little distance away. Each of the eleven churches followed their particular banner. As they returned they went to the field where the special tent had been erected and the regular program began. This united celebration continued till the following evening. After that each station had its special "day" of celebration, with New Year's day celebrated by special services.

At the joint jubilee, the programs were held in a large tent-like structure erected near the Leper Colony in an open field. On three sides of this field, in neat rows, were the small tents and bamboo shelters erected by the many Indian Christians who had come from other stations. Here they ate and slept while in attendance.

The joint program consisted of addresses, hearty singing, memorial services, historical sketches, greetings, and a very impressive closing service called "passing the torch of Jesus Christ." Two candles were lit on the platform. The electric lights were turned off, and people invited to rededicate their lives to Christ. Then silently, in the semi-darkness, people began coming forward. As they approached the stage they were given small candles which they lit at the burning candles and returned to their position. By the close of the service the whole tabernacle was aglow with many candles held by the people sitting on the rice-straw. With this moving re-dedication the joint jubilee came to a close.

In addition to the missionaries on the field there were twenty-five visiting Americans present at various programs. A few were from neighboring missions, most of them from America. To get a varied picture of the Jubilee, representative members of this visiting group were asked to briefly give their impressions. This they did in the following sketches.

MY IMPRESSIONS OF THE GOLDEN JUBILEE

December 27, the town of Champa became conscious of the Christian community in their midst in a new way. The orderly procession of more than a thousand Christian people, singing songs of praise and worship as they walked through the heart of the town, and pausing at intervals to shout in unison "Yishu Masih ki jai" (Victory to Jesus the Messiah) must have made a powerful impression.

Faithful volunteers following at the rear of the procession handed out tracts and Scripture portions to interested, and in many cases, awed on-lookers. Witness through a procession may appear unusual to Americans, but in India it is understood and accepted as perfectly proper.

I am glad to be present at these Golden Jubilee meetings. The size and strength of the churches in this mission area remind me of the words of Scripture, "What hath God wrought!" For it was by the grace of God that, where there was not a single believer fifty years ago, there are today these thousands who believe and rejoice in Christ's salvation. It is my sincere prayer that God's choice blessing will continue to rest upon the church and mission at this place even more abundantly than it has during the past fifty fruitful years.

J. D. Graber, Executive Secretary,
Mennonite Board of Missions and
Charities, Elkhart, Indiana.

"It was marvelous in our eyes." Representatives of eleven Indian congregations from the Central Province Mennonite Mission field have met at Champa, India, for the united festivities of the Golden Anniversary Jubilee. Visitors from neighboring missions and from America have come to this celebration.

Praise to God, in song, in prayer and messages stir our hearts. High tributes to the pioneer missionaries, and Indian Christian helpers thrill us all. Reminiscences of early conditions, hardships and privations remind us of the deep devotion, loyalty and love that motivated the mission workers. The large representation of Christians from distant villages shows us all how the Word of God has taken root in the lives of these people.

The colorful procession of Christians, young and old, lepers, school-children and orphans, led by educated and trained second generation leaders, was a demonstration enjoyed by the more than one thousand participants. The beautiful banners, the cheers of praise by the entire group were all demonstrations of the thoughts that moved these dear people.

The large tarpaulin-covered tabernacle, supported by some ninety tall posts to which were tied over a hundred bamboo poles as a framework, was located near the leper compound. Rice straw was on the ground, and on this the Indians were seated. A large platform with many flowering potted plants was set at the west end of the tabernacle. At the entrance a "welcome" sign was placed over the gate. Colored streamers of crepe paper added to the festive scene. It is truly a privilege to be here.

Alfred Habegger, missionary to the
American Indians, Lame Deer, Mont.

March, 1945, we were in the Newton, Kansas, depot about to start on what became a five month trip to India. The late respected and beloved P. A. Penner came to the depot to bid us God-speed. I will never forget how, with tears flowing, he said, "How I wish that I were young and strong so that I could again return to India and give my life in service for Him. But in 1950 I want to fly to India to be present at our Golden Jubilee." This wish of dear

Jubilee Celebration

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Dr. Penner was never fulfilled.

It gave me spiritual joy to be present for these anniversary celebrations. The long procession of over a thousand Christians marching through the town is an experience none of us present will ever forget. They represented only a part of the fruit of the faithful labors of Dr. Penner and the many other faithful missionaries who followed. Into the building of this church they gave faith, love and life. It takes just that to build a church.

There has always been a very close fellowship between the Champa and Dhamtari Missions. We wish only for a strengthening of these close ties. Historically and spiritually as well as from the point of view of our present problems and aspirations we have many things in common.

Now we have come to a new stage in the growth of the Church. This was evident in our Jubilee in 1949 and now also in the Jubilee here in Champa in 1950.

As in the last fifty years God has been with us and blessed us so in the years ahead, as we seek to enter a new fellowship with the Church, may God grant us His continued blessing in the growth and witness and strengthening of His Church.

E. I. Weaver, American Mennonite
Mission, Dhamtari, India.

As one looks back over the days of the India Jubilee, one is impressed more and more at what the Lord hath done in India through His messengers, the missionaries. The Jubilee motto, "To Him Be Glory," was brought out so often in song, in the hearty congregational singing of the Jubilee hymn "All Hail the Power of Jesus' Name," as well as in the various addresses and prayers.

One of the features of the Champa celebration the evening of December 29, was the lighting of the Leper Home Walls with "diyes,"—small clay vessels with cotton wicks soaked in oil about a foot apart, more than 2000 of them. It was a more beautiful sight than a string of electric lights in America! Even the tower of the Leper Home Church had been lighted and a quartet of missionaries singing "Joy to the World," and "Silent Night" from this tower greeted the guests as they arrived for the Jubilee program, a most impressive ending to the Christmas and Jubilee celebration in Champa.

Much thought and preparation had been put into the celebrations at the various individual stations, Janjgir, Champa, Korba, Mauhadi and Jagdeeshpur. The spirit of "oneness" and Christian fellowship was felt throughout these days, a feeling that God had so wonderfully led and blessed the work in the Central Provinces and the firm conviction that He would continue to bless His work begun here fifty years ago. "To Him be glory in the church in Christ Jesus to all generations."

Mrs. H. R. (Mariam Penner)
Schmidt, Newton, Kansas.

The expression of the Psalmist, "as far as the east is from the west," is true in more ways than one. Mennonites from America with Mennonites in India gathered in one great company to celebrate the Golden Jubilee. With external differences of dress, language, color and customs so marked, yet there were links which definitely bridged these gaps.

There was a strong mixture of the primitive and the modern, the simple and the highly mechanized. They were blended in a remarkable way for the benefit of all. The electric lights turned night into day, so that evening meetings could be held; but when the power was shut off we gladly resorted to lanterns and oil lamps. Motor vehicles were in constant use to transport guests, but when none were available, the ox-cart which traveled along side was not to be despised as a conveyance.

But in all this blending of East and West, the past and present, the ancient and modern, Christ was the most potent and vital link in binding us together into one great living Christian fellowship. "Yeshu ki jai! Yeshu ki jai!" Christ the Victor! Yes, it is He who made it possible for us to rejoice together in what has been done in India in the past fifty years.

Emma Ruth, teacher, Kodaikinal, South India.

One of the many impressions that will long remain with me is the various panorama from church to church, station after station, of the Christian work in each of our centers.

After the central program in Champa, covering a day and a half, the different stations and churches had their own local programs. It was my privilege this year to go to each of our churches and stations. Each was unique and distinctive. Thus we went on a pilgrimage from the Champa Compound Church, to Medical Station, to Bethesda Leper Home, Korba Community, to Janjgir, Mauhadi and Jagdeeshpur. Not soon will I forget the unveiling of the Memorial Marker to Rev. and Mrs. J. F. Kroeker, the constant reference to the early missionaries, the ordination of Rev. Edward Burkhalter, the revisiting of haunts fragrant with memories of the early years at Mauhadi.

Outstanding also in this pageantry were the American visitors. How happy and fortunate were we all to have Rev. and Mrs. J. N. Smucker, Rev. and Mrs. Alfred Habegger, Dr. and Mrs. Herbert Schmidt, Dr. and Mrs. Ed. G. Kaufman, Miss Emma Ruth, Miss Elizabeth Boehr, as well as Dr. and Mrs. E. E. Miller and Bishop Joe Graber. These were all heartily received by church leaders, by churches, by missionaries. Naturally Mrs. Schmidt, (Mariam Penner) was most warmly welcomed. She is the only surviving link between the early pioneer party of the Penners and the Kroekers.

S. T. Moyer, missionary,
Jagdeeshpur, India.

Mennonite Youth

"A United Mennonite
Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Do Sports Really Build Character?

by Floyd K. Baskette

562

GIVE HONEST ATHLETES SOME RECOGNITION

ASK an athletic coach to speak at a father-and-son banquet and the chances are good that he will choose as his topic, "Building Character Through Sports."

He may be sincere in painting the ideals of game competition, but he knows, as do players and followers of sports, that between ideals and current practices is a wide gulf.

The sports program can be an important element in building behavior patterns. Because of its appeal to youth, athletics is in an enviable position to stress the positive moral actions. Fundamentally, it is a program of clean living and clean playing. Coaches, players, parents, and sports fans make a valuable contribution to the welfare of youth.

Honesty is sometimes a forgotten virtue in sports. Ed Danforth, sports editor of the **Atlanta Journal**, says that football might learn a valuable lesson from golf in the matter of honesty.

"Football," Danforth wrote in a recent column, "is not as stuffy about its moral code as at least one other sport—golf. Football rarely leans over backward to make the sportsmanlike gesture—not football."

He described a high-school halfback in south Georgia who got away on a long run for a touchdown in a night game. The referee signaled a touchdown and a big 6 went up on the scoreboard. The runner approached the referee and refused to accept the touchdown.

"I stepped on the boundary line back there about the 10," he said earnestly. "Come on over here and I'll show you."

Danforth reported that the official was stunned, and called a conference of his associates. They boy apparently had a hard time convincing the officials that he was telling the truth. Finally, he persuaded them to erase the touchdown and put the ball on the 10-yard line.

Wrote Danforth, "The record does not give what his coach said after the game, nor does the record show than any college invited the young man to accept an athletic scholarship. He was a dangerous character—just took the game too seriously."

JUST DOESN'T HAPPEN

Danforth said that no one ever heard of a collegian reporting to the referee that he inadvertently grabbed the belt of the offensive end and slowed him down on a pass play. "One shudders to think what might happen to a tackle who put himself out of the game for losing his temper and knocking an end cold."

The Atlanta writer then turned to golf, observing that it is not officially listed as a character-builder, but that it remains a bastion of integrity. He pointed to the case of Bobby Jones who twice in the National Open Championship called a stroke on himself that no one else saw.

Jones, he said, was playing the first round in Worcester in 1925, and struggling. He seemed to be heading for an 80, and at the eleventh green added a stroke to his card. The ball, resting in the grass on a steep bank to the left of the green, moved as Jones addressed it without having soled his club.

According to Danforth's account, two observers came to Sportswriter O. B. Keeler and protested that the penalty was not according to the rules. Keeler requested a conference. President William C. Townes, Jr., turned to Jones and asked, "Well, Bob, I guess this is for you to decide. Do you think you caused that ball to move?"

"I know I did," Bob said.

Danforth pointed out that the score, 77, went on the board. Bob's honesty cost him the tournament. He was three under par the rest of the way, but finished in a tie at 291 with Willie McFarlane. The first playoff also ended in a tie, and Jones lost the second playoff.

The next year, Jones called one on himself at Scioto that no one believed.

"In the second round," Danforth wrote, "Jones' ball rested on the sloping fifteenth green and a stiff wind was blowing. Jones placed his putter in front of the ball to line up the putt. The blade of the club cut off the wind and the ball made a half turn toward the putter. When Jones gave his score he added the unseen stroke.

"Clarence Wolff, the St. Louis amateur who was looking on, was amazed. He had not seen the ball move. Neither had the spectators nor the newsmen.

"Jones went on to win the championship by a single stroke in a desperate finish."

Summarizing his column, Danforth wrote, "Golf tends to develop honesty in all its brackets—even the Sunday foursomes. Football builds character too, but does not overdo it."

SUBSIDIZATION RACKET

Coaches themselves can set a higher standard of honesty in sports. In college football the pious disclaimers of nonsubsidization became such a farce that officials proposed that the athletic directors come out into the open and tell how much they were paying the players. The undercover subsidization payments made to promising athletes finally forced the National Collegiate Athletic Association to adopt a "sanity code" for the colleges. Even this has not stopped the practice of luring athletes to the campus through financial aid given by wealthy alumni. The association recently cited twenty schools for violations and warned that officials might have to require athletes to sign statements explaining their sources of income if the violations of the code continued.

Overzealous fans are largely to blame for the subsidization of college athletes. Coaches have to win to keep their jobs. They need good players to win. Good players know their services are valuable, and seek the most attractive offer.

Major sports simply do not overdo character building. In some circles a basketball coach will try to "throw in a ringer," that is, play an ineligible player. Or a player who seldom fouls out might be coached to accept a foul committed by the star guard so that the guard might remain in the game.

Baseball is supposed to build character, but few games are recorded in which players did not protest an umpire's ruling. It is safe to say that in some cases, at least, the umpire is right, and the protesting player knows the umpire is right. An error in judgment is not dishonest. But as Danforth might argue, the cases in which an infielder admitted to the umpire that he did not touch the runner are rare.

Spectator pressure has de-emphasized the fun of playing and has made football, basketball, baseball, hockey, and boxing primarily contests which put the highest premium on winning, often at any cost.

An article by Adie Suehsdorf in **This Week** magazine points out that Americans are bad sports, and that the fans are responsible for unsportsmanlike conduct on the part of the players. The author illustrates the point with incidents of bottle-tossing, abusing and attacking the officials, and even abusing the players. The author attributes this behavior to several things—ignorance on the part of the spectators as to the rules of the game, the complexity of some of the sports which emphasize speed and contact, gambling, and overemphasis on the outcome of the game.

The author maintains that the unsportsmanlike conduct of fans has reached the point where positive action is necessary. Some universities are correcting the abuses by emphasizing good sportsmanship. This is done by educating the fans in good sportsmanship, by teaching them the rules of the contest, and by letting the fans get better acquainted with the players.

A colorful team is a good advertisement for a school or a community. A team on a trip represents its school and its community. Poor conduct and bad sportsmanship reflect on the townspeople as much as on the team members and the school officials. Why, then, shouldn't the home-town fans set a pattern of conduct that will reflect favorably on their community?

A merchant who displays a "Welcome Visitors" sign in his window, then goes to a game and makes a spectacle of bad conduct, must cause the visiting players to suspect his hospitality.

Some men and women act up at an athletic contest in a manner they would never dream of acting at another community gathering. Mild-mannered parents who seldom raise their voices at home stand up in the stands and shout, "Kill the umpire." If an athletic contest, whose outcome really is insignificant to the spectator, can infuriate him to the point that he tosses a pop bottle onto the playing field, then there is a serious question whether sports contests should be open to the public.

In fairness, it should be pointed out that the conduct of spectators often is highly commendable. Last spring, for instance, Negro baseball players played against white teams of the Southern Association in several southern cities. In Georgia, the Ku Klux Klan tried to prohibit the contests, but the efforts were ignored. When Brooklyn played in Atlanta, the stands were packed. When Jackie Robinson of Brooklyn came to bat there were a few boos, but these were quickly drowned in the applause that greeted the Negro player. Thereafter, he was treated as any other ballplayer. The fans accorded Robinson and Brooklyn's Negro catcher a sportsmanlike reception.

VALUE IN ATHLETICS

Ideally, sports should teach a boy or girl to get along with himself and to work with others. A brilliant young catcher in the Southern Association may remain a minor-league player because he cannot control his temper. Invariably he is thrown out of a game because of abusive display of temper toward the umpire. Even the fans soon grow tired of his eternal "squawking."

Team contests emphasize the virtues of cooperation. Woe to the coach who has to build his team around one star player. If something happens to the star, the coach has no team. Yet even in team play, which requires that every player do his job, the fans and writers often glorify one player to the neglect of others.

Many growing men have been spoiled from reading too many newspaper clippings about themselves or hearing constant adulation from the townspeople. The result is that the puffed-up player spoils team play by grandstanding. Or what is worse, he develops the idea that he is indispensable to the team, to the school, or even to the community. In college he takes the attitude that "the prof doesn't dare flunk me." Or in the community his attitude is "why shouldn't I have a soft job—look who I am?" Such a person is lucky if he doesn't bust out of college or lose every job he gets.

Athletics, of course, stresses physical conditioning. Playing demands good timing, quick reactions. The body can be trained to respond. Athletics encourages leadership. It demands that the player size up the situations instantly and make rapid decisions. It fosters morale, the desire to succeed.

Athletics has its positive contributions. It also has its negative ones. That is why it is necessary to have officials, codes, commissioners, and laws. All the sports can be made bastions of moral integrity if the coaches, the promoters, the fans, and the players will make them so.

The player who volunteers the information that he stepped out of bounds on the 10-yard line should get a cup as big as the one usually awarded "the most valuable player."

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Clinic on Youth Problems

This column deals with the practical problems of the youth in a local church. These problems may be of the youth group or of a personal nature. If you want a question discussed, send your inquiry to Esko Loewen, Editor, Mennonite Youth, Topeka, Indiana.

Question: Our community is rural. About the only activity we have for young people is that offered by school or church. When the young people are on their own, they seem to fail to find really wholesome, creative activity. The result is that a local filling station has become a loafing center. What would you suggest we do to make a more wholesome situation?

1. This problem is by no means confined to young people, for very often adults also must be lead into wholesome, creative activity during their leisure hours. Creativity can be easily stymied if proper channels are not provided for adequate expression. This is precisely where the church fits into the picture.

The circumstances described in this question are somewhat unusual on our American scene. At least, for many of us, school activities are so numerous and so pressing that young people scarcely have enough time for those sponsored by the church, The local churches would be happy if more time were available for their program. In any case, the church should be prepared to furnish plenty of opportunity for creative activities at any suitable time during the week.

First of all, go to the young people and seek out their real interests. Suggest some possibilities which might be explored, such as a camera club, a crafts group, (leather work, woodworking, etc.), a musical organization, choral or instrumental or both, work in elementary art. There are many, many others. The youth group is unusual that will not "go for" several of these activities if they are well planned and made available.

Who is going to lead all these activities? Every congregation has amateurs in the true sense of the word who have progressed to the point where they can help others catch the spirit and direct their beginnings. Recruit the lay leadership in these fields —they will cooperate. Where to meet? This is another problem, but any place with a roof and adequate heat and light will provide a temporary answer. Equipment will have to be rounded up, but it can be done and the rewards will be worth the effort.

The fact that the community is rural is not too much of a handicap for such a program. Probably more rural youth can drive cars than their city cousins. Lead them toward the church as an organization that is interested in every part of their lives, physical, mental, and spiritual.

—Virgil M. Gerig.

The Bible Among Refugees in Germany

by Wilhelm Kroenig

"A whole Bible could not be taken along in the flight, but the title page or the Sermon on the Mount or the Ten Commandments could be torn out and salvaged. But now many have a new Bible, thanks to our American friends."

THROUGH the local chaplain and through the Protestant Welfare Service in Germany I have now received two consignments of Bibles and New Testaments.

The sphere of my missionary work in Germany now includes the many homeless refugees and expellees in the Regensburg refugee camp. Formerly this country was purely Catholic. We now have here more than 300,000 Protestant refugees. They are not only German but of many other nationalities. My activity covers especially the hospitals and prisons. I also take care of the large refugee camps.

Considering the appalling need, it is not only understandable but natural that the first help for these unhappy people should consist in food and clothing rendered them in Christian love. Nevertheless, as much as this want is in the foreground, the religious services are always well attended. The people are always deeply touched when, after the excitement and the fear of the flight, the first common prayer is said and we clasp each other's hands in the eternal force of love which can only be given us by Jesus Christ. Christ is knocking at all our hearts in Europe. His loving manifestations are always with us, if we would only recognize them.

Often at our meetings the title page of an old Bible appears among the documents saved. The whole Bible could not be taken along in the flight, but the title page, perhaps also a special page, the Sermon on the Mount or the Ten Commandments, would be torn out and preserved. Now at last many of these hapless souls have their own copy of the Bible again. It is not the old one they left at home. But the yellowed leaves they brought along are inserted as a confirmation that God's Word remains for all eternity. Nothing can tear the tie that was tied by the redeeming mercy. Should I add much to this description? I cannot. We can only silently join our hands and be thankful for the help that brings consolation to so many desperate people, the consolation that holds and carries them in the hardest hours.

In this flood of misery there are many who perhaps for the first time feel the force that becomes visible out of faith. We often see people stand before us disconcerted and unable to believe that we are extending our hands to them and help them, although we do not know them; and perhaps think that they do not want to have anything to do with Christianity. We see the Saviour go through our lines hated, misunderstood, persecuted. We see Him as the understanding and loving One who holds both His hands over us. Many a seed was sown of which we shall not see the harvest. But we know that this harvest is sure, and praise and thank God in His mercy that in these hard times He has placed us in His field as sowers.

We received in gratitude your Bibles and Testaments. Now we can supply the Word of God to many. They can carry it with them. It remains their possession, living beyond all temporality. In the name and on behalf, then, of all these people who through us received a Bible or a Testament, I wish to thank you sincerely for this service. Out of the love of Christ we are united in our daily work, and the mission here in Germany now begins to be effective too. May God bless its growing!

With sincere gratitude I clasp your hand and ask you to transmit my greetings to all those who share in your work, that this visible help has been made possible for us. Our daily prayers are made on your behalf and we request your prayers for us, that we may remain alert in the work of the love of Jesus Christ.

—**Bible Society Record**

Announce Voluntary Service Rally

THE several Mennonite Conferences cooperating under the auspices of the Mennonite Central Committee are continuing their plans for the annual central Kansas Voluntary Service Rally to be held at Hesston College, Hesston, Kansas, January 28.

Meeting at 2:30 p. m. in Hess Hall, the conference will be given a background into Voluntary Service work by Ray Horst who will be there from the M.C.C. offices at Akron, Pa., and will be addressed by J. Winfield Fretz of Bethel College, speaking on the place of Voluntary Service in the present crisis. Division into smaller groups to raise and discuss pertinent questions will follow the afternoon meeting.

Hesston College has offered to prepare a 45 cent lunch for those who wish to remain on the campus during the intermission preceding the meeting at 7:30.

Highlights of the evening will be the most recent information as to available service projects supplemented by a series of slides, and the final address, "A Faithful Testimony," by Paul Erb, editor of the **Gospel Herald.**

There will be an opportunity to contribute to the support of the M.C.C. in this type of service in the offerings at both sessions of the Rally.

The urgency of our testimony at the present time should make this a significant occasion, especially for people of draft age.

Our Colleges and Seminary

BLUFFTON COLLEGE

REV. Harry Yoder attended sessions of the Mennonite Central Committee in Chicago during the Christmas vacation period. Dr. Delbert Gratz also attended Chicago sessions of the General Conference Historical Committee and a meeting of Church Historians.

Four Bluffton College students attended meetings of the National Assembly of the Student Christian Association at Miami University, Oxford, Ohio, during vacation. Those attending were Ruth Banfield, Trinidad; Alice Ruth Pannabecker, Chicago; Anita Pannabecker, Peoria; and Don Steer, Damascus, Ohio. On the first Friday after vacation these students gave a report of these services as a chapel program.

President Ramseyer attended meetings of the Association of American Colleges and Council of Mennonite and Affiliated Colleges in Atlantic City, New Jersey, January 8-10.

Wings over Jordan, negro chorus well known as a radio choral group, gave a concert in Bluffton under college auspices January 15. Janet Schumacher, Mezzo-soprano, gave a concert in Ramseyer Chapel, January 12, as a number of the College Concert Series.

Examinations for the first semester began January 22, and the second semester opens January 30. Several new students are expected to begin their college work at the beginning of the new semester.

BETHEL COLLEGE

ANNOUNCEMENT has been made of the fifth annual Summer European Tour to be conducted during the summer of 1951, under the sponsorship of Mennonite and Affiliated Colleges. Students, former students, and alumni are eligible for this tour and are invited to contact Acting President, D. C. Wedel for further information and for application forms.

The registrar's office has announced that a summer school session consisting of two five-week terms will again be conducted. The first term will begin May 31, and end June 30, and the second term will begin July 2, and end August 1. The curriculum for the summer session will be especially designed for teachers, and high school students who wish to enroll for college work upon graduation from high school.

In a chapel service last Thursday, Dr. H. A. Fast, reminded his audience that in the new year Christians should expect and accept trouble. However, trouble should not arouse in us a reaction of bitterness. We should be of good courage and good faith, trusting in God and good to see us through, rather than in wealth and power.

Acting President, D. C. Wedel and Erwin Goering will now include in their itinerary all churches to be visited on their trip to the West Coast. In some instances the two will separate and visit neighboring communities simultaneously. They begin their work at Aberdeen, Idaho, January 20 and conclude their tour at Upland, February 10.

Two debate teams, Pete Ediger and Elmer Neufeld, both of Inman, Kansas; and Gladys Pearl Schmidt of Newton, and Mary Moyer of Deer Creek, Okla., participated in the McPherson Economy Debate Tournament, Saturday, January 6. Each team won three out of four debates. Debate coach William T. Wilkoff accompanied the debaters and assisted in judging the tournament debates.

FREEMAN JUNIOR COLLEGE

THE A Cappella Choir is planning its spring tour for April 27 to May 7. The choir has taken part in several programs already and promises to be much sought after as previous groups have. Churches will be visited in Nebraska, Iowa, Illinois and Indiana. An evening in Orchestra Hall in Chicago for the Sunday Evening Club is also in the tour and promises to be a highlight for the choir.

January 12, Lawrence Griswold was heard on the Community Entertainment series. Mr. Griswold is well acquainted with the Far East, having traveled extensively in southeast Asia. He is at present in Minneapolis doing some lecturing and writing a book on the Far Eastern situation.

The student association sent a white Christmas gift to the voluntary service unit at Gulfport, Mississippi. The gift consisted of packages with clothing, toys and other articles needed by Gulfport children. A total of twenty seven packages were given—plus enough money to buy clothing for children who did not receive bundles.

If Columbus had turned back after sixty-five days of sailing on the uncharted seas, no one could have blamed him, but no one would have remembered him. Even if you have a good excuse for giving up, remember that all the rewards go to those who stick till they get what they are after.

—**Gospel Banner**

Jottings

EASTERN DISTRICT

—**Hereford Church, Bally, Pa.:** Mrs. Elmer Jacoby, Coopersburg, gave the reading "My Becky's Conversion to Missions," during the thank-offering service November 19, sponsored by the Women's Organization. Willoughby Rieler and W. S. Shelly, our pastor, took 202 pounds of used clothing and more than 50 pounds of fats to Ephrata. Mr. Shelly's married people's class had a Christmas Party in the church social room December 15. Beginners and Primary Departments held their Christmas program December 24. The senior Department had a white gift service December 25, when they presented "The Journey of a White Gift." —Mae Latshaw, Corr.

—**Zion Church, Souderton, Pa.:** The total white gift offerings were $2,050—$600 for the building fund; $675 for the expansion fund of the Frederick Home; $450 for relief and $325 for voluntary service. A library committee has been appointed by the Board of Religious Education to serve for this year. Alvin S. Godshall, Jr., and Mrs. Edna M. Woodroffe were married by the pastor December 23.—Corr.

—**Fairfield Church, Fairfield, Pa.:** The following officers of the church were elected at our annual meeting: Chairman, Iva N. Dunmire; Trustee, I. Z. Musselman; Secretary, Henry Burkhard; Organist, Cora Martin; Chorister, A. W. Roth; Sunday School Superintendent, Robert Geigley. A candlelight and communion service was held to see in the New Year. —Henry Burkhard, Corr.

PACIFIC DISTRICT

—**First Church, Aberdeen, Idaho:** At the annual meeting the congregation extended another three-year call to our pastor, H. N. Harder. As in previous years the Brotherhood organization had charge of the services on Bible Sunday. A program including several musical numbers by the mens' chorus was given.—H. H. Lehrman, Corr.

—**Grace Church, Dallas, Oregon:** W. C. Voth gave a stirring and heart searching message at a recent meeting here. The young people of the Oregon Fellowship had a rally here December 3. This fellowship includes the six Oregon Mennonite Churches. E. Wolfe of Salt Creek spoke to them. Paul Roth spoke December 10, in the interest of mental hospital, Reedley. He also spoke to the young people at their Christian Endeavor meeting. —Mrs. Frank Schmidt, Corr.

—**Calvary Church, Barlow, Oregon:** Our missionary society has made progress in finishing the church basement. Walls have been plastered, ceiling put on, counters and cupboards are being installed, and an electric range purchased. A hot water heater is the next project. —Mrs. Ivan Learfield, Corr.

—**Menno Church, Lind, Washington:** An all church family night was held January 1, with the young people of the church serving the meal. A baby girl, Janet Marie, was born to Mr. and Mrs. Davis Bauer, December 19.— Corr.

WESTERN DISTRICT

—**Bethel College Church, North Newton, Kansas:** The excavation of the church basement was completed a few weeks ago. Twenty-nine members of our church, together with 211 other Newton church workers took the Religious Census of our city. Our workers completed 276 calls. This opened an opportunity for further visitation which a Lay Evangelism Commission plans for the immediate future. The School of Peace which took place on four consecutive Sunday evenings, offered a valuable opportunity to establish and strengthen the thinking of young and old in the Biblical teachings of Peace principles. Our church found it so important that the peace Committee was asked to sponsor further peace education. We are again holding the School of Missions for six Sunday evenings during the first of the New Year.—Mrs. Selma Linscheid, Corr.

—**Eden Church, Inola, Oklahoma:** November 23, Holy Communion was observed in our church. Due to the work at the church, services were held in a nearby schoolhouse. It may be some time before our enlarged church-house will be completed. E. E. Jantzen is bringing his report from the mission work in Missouri.—Jacob Froese, Corr.

MIDDLE DISTRICT

—**Bethel Church, Fortuna, Missouri:** Recent guest speakers were Frank S. Harder, Pandora, Ohio, who conducted a series of meetings October 23-29; Marie J. Regier, Whitewater, Kansas, spoke at the annual public meeting of the Women's Missionary Society, November 8; Stewart Lehman, secretary of the Y.P.U. of the Middle District, November 24, telling about the work and showing pictures of the mission at Paint Rock, North Carolina, which project is sponsored by the young people of this district; J. E. Hartzler, November 27, who showed pictures of the Oberammergau Passion Play. The Brotherhood sponsored a public auction sale to raise funds for relief and missions. The first Sunday of each month our young people give a program at the State Training School for Negro girls at Tipton, Missouri.—Corr.

—**Salem Church, Dalton, Ohio:** The $30 received by Christian Endeavorers during caroling will be used for the Shavehead Lake Camp Grounds. Our white gift offering totaled $165. A large group of young and old stayed after the Christian Endeavor meeting New Year's Eve to wait for the New Year. A brief program of Scripture, story, and song with prayer over the midnight hour was directed by our pastor, Irvin Richert.—Mrs. Ivan Badertscher, Corr.

Into the Beyond

CHARLES M. HEIST, member of the East Swamp Mennonite Church, Quakertown, Pennsylvania, died December 11, at the age of 84 years.

PETER PAUL KREHBIEL, Oklahoma City, Oklahoma, member of the First Mennonite Church in Geary, Oklahoma, was born June 29, 1873, and died December 8, 1950. He served as deacon of the Geary Church for ten years.

MARIE TOEVS, wife of Otto Toevs, Paso Robles, California, member of the First Mennonite Church, of Paso Robles, was born July 16, 1891, and died December 20, 1950.

HENRY E. NICKEL, member of the Brudertal Church, Hillsboro, Kansas, was born June 28, 1896, and passed away December 17, 1950.

VALENTINE M. GERBER, member of the Salem Mennonite Church, Dalton, Ohio, was born February 14, 1868, and died December 14, 1950.

Frieda Claassen
4614 Woodlawn Avenue
Chicago 15 Illinois

C-7

Please enclose this label when writing.

Beyond Our Own

A NEGRO MINISTER accepting the pastorate of the white Congregational Church in Staffordville, Connecticut, has aroused much publicity in publications throughout the United States. The minister, a graduate of Yale Divinity School and a chaplain in World War II, says, "It is a sad commentary on the state of democracy and Christianity that when an obscure untalented Negro minister takes over the pastorate of a tiny rural Connecticut church. It is big news. Why should it be big news?"

A NEW IDEA FOR KEEPING SANTA CLAUS CHRISTIAN was displayed in Marinette, Wisconsin, when a lay member of the local Presbyterian Church began the custom of visiting homes of church members dressed as Santa Claus. On his arrival at the homes he is greeted by the usual outburst of excitement by the children but a reverent hush falls when he offers a simple but devout prayer to God.

ANOTHER PROTEST TO A COMMERCIALIZED CHRISTMAS was revealed in Quincy, Illinois, when a local church had this sign posted by its door, Christmas should be a normal experience, not an annual spasm."

In retaliation to the action of the government to supply BEER FOR THE KOREAN TROOPS since the drinking water is unfit, the Ohio WCTU has started an all-out drive for fruit juices, also to send to the Korean servicemen.

A SURVEY TAKEN by the Chicago Daily News, one newspaper which carries NO liquor advertisements, last summer in skid row, revealed that 75 per cent of the habitues were ex-GI's. Might there be a connection between that finding and the vast quantities of beer provided servicemen during World War II?

COURTS IN ISRAELI have acquitted girls who claim conscientious objection towards military service, saying: "A person can be genuinely religious by observing the spirit rather than the letter of religious law."

CHILDREN OF CATHOLIC FAITH in East Bridgewater, Massachusetts, have been ordered by their priest to return Gideon Bibles which they received in public school.

During September 1950, the Alaskan Broadcasting Company, through channels of the Columbia Broadcasting Company, began ADVERTISING HARD LIQUOR over seven stations for a 26-week period. Since per capita consumption of hard liquor is already high in that territory, Protestant missions there are fighting a hard battle against exploitation. Some regard this as an experiment and if it does not arouse a significant amount of adverse public reaction, may be started on U. S. nation-wide networks.

THE UNITED STATES SUPREME COURT recently reversed a ruling by the Florida Supreme Court saying Negroes can play golf on a city-owned course only one day a week. This should have an effect on similar rulings throughout the U. S.

IT HAS BEEN REVEALED that: one out of every five American families owns a television set; 11 in 100 families of lowest quarter income level have television and 24 in 100 of top quarter families.

Review of Religious Films

The film **Kenji Comes Home** is one of a number of films available on Japan and should be helpful in giving our people a clearer insight into the issues facing that country at the present time. Since our conference decided to open mission work in Japan this film will aid our churches in understanding the work our missionaries are doing there.

Kenji returns to his home in Japan after the Second World war and finds his home and his town in ruins. He eventually finds a job and then meets Aki, the sister of a former school chum. As Kenji faces life in Japan he is confronted with two opposite ways of life each seeking to replace Shintoism which has lost its meaning to him.

He falls in love with Aki who is a sincere and devout Christian and through her he is introduced to some of the leaders of a Christian university and to a Protestant minister. Through these contacts he learns of the Christian Gospel. He goes to church with Aki and hears the claims of the Gospel. Thus, Christ is making His appeal for allegiance. Kenji works in one of the factories in Japan and here learns about democracy as a labor union is organized there. The officer of the U. S. army who presides at the first meeting presents the labor union as a part of the democratic way of life. In time a number of communist leaders gradually take over the work of the labor union. The communists too make their appeal!

Kenji is not quite certain whether to choose the Christian or the communist way of life. As the picture ends Kenji faces many problems for he has lost his job and Aki is leaving for school in Tokyo. He turns to the church and the picture ends with the question of whether the church will meet his needs. It is a question which the picture cannot answer for the church itself must answer it.

This picture runs for 35 minutes and has a rental fee of $9.00. It can be secured from the Religious Film Association, at the following addresses: 35 W. 45th Street, New York, 19, N. Y.; 206 S. Michigan Ave., Chicago 3, Illinois; and 351 Turk St., San Francisco 2, California. It will be well for a person interested in films to secure a Religious Association catalog which can be secured for fifty cents. This film should meet a need in our churches for it presents clearly one of the most crucial issues facing the world today.

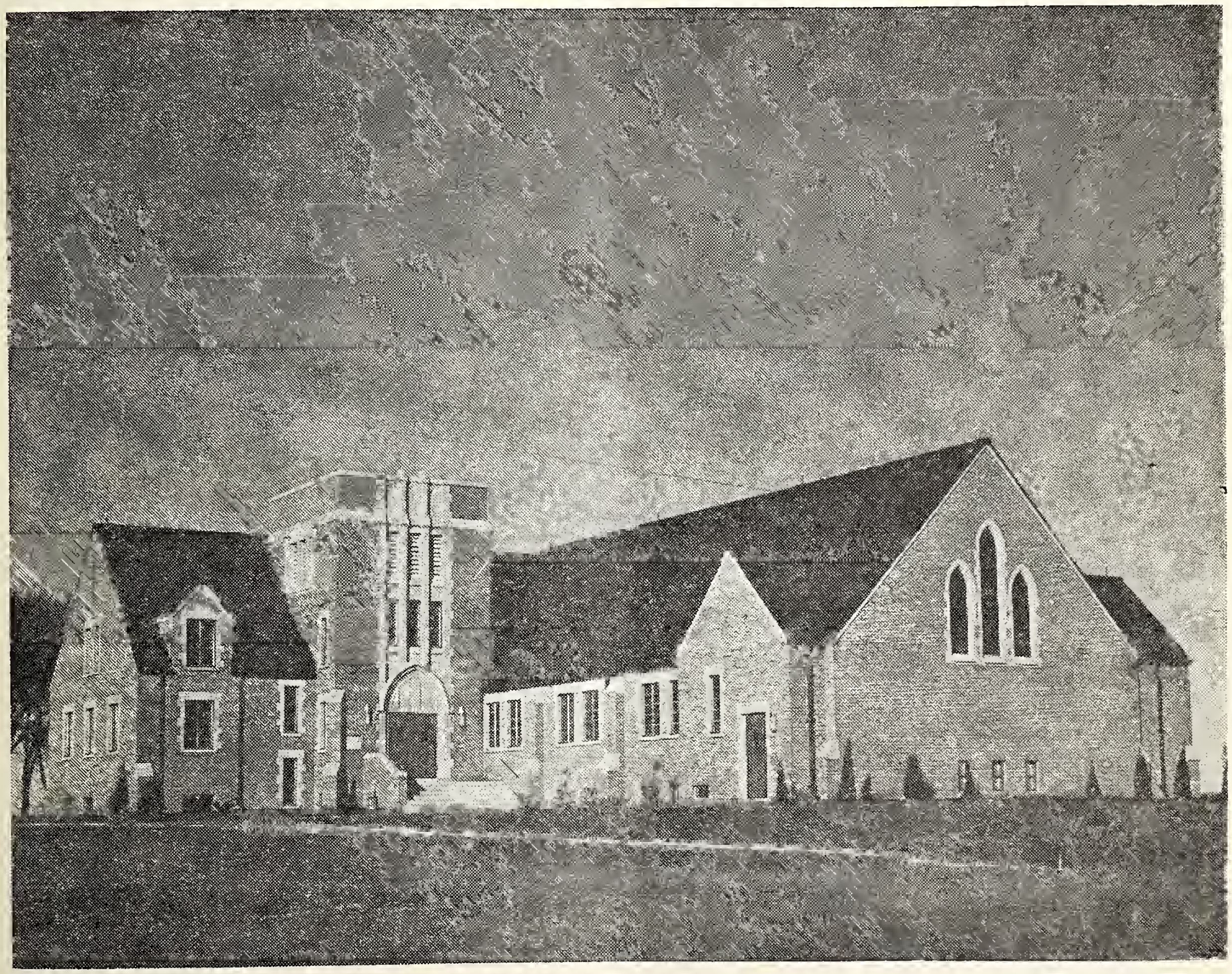
MENNONITE for CHRIST MEN

"In our history, while the Mennonite Church is one of the oldest, it is not one of the largest groups—which presents a challenge to us as laymen." —Max Smith, Pawnee Rock, introducing an address on Projects for Laymen.

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 66 —— January 30, 1951 —— Number 5



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Hoffnungsau Mennonite Church, Inman, Kansas. Albert M. Gaeddert, pastor.

IN THIS ISSUE

Declaration of Faith

Where are They ---- The Nurses
Jessie Brown. R. N.

In This Issue

EDITORIALS 71
DECLARATION OF FAITH 72
WHERE ARE THEY—THE NURSES?
by Jessie Brown, R.N. 74
COUNCIL OF BOARDS
by P. K. Regier 75
DECISIONS OF THE FOREIGN SECTION OF THE BOARD OF MISSIONS
by Howard G. Nyce, Exec. Secretary 75
FROM CHAMPA, INDIA, TO CAIRO, EGYPT
With the Editor 76
EVERY HOME PLAN 77
MENNONITE YOUTH:
TWENTIETH CENTURY SAINT —KAGAWA 78
MAKING PRAYER MEANINGFUL
by Orlo Kauffman 80
ONE YEAR VOLUNTEERS 80
REEDLEY YOUTH OPEN PRAYER ROOM 81
MENNONITE MEN 81
OUR COLLEGES AND SEMINARY 82
JOTTINGS 83
CONFERENCE STEWARDSHIP THERMOMETER 84

THE COVER PICTURE

. .The present Hoffnungsau Mennonite Church, 5 miles east and 3 and one-half miles south of Inman, was dedicated January 22, 1950. The old church burned Ferbruary 14, 1948. Membership of the church is 365 .

The Mennonite

Editor, J. N. Smucker
Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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Beyond Our Own

BLLY GRAHAM has recently completed his second largest evangelistic campaign in Atlanta, Georgia. A known 8,000 decisions for Christ were made. Average attendance was 11,000 for evening meetings and 3,000 for the noonday prayer meetings.

NEW YORK is "the most under-evangelized area in the country," a recent survey shows. It has the largest Jewish population in the United States and the poll shows a definite Protestant minority.

HONG KONG—The Communist regime is now arresting foreign missionaries in China, accusing them of planting imperialistic thoughts and anti-people's sentiment among the Chinese. A manifesto supposedly drawn up by leading church dignitaries, "calls for the severance of all relations with foreign imperialists and the reformation of churches in the direction of self-government and self support." That means Communist control. Some recently returned missionaries predict three to six months for missionary activity in China.

COLONIAL AIRLINES, flying between New York and Bermuda, is said to be the only airline on that route not serving strong drinks. Despite this many domestic airlines have begun to go wet. The Christian Church is fighting the liquor evil in this country with the little finger of its left hand.

PASADENA, CALIF.—"Glamorizing goodness" is the policy of a special radio broadcast written for children and sent over the air each week over station KWKW here. The program consists of stories told by children of good deeds performed by groups and individuals. Recently 400 cans of milk and soup were sent to children of a Navajo Indian Reservation by the Claibourn School.

Of Things to Come

Feb. 20-23, Christian Life Week, Bluffton College.
Mar. 11-16, Bible Lectures, Bethel Col.
May 29, Commencement, Bethel Col.
June 2, Commencement, Bluffton Col.

PRAYER IN A NASHVILLE, TENN., POST OFFICE for one minute daily, has resulted in heightened morale and increased efficiency, THE CHRISTIAN SCIENCE MONITOR reports. Prayer leadership for these meditations rotates among all the men employed.

RUSSIAN OCCUPATIONAL AUTHORITIES in Austria have given five American representatives of the American Friends Service Committee full permission to take part in a social service project in Huetteldorf in the Russian zone. The project, organized by the Austrian Mission of the AFSC and staffed internationally, involved the day care of 400 underprivileged children.

A PACKET OF MATERIAL for help in observance of Race Relations Sunday, February 11, may be obtained from the Division of Christian Life and Work of the National Council of Churches, 197 Fourth Avenue, New York 10, New York.

THE AMERICAN BIBLE SOCIETY reports thousands across the country are turning to daily Bible readings, who heretofore only opened the Bible 'here and there': For the first time since observing Universal Bible Sunday, the entire supply of 3,000,000 church bulletins was exhausted and orders for the entire 12,000,000 Bible reading bookmarks were received.

GENERAL DOUGLAS MacARTHUR has given much impetus to the Christianity movement in Japan recently, especially through his much publicized statement, "Keep the Bibles rolling." This is the slogan of the Pocket Testament League which has distributed millions of testaments in that country.

MENNONITISCHES JAHRBUCH 1951
enthaelt:

Die Tagung der Allgemeinen Konferenz in Freeman .... J. G. Rempel
Fuenfzig Jahre Mission in Indien
Die Wiebes .... Horst Penner
Heimatbilder aus Westpreussen .... Marie Birkholtz-Bestvater
Die Mennoniten in Manitoba .... Benjamin Ewert
Mennonitische Familienforschung .... Kurt Kauenhoven
Koenigsberg-Kaliningrad .... Von einer Koenigsbergerin
Liste von Predigern und Gemeinden usw.

Dieses reichlich illustrierte "Mennonitische Jahrbuch," wie auch die letzten drei Jahre, wurde von Cornelius Krahn redigiert und von der Konferenz herausgegeben und ist in allen Konferenzbuchhandlungen zum Preise von 25 Cents erhaeltlich. Es umfasst 28 Seiten.

Editorials

UNDIMMED BY HUMAN TEARS—WHEN?

"O beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam
Undimmed by human tears...|"

RECENTLY while singing this stanza of "America, The Beautiful" with a group of school children, I found myself lingering at the phrase "Undimmed by human tears." "Was this still the hope for America?" I thought. As a citizen I wanted to believe it, but as a Christian I could not. In the light of God's infallible Scriptures, are not world events and personal morality pointing inevitably toward a day of judgment?

I have been much in thought, lately, about the apocalyptic attitude of the New Testament writers toward the world of their day. They preached toward a world of possibility, but planned for a life of suffering! Listen to Paul: "It has been given to you Christians, not only to believe in Christ, but also to suffer for His sake." Peter warns, "Think it not strange concerning the fiery trial which is about to test you, as though some strange thing were happening to you..." The early Christians had found the secret of enduring suffering—an adequate inward preparation for it!

Today we Christians so often hope for the best, but do we plan for the worst? Do you ever quietly meditate on persecution and death, and what you would do? If you were able no longer to witness for Christ or rear your children as now, would you still trust in God's power, as now you say you would?

One thing is sure. If we cultivate the forward look in life, we shall not only prepare ourselves for suffering, but we will not miss seeing that Eternal City which God has promised to us and to all who love His appearing—a city "undimmed by human tears." —J. H. F.

SOME ISSUES OF CHURCH UNITY

WITHIN the last months Church Unity has become a burning question in more ways than one. Much has been happening—the World Council of Christian Education at Toronto, the giant National Council at Cleveland, the Billy Graham city-wide revivals, the several intimations of handshaking between the National Associations of Evangelicals and the American Council, and our own splendid example of Mennonite ecumenicity at the Winona Lake Conference.

But where do we stand as the General Conference Mennonite Church? Last November a group of ministers discussed this very question at the Bluffton College Ministerial Conference. It was a most interesting discussion, and it helped all of us present to clarify several issues before us. The writer would like to share three of these issues with you readers:

FIRST, We need a Biblical spirit of **togetherness within our present organized units**—the congregation, the district conference, the general conference. Is it not urgent that we practice more organic love and understanding within our present organizations? How can we achieve more unity of faith and purpose among our leaders? This is the issue—What are the answers?

SECOND, We need a Christian spirit of **respect among our Mennonite groups.** Is not the genius of Protestant unity a cooperative respectfulness leading to a respectful cooperation? When can we find the Biblical paradox of uncompromising conviction and reverent respectfulness? This is the issue—What are the answers?

THIRD, We need a Churchly spirit of **helpfulness toward all evangelical denominations.** To what extent should we expect theological fellowship, or should we seek rather the practical helpfulness of ecumenical associations? Are we desirous or ready to join such associations as the National Council or the National Association of Evangelicals, on the basis of theological fellowship and/or practical helpfulness? This is the issue—What are the answers?

—J. H. F.

CONFESSION OR BOAST?

I DON'T have patience!" was the rather terse remark overheard recently. This set up a chain of thought reactions. It finally dawned upon the hearer that the tone in which this remark was made, was not a contrite confession of a shortcoming, but rather a veiled boast.

How often we engage in apologies which when carefully analyzed are not real confessions but rather ego-saving boasts. Instead of acknowledging our weaknesses for what they are, and setting in motion disciplinary action to get rid of the besetting sins, we justify them. This justifying of conscious and irritating shortcomings is one of the causes for the present low-plane Christian living.

None of us is without sin. Sin is an enemy. Let us not give him residence or comfort. Rather let us dispose of him—

> "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I John 1:9)

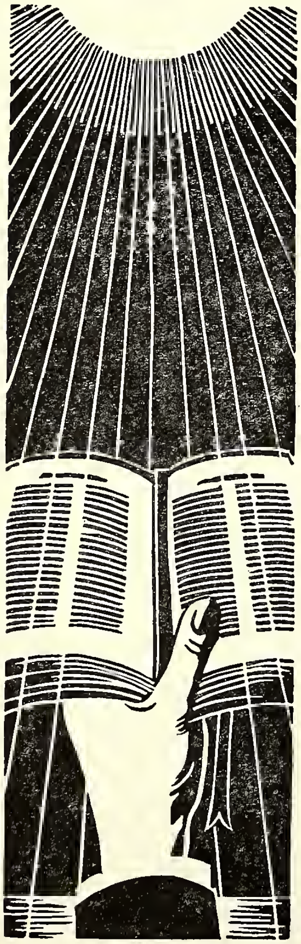
—Freeman H. Swartz

Declaration of Faith

Editors Note:

The following declaration was made by the Mennonite Study Conference on Nonresistance at Winona Lake, Indiana, November 9-12, 1950. It is especially important for all Mennonites to take a definite stand for peace during the present crisis.

AT THIS mid-point of the 20th century, at a critical time in a generation marked by widespread and disastrous wars and shadowed by the threat of still more ruinous warfare, this conference of delegated representatives from the United States and Canada unites in a renewed declaration of faith in Jesus Christ, the Prince of Peace, in His Gospel, and in His power to redeem and transform in life and in human society all those who receive Him as Saviour and Lord and are thus born anew by the Spirit of God. It also unites in a deeper commitment to follow Christ in full discipleship in the way of peace and love, the way of nonresistance and peacemaking. In this conference we have seen anew the high calling of the sons of God, having been confronted with the absolute claims which Christ makes upon us. We acknowledge these claims in full, and have sought to trace the meaning of His Lordship and the consequences of our commitment in earnest and informed conversation together and in urgent prayer to God for Grace and light, seeking to know His will for us in this day.



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In our common consideration we have come to certain united convictions expressed in the following declarations which we now humbly send as our message to all our churches both in America and throughout the world as well as to all others who own Christ as Lord. To our brethren we say, this is the day for us to take a clear and unwavering stand on the great essentials of the Gospel and Christian discipleship. It is a day in which to demonstrate and proclaim courageously and unflinchingly this redemptive Gospel and this life of love and service in its fullness and its glory. Let us do so in united purpose with one heart and voice, trusting in the power of our God and the companionship of our Lord who has promised to be with us alway.

II

1. *It is our faith* that one is our Master, even Christ, to whom alone supreme loyalty and obedience is due, who is our only Saviour and Lord.

2. *It is our faith* that by the renewing grace of God which makes us new creatures in Christ, and alone thereby, we can through the power of the indwelling Spirit live the life of holy obedience and discipleship to which all the sons of God are called, for His grace does forgive and heal the penitent sinner and brings us to a new life of fellowship with Him and win one another.

3. *It is our faith* that redeeming love is at the heart of the Gospel, coming from God and into us to constrain us to love Him and our neighbor, and that such love must henceforth be at the centre of every thought and act.

4. *It is our faith* that Christ has established in His church a universal community and brotherhood within which the fullness of Christ's reign must be practiced, into which the redeemed must be brought, and from which must go out into all human society the saving and healing ministry of the gospel.

5. *It is our faith* that the life of love and peace is God's plan for the individual and the race, and that therefore discipleship means the abandonment of hatred, strife, and violence in all human relations, both individual and social.

III

These declarations of faith give no blueprint for peace nor do they assume that human endeavor alone can bring about a warless world within history, for only when men come under the Lordship of Christ can they make peace and fulfill the prayer of our Lord, 'Thy Kingdom come, Thy will be done on earth as in heaven." They do, however, require certain attitudes, duties and ministries of us, to which we do here by God's grace declare adherence and our determination to undertake in His name.

1. Our love and ministry must go out to all men regardless of race or condition, within or without the brotherhood, whether friend or foe, and must seek to bring the Gospel and all its benefits to every one. Race or class prejudice must never be found among us.

2. We do recognize fully that God has set the state in its place of power and ministry. But, recognizing the relative and conditional validity of any

particular form of government and of concrete legislative, executive, and judicial acts, we hold that we must judge all things in the light of God's word and see that our responses to the relativities of the state and its workings are always conformed to the absolutes of Christian discipleship and love. We acknowledge our obligation to witness to the powers that be of the righteousness which God requires of all men, even in government, and beyond this to continue in earnest intercession to God on their behalf.

3. We do have the responsibility to bring to the total social order of which we are a part, and from which we receive so much, the utmost of which we are capable in Christian love and service. Seeking for all men first the kingdom of God and His righteousness, we must hold together in one united ministry the evangelism which brings men to Christ and the creative application of the Gospel to cultural, social and material needs; for we find that the true and ultimate goal of evangelism is the Christianization of the whole of life and the creation of the fully Christian community within the fellowship of faith. For this reason the social order, including our own segment of it, must be constantly brought under the judgment of Christ.

4. We cannot be satisfied to retain for ourselves and our communities alone, in any kind of self-centered and isolated enjoyment, the great spiritual and material goods which God has bestowed upon us, but are bound in loving outreach to all to bear witness and to serve, summoning men everywhere to the life of full discipleship and to the pursuit of peace and love without limit. Separately and together we must use every feasible way and facility for this ministry: the spoken and written word; the demonstration of holiness and love in family church, and community; relief work and social service; and all other ways. We must enlist many more of our people in such witness and service, both as a major purpose of their life and for specific projects and terms. Especially now must Christian love and redemptive action find expression in our ministry of service, when men are turning more and more to the use of force and war in futile attempts to solve the urgent problems of our world. In this service our youth can play a great part. They should give themselves to it in large numbers, both for shorter terms and in lifetime dedication.

5. Parallel with this we must practice an increasingly sharper Christian control of our economic, social, and cultural practices among ourselves and toward others, to make certain that love truly operates to work no ill to our neighbor, either short-range or long-range. Knowing how much the selfishness, pride and greed of individuals, groups, and nations, which economic systems often encourage, help to cause carnal strife and warfare, we must see to it that we do not contribute thereto, whether for the goals of direct military operations or to anything which destroys property or causes hurt or loss of human life.

6. While rejecting any social system or ideology such as atheistic communism, which opposes the Gospel and would destroy the true Christian faith and way of life, we cannot take any attitude or commit any act contrary to Christian love against those who hold or promote such views or practices, but must seek to overcome their evil and win them through the Gospel.

7. We cannot compromise with war in any form. In case of renewed compulsion by the state in any form of conscription of service or labor, money or goods, including industrial plants, we must find ways to serve our countries and the needs of men elsewhere, in ways which will give significant and necessary benefits, which will keep our Christian testimony uncompromised, particularly with respect to war, and which will make possible a faithful representation of Christ and His love. We cannot therefore participate in military service in any form. We cannot have any part in financing war operations or preparations through war bonds. We cannot knowingly participate in the manufacture of munitions, weapons, and instruments of war or destruction. We cannot take part in scientific, educational, or cultural programs designed to contribute to war, or in any propaganda or activity that tends to promote ill-will or hatred among men or nations. We must rather foster good will, understanding, and mutual regard and help among all nations, races, and classes. And we cannot as churches lend ourselves to the direct administration of conscription or state compulsion, seeking rather to find voluntary patterns of service through which the demands of the state may be both satisfied and transcended, and going with our men in whatever civilian service they give.

8. If war does come with its possible serious devastation from bombings or other forms of destruction, such as atomic blasts, germ warfare, poison gas, etc., we will willingly render every help which conscience permits, sacrificially and without thought of personal safety, so long as we thereby help to preserve and restore life and not to destroy it.

IV

While we are deeply grateful to God for the precious heritage of faith including the principle of love and nonresistance,* which our Swiss, Dutch, and German Anabaptist-Mennonite forefathers purchased for us by their faith, obedience, and sacrifice, and which we believe is again expressed in the above declarations and commitments, we are convinced that this faith must be repossessed personally by each one out of his own reading and obeying of God's Word, and must ever be spelled out in life practice anew. Hence, we summon our brotherhood to a deeper mastery of the Scriptures as the infallible revelation of God's will for us, and to a finding afresh under Holy Spirit guidance of its total

(Continued on next page)

Where are They ---- The Nurses

Jessie Brown R. N.*

WHERE ARE THEY—the nurses? Don't we have many in our conference? The hospitals are asking; the mission field prays for more; MCC waits for volunteers. Where are they? In public health, in schools, industries, doctor's offices—and then these are only a few of the numerous areas which employ nurses and account for the seeming shortage.

The main reason, however, is the one corroborated by an investigating committee (of nurses in general) in California which reports that only about 20 per cent of all graduate nurses follow their profession for any length of time. They tend to be snapped up by sensible young men and change to the career of wife and mother. A nurse learns to care for other people's pains, instead of spilling out her own problems. She takes to family life like an old hen taking over a brood of chickens. It's no wonder there's a nurse shortage.

As for General Conference nurses, the Board of Education sponsored a survey. Names of nurses were obtained from the ministers of General Conference Churches. Unfortunately, men nurses were not given, although we know our Conference has at least three, and as a career for men is to be highly recommended. The ministers did not all answer, neither did the nurses, but this will give you a general picture of what some of you have been waiting for, for a long time. You will note that student nurses are not listed, and you will also realize that since the letters were sent out there have been a good number that have completed their training, which would also alter the following figures:

REPORT ON SURVEY OF NURSES

	Tot. nurses on list	Returned Questionnaires
U. S. Reg. Nurses	353	268
U. S. Practical Nurses	90	48
Canadian Registered Nurses		32
Canadian Practical Nurses		21
Registered Nurses	Canada	U. S.
single	23	106
married	9	157
widowed		5
Practical Nurses:	Canada	U. S.
single	19	22
married	2	21
widowed		4
divorced		1
Education: (Registered Nurses)		
Below high school	2	11
Only high school	19	128
Some college or Bible School	8	78
College graduate		36
Post graduate (either general education or in nursing)	4	41
Number with nurses training from Mennonite Schools of Nursing:	2	141
Number belonging to state or national organizations:	22	123
Practical Nurses		
No course or training	2	7
A little training	1	3
A definite course (ranging from 6 weeks to 2 years)	17	34
Graduate but not registered	1	2
Number that have worked in Mennonite Institutions:		
Registered	5	136
Practical	6	18
Number taking Menonnite periodicals:		
Registered	17	187
Practical	9	33
Those interested in MCC or Conference work: (Missions)		
Registered	11	45
Practical	6	4
Registered nurses interested in forming a Mennonite Ass'n.:	21	138
Indifferent	1	32

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*Miss Jessie Brown is in charge of the Bethel College Health Center and instructor in nursing education at Bethel College, North Newton, Kansas.

DECLARATION OF FAITH

(Continued from preceding page)

message regarding Christ's way and its application in our present world.

We humbly confess our inadequacies and failures both in understanding and in following this way, knowing well that we have come short both in demonstration and proclamation of Christian love. As we renew our commitment of discipleship and embassadorship for Christ, we know how much we need God's grace and each other's help in the fellowship of His body in learning and obeying. Let us therefore stand together and go on together in His name and for His cause.

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*A faith universally held by the Mennonites of all lands for the first three centuries of our history and continuously confessed by all groups in North America until this day.

Council of Boards

P. K. Regier

THE last session of the Council of Boards met in chicago under the auspices of our Seminary, November 30th and December 1. Some of the Boards that had much work to do as well as the Executive Committee already met earlier in the week and continued in session until Friday, Dec. 1st. The great snow storm in the East delayed the arrival of some of the Board members,

Since this was the first meeting of the Council of Boards after the adoption of the new Constitution at Freeman, it dealt with the problem of making necessary adjustments required by the Constitution and organized many of the committees appointed by the several Boards. In addition to that each Board and Committee had a heavy agenda of its own and a great amount of work was accomplished by the way of reviewing the past and planning for the future.

It is beyond the scope of this article to give any of the resolutions of individual Boards and Committees. In the final joint session of all the Boards the budgets of the individual Boards were presented and accepted. This total budget of the Conference will appear in **The Mennonite** in the near future.

In this session it was also decided to send a special appeal to the President of the United States and to the Secretary of the United Nations not to use the atom bomb which would inevitably destroy the lives of untold innocent men, women, and children.

In the closing moments an invitation was presented by the Canadian Brethren to the Council of Boards to hold its next session in Winnipeg, Manitoba. This invitation was gratefully accepted.

Again in this session the Council of Boards realized that we are facing very serious and uncertain times. Yet it took a forward look and faced the future in the supreme trust and faith that the Lord who has called us to the task will also see us through. The effects of these decisions and resolutions will go on and on until they reach the ends of the earth.

DECISIONS OF THE FOREIGN SECTION OF THE BOARD OF MISSIONS

Howard G. Nyce, Exec. Sec.

THIS session was held in connection with the Council of Boards and met in the St. James Methodist Church, Chicago, two blocks west of the Mennonite Biblical Seminary. Members present were A. E. Kreider, Chairman; D. J. Unruh, J. J. Thiessen, Phil A. Wedel, S. F. Pannabecker, and the Executive Secretary, Howard G. Nyce.

It was decided that the Mennonite Publication Office assume the responsibility of the publication of the book **Fellowship in the Gospel** prepared by the Board of Missions.

It was decided that we approve the addition of a room at the Canton, Oklahoma, parsonage. The missionaries need a guest room and other improvements need to be made to the house.

At the suggestion of the Arizona workers, it was decided that the work at Belmont be turned over to Mr. and Mrs. Baxter and that we remember the work in prayer. For a number of years our workers took turns going to Belmont once a week.

A letter was read from Miss Anne Epp of Mount Lehman, British Columbia, expressing the desire of the alumni of her institution to accept the responsibility for Miss Leonore Friesen's salary for one year. The Board made a motion thanking the alumni of Abbotsford Bible Institute for this generous gift. We welcome organizations taking on such responsibility because it creates a greater interest in such organizations. Many churches of our Conference make themselves responsible for the salary of a single missionary or missionary couple.

About four years ago the Schwenksville, Pa., Mennonite Church sent in $2,000 to send a certain young couple to China. Because of circumstances the young couple did not go to China. The Schwenksville church has now decided to turn this money over for the support of a missionary of our own choosing for Japan and added another $500. to the original fund and a promise of another $1,000 this spring.

The Board was very happy to receive the word from Rev. and Mrs. W. C. Voth, expressing their willingness to go to Japan to aid in opening the work there. Concerning the opening of this new work, the Board also decided to provide a staff of not less than three couples and two single ladies before the end of 1951 and to further increase the staff thereafter.

It was also decided that we plan to send six new workers to India in the year 1951 if possible, namely two nurses, one doctor, one couple, and one teacher. The teacher is to be sent to the Woodstock school.

The Board agreed to the suggestion that we increase the enrollment in the mission school of Cachipay, Colombia, South America, by ten, making a total of fifty, providing the American Leprosy Mission agrees to their proportional increase.

The Board is planning to sent another teacher to Colombia this year if permission can be secured.

While the Board was in session, the following cable was sent to our missionaries in China: "GREETINGS WITH GALATIANS ONE THREE REAFFIRM APPROVAL FOR YOUR RETURN."

The Board accepted a motion that we favor a day school in connection with our mission in Arizona and that the Arizona Committee (Unruh and Nyce) with the Financial Secretary (S. J. Goering) make a further study and report plans for the coming of such a school.

The Board decided to prepare a letter concerning the India Jubilee and send same to Rev. J. N. Smucker, representing our Board at the Jubilee to bring the greetings to the India Missionaries personally.

The Board has again approved the use of voluntary service workers for the coming year on the same basis as last year.

From Champa, India to Cairo, Egypt

With the Editor

THE outstanding event of our last day at the Mission was the special outdoor meal for the leper colony. We had spent the night at Mauhadi and came in on the "Jeep," reaching Champa about noon. On arriving at the Leper colony we found about 700 people sitting on the ground in neat rows back of the large Leper church. Before each one was placed a plate of leaves; then from the immense pile of rice, "waiters" began serving the people. Then followed the curry and doll and chutna. The "untainted" people sat a little apart from the leper group.

To get a little idea of the amount of food prepared, we were told that about 520 pounds of rice had been prepared, beginning at midnight. Nine goats furnished the meat particles, and 84 pounds of potatoes and 80 pounds of "doll" about completed the menu. This final picture of the hundreds of lepers eagerly eating their food seemed a symbol of the many, many sin-leporous people of India who need to be fed with the Bread of Life.

We left Champa before dawn the next morning. The missionaries were up to see us off, the man accompanying us to the station. Then came the long, slow and dusty train ride. There are four classes of travel on the same train; first, second, and inter, and third. For this trip we went "Inter." It was a 35 hour trip to Ahmednagar, where we stopped several days with our nephew, the James Smucker's who are missionaries at this station.

We attended two church services on our last Sunday in India. The first was out in a little village ten miles away from Ahmednagar, in a simple one-room structure. The place was crowded, everybody sitting on the mud floor, except the stiff-jointed Americans and a few of the Indian leaders. The dusky audience of poor men, women and children seemed wistful, attentive and eager for spiritual food. After the services we drank tea in the very simple homes of two of the leading men of the village. The mud houses had no windows, the only light coming in from the open door. How simply one can live, when necessary!

In the afternoon we attended services in the city of Ahmednagar. It was a large well-built church with seats for all. While we understood not one word of the service, the spirit of worship was evident.

The next lap of the journey was on to Bombay, from four in the afternoon till seven in the morning, traveling "second" this time. Bombay is a great contrast from the towns and villages we had been seeing. Fine large buildings, many automobiles and summer temperature high up in the eighties. We stayed in a guest-home conducted by former Brethern missionaries. All papers and police permits were finally in order, we were taken to the airport and boarded the plane for Cairo, leaving great India behind.

The lure of India; much has been written about it, and there certainly is something about it that tugs at one's heart. The great poverty among so many people; the friendliness and courtesy of the Indians; the wistful longing for something better; the great need of all the Christ can give—how can one be blind to these needs and longings! Added to this just now is the taste of independence, and the longing for self-expression. How ripe the time seems for the Gospel of Jesus Christ! What an opportunity to present to them that freedom that comes only in subjecting all to Him. Can they be shown the Way, the Truth and the Life, as they seek so eagerly for something better? May Christians awake to the open doors, before they start closing!

Most of the trip from Bombay to Cairo was very smooth. Only as we went over the beginning of the desert where the hot air disturbs the atmosphere did we experience about fifteen minutes of bumpy flying. The trip is less than a full night's travel, and we are in Egypt. Egypt! The country that figured so largely in ancient world history. This sketch is written by the Nile river. Looking out the window the peaceful Nile stretches out across the rich beautiful valley. Fine buildings line the sides of the river for some distance; a bridge crosses near-by with its heavy traffic of cars, humanity and occasionally camels, donkeys and buffalo carts. Ten miles out are three of the ancient pyramids, old in the time of Moses and the children of Israel.

Our party spent some time among these pyramids. How much greater is their immensity than could be imagined! The largest one is said to cover about thirteen acres, and is composed of over two million stones weighing an average of over two tons each. These stones were transported from some place across the river. How these immense structures towering to a height of 450 feet could be constructed at all is a mystery. From early Biblical times to the present they have awed beholders by their enormous size. The Sphinx in the same region looking over the Nile basin will not disclose any of the ancient secrets. It is very sobering to look upon these pyramids and think that perhaps Abraham and Moses also were awed and impressed as they beheld the same structures in their stays in Egypt.

But these are mere heaps of great stones. The soul of any one in the great crowds here in the streets along the Nile is of far greater value than any pyramid. Are we equally impressed with that Fact?

Every Home Plan

AT the beginning of the new year, our official conference publications—THE MENNONITE and DER BOTE—were sent out under the conference authorized "Every Home Plan." The spirit of this plan as adopted in Freeman was to place a conference paper into every home of the General Conference, thus keeping our people informed of conference activities.

Some years ago the writer visited in a fine Mennonite home, active in one of our churches, and during the course of conversation it became apparent that this family was under the impression that the General Conference had less than half a dozen missionaries in all our fields. How surprized they were when informed that the actual number totaled well over one hundred. There are many fine supporting Mennonite families in the conference, who, because of lack of information, have a limited conception of our conference activities. Advertising men have a saying that "what a man is not up on, he is down on." This is not only true in business, but in Kingdom work as well. Yet, in spite of the meager information received by the average church member, the prayerful support and benevolent giving has been commendable. Churches and individuals have responded above expectation, even though our information and publicity has often been neglectful.

Pastors and church leaders have had a large part in making our conference program known, but the task cannot be left entirely to them; for often those who need to hear it most are not present when the program is presented. Neither can the church be kept fully informed by direct mailings from the Headquarters Office, for often even those go unread. If our conference homes are to be kept informed of various efforts in the Mission Fields, Relief, Voluntary Service, Education and Publication, etc., there must be an attractive paper visiting every home regularly. A church that is well-informed will likely be a responsive church, willing to support sacrificially the conference program. It was in this spirit and for this purpose that the "Every Home Plan" for THE MENNONITE and DER BOTE was launched at the General Conference sessions in Freeman. Pastors, church boards, conference boards, and the Headquarters Office will welcome its facilities in assisting them in the endless task of providing information to church members throughout the conference.

The plan provides for a conference paper in every home at the nominal cost of $1.00 per subscription. The dollar subscription price is not mandatory, but was given as a suggestion to churches, whereby they might have a share in the total cost. To date, approximately one-hundred fifty churches have responded to the plan and have submitted their mailing lists. If your church has not yet responded, we would like to encourage you to speak to your pastor and church leaders about it. The following is a summary of the instructions that were mailed to each pastor serving a General Conference congregation.

1. First, the church should appoint one person, usually the secretary of the church, with whom the Publication Office will carry on all correspondence concerning the "Every Home Plan" for THE MENNONITE and DER BOTE. The church is asked to submit a list of addresses covering every home in the church. This may include absentee members living away from the church, as well as students away at school. The church itself must decide who is to receive THE MENNONITE and DER BOTE. Some homes may wish to have both papers, and this, likewise, will be in harmony with the proposed plan.

2. These addresses should be mailed promptly to the Mennonite Publication Office, 722 North Main, Newton, Kansas. Churches should allow approximately thirty days for these lists to be processed. Addresses received by February 1, 1951 should receive the conference papers beginning with the first issue in March.

3. The local secretary in charge shall prepare a list of all persons who are to get either THE MENNONITE or DER BOTE and send the same to the Mennonite Publication Office. Here the names will be checked against present lists to see which names are already receiving the paper.

4. Those who have been getting the papers or who may have paid in advance for the same, shall receive credit for the amount they have paid and this will be applied to the congregation of which he or she is a member.

5. The church is not obligated to pay any amount. It is suggested, however, that, as per conference resolution, each church contribute $1.00 per subscription per year. We, therefore, trust that the churches will honor this suggestion from the conference, even though no bills or invoices will be mailed to the churches.

6. It is further suggested that each church place this item in the total church budget, thus avoiding the possibility of considering this item as a contribution to the Board of Education and Publication.

7. Church secretaries should send in address changes, cancellations, and new names at any time. The church will annually receive a complete list of names that are credited to them and, in this way, will be informed of corrections and additions that have been made during the year.

8. Churches already on the "Hundred Per Cent Plan" will automatically be placed under the "Every Home Plan."

Ronald von Riesen, Exec. Sec.
Board of Education and Pub.

Mennonite Youth "A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

TWENTIETH CENTURY SAINT -- KAGAWA

Elaine H. Sommers

ONE Christmas day forty years ago a 21-year old Japanese Christian left his seminary dormitory and moved into a hut in the great Shinkawa slum in Kobe, Japan. The neighbors said this hut was haunted because a murder had been committed there. But Toyohiko Kagawa did not let this tale stop him in the slums.

For in the slum there were 10,000 people packed like sardines into houses, six feet square. The streets reeked with filth. As many as twenty families used the same kitchen, water hydrant, and toilet. Tuberculosis, itch, and syphilis were everywhere.

Five out of every ten babies born in Shinkawa died before they were a year. Children were undernourished and starving. Wages averaged from 25 to 50 cents a day for those people who were not unemployed. Shinkawa was a haven for criminals and derelicts of all kinds whom the respectable people of the world seemed to have forgotten.

Young Toyohiko Kagawa entered the Shinkawa slum to live out the Sermon on the Mount. People called him mad, but he believed that Christianity was the religion of men gone mad with love for God and man. Kagawa lived in that slum fourteen years until through his influence it was abolished, along with slums in four other major Japanese cities.

Over those years Kagawa shared his hut and meals with thousands of the underprivileged. He gave away his clothing. Once a beggar asked him for his shirt, coat, and trousers. This left him with nothing to wear but a woman's kimono, the gift of a sympathetic neighbor woman. Many jokes were made about that kimono and its red lining.

While he was still a theological student and unmarried, Kagawa adopted a tiny baby and cared for it tenderly to save it from starvation until he found a mother for the child. In Shinkawa he visited the sick and comforted the sorrowing. He began Sunday schools for the children.

Kagawa was often attacked personally because of his preaching. But he never hit back. He either smiled or ran. If he ran, he soon came back to preach again. Once four of his front teeth were knocked out.

In Shinkawa Kagawa contracted trachoma, an eye disease that left him half-blind. He sees his audiences only as vague blurs.

This unusual man was born on July 10, 1888, the son of a rich and wicked father. The elder Kagawa loved wine and women. He took a fancy to a dancing geisha girl who was not his wife. She became Kagawa's mother. Both of his parents died when Toyohiko was only four years old, an unwanted boy.

This sensitive boy was placed in the care of his father's wife and a foster grandmother who lived in a spacious country home. Neither of the women had much love for the stray child. He was either beaten and mistreated in general or left strictly alone.

This lonely boy learned to love the river and bamboo trees and green rice shoots. He loved nature, especially its small things—butterflies, crabs, baby chickens. Taking care of baby skylarks was one of his greatest joys.

As a boy Toyohiko Kagawa picked fresh mulberry leaves to feed young silkworms. In winter he wove sandals out of rice straw. He also spent much time with books. He read Confucius and the fundamentals of Buddhism.

When he was older he left his "home" and entered a boys' middle school in the city of Tokushima. There he became more and more melancholy as he tried to discover the meaning of his life. He wrote, "I will be reduced to ashes. Ashes the goal toward which I move! The thought of it drives me mad."

Just at this crucial stage of his life he was introduced to two missionary families in Tokushima by a Christian teacher, Mr. Katayama. They were Mr. and Mrs. Myers and Mr. and Mrs. Logan. The homes of these missionaries were always open to boys from the middle school.

Toyohiko Kagawa discovered in these homes things that he had never known before—friendly conversation, laughter, music. Above all he discovered the Bible and the Christ of whom it speaks.

One day Dr. Myers took him out under the sky and said, "Look at the sky, look at the sun, let your tears evaporate, and then we will laugh." Kagawa's biographer, William Axling says of this experience, "The miracle was wrought. Laugh they did. And Kakawa has been laughing ever since, though often it has been a symphony of laughter and tears."

Kagawa's uncle disinherited him for having accepted the Christian faith. But Kagawa was filled with joy and glad to count all things loss that he might win Christ.

PRACTICING CHRISTIANITY

When he was 17, Kagawa entered the Presbyterian College in Tokyo. There he read and read and read. There also, many of his classmates, some of them theological students, ostracized him because of his belief in nonresistance. When he was attacked by twenty students, he took their blows quietly and prayed for his persecutors. (At this time the Russo-Japanese War was at its height.)

During his sophomore year at college, Kagawa contracted tuberculosis and was forced to leave school. After a year of disease and doubt in a seashore village, life finally won over death. Kagawa recuperated and entered Kobe Seminary.

While he was there, two teachers had a disagreement of some kind and one of them was dismissed by the faculty. Kagawa and four other students who felt that the dismissed teacher had been wronged soon had the entire student body aroused. It became an issue. The faculty voted to expel Kagawa and the four students, because they seemed to to be the ringleaders.

This decision was announced in chapel one day, and the five students were invited to the platform to shake hands with the president as a parting ceremony. Tears were streaming down Kagawa's face as he said he could not go through an empty handshake. He said, "Christianity is a religion of love. A theological seminary must be a shcool of love. As God never abandons anyone, so a seminary ought never to drive a student away. Please forgive and reinstate the other four students and let the expulsion fall on me alone." All five of the students were reinstated.

While Kagawa was studying at Princeton University from 1914 to 1916, three of the girls in his Sunday school whom he had baptized were sold into houses of prostitution through no fault of their own. Thirty of his boys landed in jail.

In despair he wrote, "Who stole those thirty-three precious souls? Bring them back! Bring them back! The present evil order has stolen those whom I so dearly loved and is killing them alive."

BROTHERHOOD ECONOMICS

Kagawa realized that as a Christian he had to change the slum environment in which these children lived. He had to do something about the problems of poverty and unemployment and the rural tenant farms that fed the slums.

Kagawa became the leader of Japan's 30,000 poverty-stricken workers—fishermen, factory workers, ricksha drivers. Part of the manifesto that the workers issued to the nation stated, "Laborers are personalities. They are not commodities to be bought and sold according to a scale of wages based on the market price."

Kagawa did not favor the use of violence as a technique for improving the workers' lot. He urged them always to beat back blows with love. Unfortunately, however, the movement was not all peaceful. At times there were skirmishes and there was hatred between workers and police.

In 1926 the Japanese government, influenced largely by Kagawa's writings, set out on a six-year program for slum eradication. It appropriated ten million dollars for this purpose. The filthy alleys by apartment buildings, the filthy alleys by sunny streets.

Kagawa has traveled to many parts of the world to study how the Gospel of Christ is to be applied to everyday living. He says, "True religion must invade the bedroom, the study, the street, the factory, invention, our outings, our toil, our recreation, our meals, yea, even our sleep."

Toyohiko Kagawa is now sixty-eight. Throughout his life he has continued his service to the Lord. Shinkawa slum no longer exists.

Because he has criticized capitalism as unchristian in many ways and because he has been a constant advocate of co-operatives, he has been opposed, even by some churchmen, as Communistic. Because of his belief in Christ and his consistent refusal to endorse war or revolution, he has been opposed by the Communists as an archenemy.

Kagawa has written more than sixty books. Two of the best known in this country are **Brotherhood Economics** and **Songs from the Slums.** The following poem is from the latter book.

DISCOVERY

I cannot invent
New things,
Like the airships
Which sail
On silver wings;
But today
A wonderful thought
In the dawn was given,
And the stripes on my robe,
Shining from wear,
Were suddenly fair,
Bright with a light
Falling from Heaven—
Gold, and silver, and bronze
Lights from the windows of Heaven.
And the thought
Was this:
That a secret plan
Is hid in my hand;
That my hand is big,
Big;
Because of this plan.
That God,
Who dwells in my hand,
Knows this secret plan
Of the things He will do for the world
Using my hand!

—From Songs From The Slums by Toyohiko Kagawa. Copyright 1935 by Whitemore & Smith. By permission of Abingdon-Cokesbury Press.

The author is indebted to William Axling's Kagawa, Harpers, 1946, Revised Edition, for most of her information.

—*Youth's Christian Companion*

Making Prayer Meaningful

by Orlo Kauffman

(This material was originially meant for M.C.C. voluntary service units. It has so much valuable material for everyone that we print it for the benefit of youth groups and others. Ed.)

DOES YOUR unit look forward to prayer meeting? Does prayer meeting provide a meaningful experience to them? Prayer is the Christian's greatest source of power. Is your unit availing itself of this power?

As many other regular activities, prayer meeting, too, can become a routine matter. If this has happened we hope this material may give you ideas to break the routine and make your meetings more meaningful. Following is a list of suggested variations that might be useful:

1. Frequently Bible Study and Prayer meeting are combined. I question the value of this for usually prayer is given a minor place. If this has been customary try to devote an entire evening to prayer.

2. The usual procedure is to have a few people pray audibly. Having each praying an audible prayer may stimulate interest.

3. If your group is large, dividing it into smaller groups so that each can offer an audible prayer may be helpful.

4. Instead of only bowing the head, as is usually the case, how about kneeling sometimes? This really is the most becoming posture for prayer.

5. An occasional candlelight service may add interest.

6. A worship center, with a Bible or a cross or a picture, makes the atmosphere more worshipful.

7. If you always pray audibly it might be helpful to have a silent prayer meeting.

8. Musical background such as might be provided with a record player helps make a service more worshipful.

9. Perhaps it would be advisable some evening, instead of giving prayer a large portion of time, to discuss the values of prayer or relate experiences of answered prayer.

10. Changes in setting, a variety of which are possible outdoors, such as sunset, sunrise, moonlight, near a body of water or on a hillside, may add meaning.

11. Shifting of leadership also is a means of adding variety.

12. Variety through shifting of prayer concerns is also possible such as perhaps one evening praying for individual unit members, or another evening remembering relief work, a third the program of voluntary service, fourth, home communities, etc. I would suggest that sometime each individual choose one particular concern rather than each one praying for all concerns. This selecting of concerns can be handled in a variety of ways such as making a list and having individuals choose their area of concern.

13. An outing with a prayer meeting following is another means of adding variety.

14. Arrange a worship setting, with requests on a board or sheets of paper, and possibly some Scripture passages to direct the thought and then have individuals come and go as they feel led.

15. Drawing up a relatively complete list of prayer concerns that might be remembered may also be helpful. This should make the group conscious of the many needs to be remembered and should stimulate interest in prayer.

16. Under some conditions it may be possible to have the prayer meeting in some community home.

One Year Volunteers

THE FOLLOWING is a list of young people who were in one-year voluntary service during 1950. This group includes only those from the General Conference Mennonite churches. If this list is carefully studied, it will be found that the personnel comes from certain very definite regions of the Conference. Those who once experience the thrill of giving themselves in voluntary service for Christ and the church are as a flame which spreads to others. Sparks from the flame in these definite areas need to be carried to new areas, new churches where the spirit of voluntary service will take hold.

It is with gratitude to these volunteers thet we list them as members of this young and new venture.

NAME	ADDRESS	UNIT SERVED LAST
*Albright, Darrell	Pretty Prairie, Kan.	Paraguay
Bartel, Marvin D.	Halstead, Kan.	Brook Lane
*Bartel, Selma	Hillsboro, Kan.	Mexico
Bergen, Emma	Aberdeen, Sask.	Brandon, Man.
Derksen, Erna	Abbotsford, B. C.	Winnipeg, Man.
*Derksen, Melita	Abbotsford, B. C.,	Washinggton Annex
Ediger, Roland	Buhler, Kan.	Topeka
Enns, John	Rabbit Lake, Sask.	Mexico
Enns, Mrs. John	Rabbit Lake, Sask.	Mexico
Esau, Paul	Whitewater, Kan.	Europe
*Fehr. Helen	Blumenhof, Sask.	Mexico
*Flickner, Galen	Moundridge, Kan.	Europe
Fuller, Warren	Mt. Lake, Minn.	Topeka
*Gaeddert, Menno	Reedley, Calif.	Europe
*Goering, Lillie	Elyria, Kan.	Gulfport
*Harder, Eric	Coaldale, Alta.	Mexico
*Harder, Mrs. Eric	Coaldale, Alta.	Mexico
Harder, Lawrence	Mt. Lake, Minn.	Reedley
Harnley, Raymond	Manheim, Penn.	Topeka
*Jantz, Vern	Odessa, Wash.	Gulfport
*Jantzen, Henry E.	Plymouth, Neb.	Europe
Kaufman, Allen	Galva, Kan.	Washington NTS
Klassen, Peter	Winnipeg, Man.	Mexico
Lehman, Mrs. Ralph	North Newton, Kan.	Topeka
Lehman, Ralph	North Newton, Kan.	Topeka
*Lichti, Ruth Anne	Deer Creek, Okla.	Annex
Lohrenz, Marie	Mt. Lake, Minn.	Mexico
Mathies, Eleanor	Cottam, Ont.	Mexico
*Nickel, Mary	Langham, Sask.	Mexico
*Olfert, Peter	Swift Current, Sask.	Mexico
*Penner, Sarah	Inman, Kan.	Annex
Peters, Daniel	Gretna, Man.	Mexico
Regier, Alfrieda	Moundridge, Kan.	Mexico
Regier, Elizabeth	Burrton, Kan.	Mexico
*Schmidt, Henry	Lowbanks, Ont.	Mexico
*Schmidt, Mrs. Henry	Lowbanks, Ont.	Mexico
Schroeder, Vernon	Canton, Kan.	Headquarters
*Snyder, Helen	Guelph, Ont.	Gulfport
*Strausz, Ruby	Moundridge, Kan.	Brook Lane
Teichroew, Lena	Abbotsford, B. C.	Annex
Voth, Harold	Newton, Kan.	Mexico
*Toews, Marie	Mt. Lake, Minn.	Brook Lane
*Warkentin, Anne	Mt. Lake, Minn.	Gulfport
Wall, Harvey	Hillsboro, Kan.	Washington NTS
*Wall, Elmer	Superb, Sask.	Brook Lane
Wiens, Wilbur	Inman, Kan.	Headquarters

*Those serving as of December 1, 1950

MENNONITE YOUTH

Clinic on Youth Problems

What can we do for a sick young people's society? We are a large church and are in the open country. We had a very active C. E. twenty years ago. Today it is an achievement to get a dozen young people together on Sunday evenings.

The sick young people's society is a problem that at some time or other seems to affect almost every congregation. In each case, the diagnosis may be different and the remedy likewise. Here are a few suggestions as they come to mind. Some may apply to your case; others way be entirely irrelevant.

1. Do you have a real objective within the organization? There must be a vital reason for existence, otherwise natural death is inevitable. What is your purpose in getting together? Social and recreational activities are legitimate, but they are insufficient as sole objectives.

2. What about your leadership? There is no substitute for sympathetic helpful adult leadership. Not that you aren't capable of running your own society, but to have the benefit of the experience of others who can fit into the group as counsellors and participants is to avoid a host of disappointing experiences of your own. After all, the ideal relationship is one where youth and age can feel as one with mutual confidence and trust.

3. Do you plan your meetings well in advance? Long range planning is an absolute "must" for a vigorous life. That is a sign of maturity. Too often your members may come to a meeting and find inadequate or hasty preparation, or even none at all! Nothing just happens, whether it be a worship service, a recreational hour, or a study group. Here is where your sponsor can be of great help in time of need.

4. Don't forget that your youth group is a part of the church proper. If your pastor forgets that, remind him. You should occasionally join the rest of the congregation in a special worship, led by your group. A youth group cannot exist out on the periphery, with no interest in the greater organization of which it is a part.

5. Play host as an organization to a similar youth group from a neighboring church occasionally. Christian fellowship is a wonderful tonic, and what is more, you will be led to make your program worthwhile.

Start with such an investigation. Somewhere you'll find the key.

—Virgil W. Gerig

To live happily, see no slights, accept no insults, cherish no jealousies, and indulge in no hatreds.

Reedley Youuh Open Prayer Room

by Clayton Auernheimer

Following is a report from the Reedley Church telling of youth activity there. What are youth doing in your church? Report your activity to Esko Loewen, Editor, Mennonite Youth, Topeka, Indiana for these pages.

HERE IN REEDLEY our young people have during the past year remodeled the tower room of our church into a prayer room. Rugs were laid, walls and ceiling painted and curtains, chesterfield and lamps were added. We hold our pre-prayer services here. It is also open at all times to anyone feeling the need of prayer.

One of our other projects was to take over the back lot of the church. It was scraped, sidewalks laid, grass and shrubs planted, trees trimmed and a bar-b-que pit installed. Lights and volley-ball courts were built making an excellent place for an evening of fellowship.

Another project has been to sponsor a D. P. family which has come to our community from Eastern Europe.

MENNONITE for CHRIST MEN

THE Mennonite Men of the Northern District Conference are now in the process of gathering funds for their project.

A special effort is made to bring the needs of Paraguay immigrants before our people so that they may recognize the necessity for the bulldozer.

The idea of this project naturally comes from the MCC workers right in Paraguay and it was passed on by MCC to the Northern District **MEN** during the gathering of the **MEN** at the last Northern District Conference Sessions at Mt. Lake, Minn.

To help promote the project a former MCC worker in Paraguay, Brother J. W. Warkentin from Hillsboro, Kansas, has consented to come to some of our communities to present the needs. Brother Warkentin married one of the immigrants of Volendam during his stay in Paraguay. Mrs. Warkentin will accompany her husband on this tour and will also speak. Brother Warkentin will also show pictures from Paraguay. These will be public meetings and mixed audiences.

Let us then give to this cause in the spirit of love and mercy. As James states it, "For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment... For as the body without spirit is dead, so faith without works is dead also." James 2:12 and 26.

For Mennonite Men of the Northern District Conference by H. M. Harder.

Our Colleges and Seminary

BETHEL COLLEGE

ACTING President D. C. Wedel has returned from Atlantic City, New Jersey, where he attended the meetings of the Association of American Colleges and the Council of Mennonite and Affiliated Colleges. It was the purpose of these meetings to review educational problems in the light of the present world situation.

A motion picture taken in Japan after atomic bombs were dropped on Hiroshima and Nagasaki and showing the physical effects on atomic blast and radiation was shown during the chapel period, Friday, January 12. This picture was made available through the courtesy of the American Red Cross.

At a meeting of all men subject to the draft, Dean R. C. Kauffman presented the situation as it now stands relative to college students and the draft. Questions relative to various areas of service were answered by Dr. Robert Gering and Dr. H. A. Fast.

Dr. Harley Stucky spoke to the Mennonite Fellowship at Kansas University, Lawrence, Sunday afternoon, January 7. In the evening he joined Erwin Goering who was visiting the Voluntary Service Unit at Topeka, Kansas. Both had an opportunity to speak to the Service Unit members.

MENNONITE BIBLICAL SEMINARY

THE Christian Education Workshop started January 9, and will conclude on March 13. The remaining subjects of the workshop and the leaders of each are as follows: January 30, "Using the Bible in Story Telling," by Anna B. Mow, Associate Professor of Religious Education at Bethany Biblical Seminary. February 6, "Flannelgraphs—Telling a Bible Story in Ten Different Ways by Using Different Types of Visual Aid Materials for Different Age Groups of the Sunday School," by Mrs. Olin Krehbiel, Berne, Indiana, an experienced children's church worker. February 13, "The Junior Choir," by Marvin Dirks, Director of Music, Mennonite Biblical Seminary. February 20, "The Church Choir and Its Problems," by Marvin Dirks. February 27, "Missionary Materials and Their Use in the Sunday School," by Mrs. S. F. Pannabecker, Missionary to China, 1923-41. March 6, "The Christian Foundation of Religious Education," by Don. E. Smucker, Associate Professor of Christian Ethics and Biblical Theology, Mennonite Biblical Seminary. March 13, Summary and evaluation and a trip to religious publication centers in the city. The course is open to anyone in the Seminary community and is a non-credit course.

The Education Committee held an evening discussion period January 12, with Edith Lovejoy Pierce, distinguished Christian poet of Chicago; and on February 23, Harold E. Fey, managing editor of THE CHRISTIAN CENTURY, will discuss the situation in China.

CANADIAN MENNONITE BIBLE COLLEGE

CLASSES for the winter term began Wednesday, January 3. Of the 44 students enrolled during the fall term, 38 returned for the winter term. An additional 15 new students brought the total enrollment for this term to 53.

The teaching staff also was increased as J. J. Nickel of Langham, Sask., Elder of the Zoar Mennonite Church in Sask., joined the regular staff for the winter term only. Brother Nickel will be teaching classes in both the Pauline and the General Epistles.

Already during the first week of this term we have been fortunate in having several noteworthy guest speakers at College. On January 4, Henry Poettcker, a student at the Mennonite Biblical Seminary in Chicago, spoke to us on "The Christian Service," and on the same day Walter Quiring, who received his Doctor of Philosophy at Munich, Bavaria, spoke to us on the "Mennonites of Paraguay," which was of special interest to the students who are taking Mennonite History. On January 8, Walter Bartel, who recently came to Canada from Stuttgart, Germany, spoke to us on the "Problems of the Mennonite Youth in Germany."

BLUFFTON COLLEGE

TWO new students are expected to arrive in Bluffton and enroll for the second semester. They are Z. A. Owolabi, from Nigeria; and Peter Roussis, whose home is in Thessalonika, Greece. Contacts with students from other parts of the world help to broaden the outlook of our own students.

Dr. John Hollenbach, a coordinator of the North Central Association study of Liberal Arts Colleges, visited the Bluffton College campus January 16, 17. Dr. Hollenbach is dean of Hope College, Hope, Michigan. He came to assist in the current study being conducted by the Bluffton faculty, a study of admission requirements.

Three music students are working with choirs in Bluffton churches. Margaret Salzman, Upland, California, is directing the choir of the St. Johns Reformed Church. Iris Melecio, Puerto Rico, holds a similar position in the Church of Christ. Onnolee McClintock, Wapakoneta, Ohio, is in charge of the Junior Choir in the Presbyterian Church. Many students sing in the choir and play in the orchestra of the First Mennonite Church and Sunday School.

Jottings

PACIFIC DISTRICT

—Newport Church, Newport, Wash.: Funeral services for Mrs. J. W. Baergen was held December 23, R. Schmidt in charge, with P. D. Unruh of Colfax also taking part. Approximately 125 people attended the music and exercises Christmas Eve. Highlights of the program were music by the junior choir and a play "The Shepherds Live Again." December 31 the C. E. sponsored slides from the mission field in Africa, followed by a watch night service. —Mrs. Henry Hiebert, Corr.

—First Church, Colfax, Wash.: Church expense for 1950 was $3660.43. Twelve new members were taken into the church by baptism recently. Many young people were home from college for the holidays. Plans and improvements are being made for the conference next summer. Committees have been appointed. The mission society sent Christmas bundles of new and used clothing, comforts, blankets, soap and food.—Mrs. H. D. Rogers, Corr.

—Immanuel Church, Los Angeles, Calif.: Our pastor is preaching a series of messages on the Gospel of Matthew. A catechism class was started January 21, for those desiring church membership. D. C. Wedel and Erwin C. Goering of Bethel College will be here February 7. —Mrs. Karl Quenzer, Corr.

—Grace Church, Dallas, Oregon: The offering taken at the Women's Mission Society meeting December 31, was given to the American Indians. Family night was held January 3. Miss Helene Braun passed away December 27. —Corr.

WESTERN DISTRICT

—Bergtal Church, Pawnee Rock, Kansas: November 5, our minister gave an illustrated message on the Life of Christ. Improvement has been started on our church library with Mrs. Jesse Franklin as temporary librarian. Isaac Enns of New Jerusalem was the speaker at a union Thanksgiving service. Six Bethel College Student Volunteers presented a program Thanksgiving morning. Henry A. Unruh died suddenly November 24. Jacob A. Dirks' celebrated their golden wedding anniversary December 6, with a program and reception at the church. Bennie Bargen was guest speaker November 14, in the interest of laymen's work. A second meeting was held November 28 to organize.—Mrs. J. K. Friesen, Corr.

—First Church, Geary, Oklahoma: Recent evangelistic services were conducted here by J. E. Hartzler. Guest speakers in our church have been A. E. Funk, representing Bethel College; A. W. Friesen, bringing a report from South America; Walter McDowell, pastor of the Upper Milford Church in E. Greenville, Pa. The annual Christmas prgoram was held December 24, and the business meeting January 7. —Corr.

—First Church, Burns, Kansas: We have purchased a parsonage in Burns and a basket dinner was held to welcome our new pastor, Martin F. Classen, with installation services in the afternoon. P. A. Wedel and J. J. Voth officiated. The annual business meeting was held December 13.—Mrs. D. Stucky, Corr.

—Inman Church, Inman, Kansas: Erland Waltner, Bethel College, brought the messages based on I John, during our nightly services December 3-8. The Henderson Male Chorus presented a program in the high school December 3.—Corr.

—Bergthal Church, Corn, Oklahoma: A resolution to re-write the church constitution was passed at our annual meeting, December 6. Fourteen members were added to the church by baptism after a two-week revival conducted by Brother Byler of Mississippi. J. E. Hartzler was a recent speaker in this church. Our men's choir, under the direction of H. Hege, rendered a program November 22, in the Emmanuel Baptist Church, near Weatherford. The following Sunday they sang in the Calvary Baptist Church here. The ladies quartet and choir are directed by Mrs. Irvin Abrahams and Elmer Quiring directs the church choir.—H. A. Unger, Corr.

—Hoffnungsau Church, Inman, Kansas: Don Smucker of the Mennonite Biblical Seminary held a series of meetings here in Inman beginning December 25.

NORTHERN DISTRICT

—Salem Church, Freeman, South Dakota: The annual meeting was held December 8. A new cabinet was put into the hall in the rear of the church, recently, to hold Sunday School material. Children of the Sunday School presented a pageant on Christmas Eve. Erwin Wedel and T. R. van der Smissen were recent guest speakers. —Corr.

—Bethel Church, Mountain Lake, Minn.: A Golden Jubilee pageant commemorating the mission work in India as carried on by the General Conference of Mennonites, was presented December 31, by the Bethel Mission Society. Several scenes dramatized before an Indian background interspersed by special instrumental and vocal selections by soloists and larger groups, were shown. The pageant was written by Mrs. Leslie B. Lehman of Berne, Indiana, and has been given in many of the Eastern churches.—Corr.

MIDDLE DISTRICT

—First Church, Summerfield, Illinois: The annual Sunday School program was given Christmas evening followed by the rendition of the cantata, "Carols of Christmas" by our mixed chorus of 15 voices. An offering for foreign relief was received. Holy Communion was observed the last Sunday of 1950 and a special service was held the next morning to begin the New Year. One of our Sunday School classes is furnishing the church bulletins, published by the Mennonite Press.—A. S. Bechtel, Corr.

Into the Beyond

MRS. ANNA DECKER, daughter of Elder Johann and Katherina Ratzlaff, was born August 8, 1881, was a member of the New Hopedale Mennonite Church in Meno, Oklahoma, and died November 29, 1950.

MARIE GOERING KREHBIEL, daughter of John and Elizabeth Graber Goering, Moundridge, Kansas, was born September 3, 1863 and died December 12, 1950. She was a member of the Eden Mennonite Church in Moundridge, Kansas.

MRS. H. T. (CAROLINE SCHMIDT) KOEHN, Enid, Oklahoma, member of the Bethel Mennonite Church, was born May 30, 1887 and died December 7, 1950.

MRS. ELIZABETH STUCKY, Castleton, Kansas, member of the First Mennonite Church, Pretty Prairie, Kansas, was born April 15, 1894, and died January 1, 1951.

Beyond Our Own

THE NATIONAL ASSOCIATION OF ATTORNEYS GENERAL, meeting in Miama Beach, Florida, recently, adopted a series of resolutions, one of which calls for stricter laws governing gambling activities. They warned that any compromise by legalizing some forms of gambling "made the task of law enforcement almost impossible."

In connection with this, still more recent, a law has just been passed by Congress and signed by President Truman prohibiting the shipment of slot machines across state lines, unless their operation is legal within the state. This means no repairs will be available for slot machines except in the two states where they have been legalized and of course no new ones will be available.

CHILDREN IN RED-CONTROLLED EASTERN GERMANY are being taught that religion is being used as a means of suppression by the capitalistic profiteers who live in subjugation of the working classes and that religion and its super-natural powers are irreconcilable with genuine science. Both are atheistic doctrines.

UNESCO recently sponsored an international panel of experts on race problems. In their report the following items were made valid: 1. the range of mental capacities in all races was much the same, differences due to environment, 2. there is no evidence that race mixtures produced biologically bad results, 3. race is less a biological factor than a social myth.

Violence by Roman Catholics towards Protestants in Colombia, South America, has been investigated by the United States Department. The new president of Colombia, Dr. Larreano Gomey, has also given some assurance that the reign of terror will be halted, however, continued reports of persecution to believers continue to seep out of that country. The latest resolution passed by that government has turned the persecution of Protestants in the direction of educational pressures designed to make impossible all evangelical work in Colombia.

The American Red Cross has recently endorsed a proposal to eliminate from labels on blood stocks, notations regarding the race of the donor.

The New Jersey Supreme Court has upheld daily Bible reading and recitation of the Lord's Prayer in public schools in that state. Their statement upholding it said, "We consider the Old Testament is not a sectarian book when read without comment. We find nothing in the Lord's Prayer that is controversial, ritualistic or dogmatic. It is a prayer to 'God, our Father.'"

Frieda Claassen
4614 Woodlawn Avenue
Chicago 15 Illinois

C-7

Please enclose this label when writing.

CONFERENCE STEWARDSHIP THERMOMETER

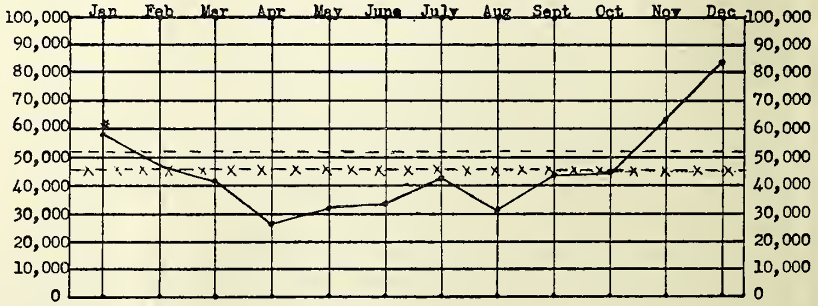
The total budget receipts for each board and committee to the end of December are as follows:

Board	Budget	January-December Receipts	Per cent Received to Date
Foreign Mission Section	$255,000	$289,594*	114
Home Mission Section	59,800	69,757**	117
Committee on Hospitals and Relief	178,250	108,966	61
Committee on Peace Service	10,500	7,914	75
Committee on Mutual Aid	11,850***	7,835	66
Board of Education and Publication	27,400	14,408	53
General Treasury	5,115	5,364	105
Ministers' Aid	6,000	1,867	31
Women's Missionary Association	9,500	6,591	69
Mennonite Biblical Seminary	56,000	43,317	77
	$619,415	$555,613	90

*Includes one large gift of $18,000 from an estate.
**Includes one large gift of $6,000 from an estate.
***Includes $10,000 needed for loan capital.

"Enter into his gates with thanksgiving, and into his courts with praise. . . ." As we enter this new year, 1951, we give thanks and praise to God for your loyal support of the work of your Conference during the past year. May each of you have received a real blessing as you shared in the work of His kingdom, and may each of you further be challenged to continue your support. While clouds of tragedy and gloom overshadow the nations, we must press on as never before in furthering God's kingdom of love and light.

Below is a graph showing the variation of monthly budget receipts for Conference causes as given in the Stewardship Thermometer each month. The lower horizontal line —x— shows the average monthly receipts ($46,300); the broken horizontal line shows the average monthly receipts needed ($51,600) to meet the 1950 budget.



*Includes the two large estate gifts.

1951 General Conference Budget	
Foreign Missions	$295,561
Home Missions	67,730
Christian Service	133,000
Education and Pub.	110,000*
General Treasury	9,000
Ministers' Aid	6,000
Seminary	63,303

* $33,143 to be received in contributions.

To the left are the budgets of the various Conference boards and the Seminary as set up for 1951. This schedule does not include the budgets of the two auxiliary organizations, the Young People's Union and the Women's Missionary Association. According to this schedule the total amount to be received in contributions during 1951 is $607,737. A monthly average of $50,645 will be needed to meet this budget. We hope you will keep in mind that the boards need regular contributions throughout the year and also that each board needs funds to carry on its work.

Let's each give of our best to make 1951 a good year!

Very sincerely,
Edna Ruth Mueller, Office Secretary
General Conference Headquarters

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 66 —— February 6, 1951 —— Number 6

9553

Deep Run Mennonite Church, Bedminster, Pennsylvania. Herbert Fretz, pastor.

IN THIS ISSUE

My Teacher was a Christian
L. J. Horsch

The Conflict
Harold Thiessen

Religion In Business
August Epp

In This Issue

BLIND SPOTS
by Henry B. Grimm 87

"MY TEACHER WAS A CHRISTIAN"
by L. J. Horsch 88

THE CONFLICT
by Harold Thiessen 89

RELIGION IN BUSINESS
by August Epp 90

FISHING FOR MEN 91

MENNONITE BIBLE MISSION
by Mrs. Catherine Wiens Neufeld 92

MISSIONARY FORCED TO RETURN
by Andrew R. Shelly 92

OUR COLLEGES AND SEMINARY 93

MENNONITE YOUTH:
- A PRIMER ON RACE 94
- MARRY A NEGRO? 95
- ONE FAMILY MEETS THE RACIAL PROBLEM 96

JOTTINGS 98

MCC NEWS 100

BOOK NOTES 100

Pen Acquaintance

Henry B. Grimm is pastor of the First Mennonite Church, Summerfield, Ill.

THE COVER PICTURE

The Deep Run Mennonite Church was built in the summer of 1849 under the supervision of William Myers and Joseph Fretz and dedicated Dec. 1-2, 1849. The Annex was built in 1949 at a cost of $24,852; the original building having cost only $1,865.

The Mennonite

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Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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SPECIAL WORLD DAY OF PRAYER OBSERVANCE

NEW YORK, Jan. 27—American Protestant women are being urged to keep a 24-hour vigil of fasting and prayer for peace on the 64th annual World Day of Prayer, Friday, February 9.

The appeal for fasting and prayer is issued by the National Council of the Churches of Christ in the U.S.A. The Council's General Department of United Church Women is American sponsor of the day of prayer which is obeserved yearly on the first Friday of Lent in over 17,000 American communities and 91 countries overseas.

....The Department, which represents women of over 80 Protestant denominations, is asking church women in local councils and churches to keep the 24 hour vigil in addition to their regular observances of the day.

Mrs. James D. Wyker, of Columbia, Mo., chairman of the Department, explained that the prayer vigil and fasting were suggested in letters from women in all sections of the country.

The church women are being asked to fast for the 24 hours of the World Day of Prayer, she said, so that "physical hunger can help us to understand the people of the world who are hungry and suffering through no choice of their own."

In a message to over 1700 local church women, both councils and churches are asked to keep the prayer vigil for peace, and the councils are asked to urge every woman "to contribute in prayer all day, wherever she is." The women are also asked to write their Congressmen that the nation's church women are praying that their lawmakers will have divine guidance.

"Time is short," the message concludes, "but 'with God all things are possible.'"

Of Things to Come

Feb. 20-23, Christian Life Week, Bluffton College.

Mar. 11-16, Bible Lectures, Bethel Col.

April 29, Song Festival, N. Newton

May 29, Commencement, Bethel Col.

June 2, Commencement, Bluffton Col.

NOTICE

The annual meeting of the Bethel Deaconess Home and Hospital Society will be held in the First Mennonite Church, Newton, Kansas, beginning at 10 a. m. Tuesday, February 13, 1951. The annual reports of the hospital and the home for aged will be given. Peter J. Dyck, pastor of the Eden Mennonite Church, Moundridge and former relief worker, will be the featured speaker at the morning session. A cordial invitation is extended to all.

Wanted: A man with some business experience to learn the hardware business. Age should be between twenty-five and thirty years with Mennonite background. Must have good character references and be able to meet the public. Job available on or before March, 1951. Contact Marvin Linscheid, Aberdeen, Idaho, or J. W. Fretz, North Newton, Kansas.

Hardware business for sale in a North Dakota Mennonite community. Terms reasonable. Contact either David Bartel, Alsen, North Dakota, or J. W. Fretz, North Newton, Kansas.

Beyond Our Own

AN OPEN LETTER to President Truman was written by leaders of the Hopi Indians recently saying, "Today our ancient Hopi religion, culture and traditional way of life are seriously threatened by our nation's war efforts.—Immoral acts were done to us by the government, all because we want to be peaceful and live as we please to worship and make our livelihood.—If the government of the United States does not correct many of these wrongs and injustices to the Red Man, the Hopi Sovereign Nation shall be forced to go before the United Nations with these truths and facts."

THE SWEDISH GOVERNMENT could well be an example to all governments. To every private entering the army a pamphlet strongly warning him against the use of alcohol beverages is given him at government expense!

BRITISH GAMBLING was presented in a feature article in the NEW YORK TIMES, revealing startling figures. Over a third of all British adults take part in it with 1949 estimate of $2,030,000,000 spent. It provides jobs for over 2,000 persons, the TIMES stated.

Geneva, Switzerland—At least 748 young people of 33 nationalities participated in 12 ecumenical work camp projects in Europe under World Council of Churches last summer. Each of them contributed towards youth centers, hospitals, schools or homes for refugees and D. P. students.

A DONATION of $23 collected by Latvian D. P.'s as an anti-communist fund and sent to Indiana's Governor Henry Schricker was promptly returned. "Give it to the churches," said the Governor. "Christianity, not money, is the proper weapon to fight Communism." What do WE do to make it work?

Blind Spots

IN the process of an eye examination an optometrist traced the blind spots in both of my eyes. One eye in particular was missing much of what it should see. These were the same eyes I used every day of my life, yet I had never realized that I had missed seeing many things.

It is only in a similar spiritual examination by an expert that the blind spots of our spiritual insight are shown. It will surprise most of us to find how much we miss with our spiritual eyes. The optometrist could do nothing for my eyes, but we can, if we try, do something for our own spiritual insight.

At the time of our conversion we might place the cause for these spiritual blind spots on the home and church which failed in its attempt to teach us the proper conduct and attitude of a follower of Christ. As new-born Christians, we did not change these blind spots because we did not see them. Unless we find and change these blind spots, we will never be better Christians than on the day we accepted Christ. As re-born Christians, we must not be content to remain only as good as we are at present. We must search the Bible alone and with friends to see where we may find blind spots. We must search our own lives to find these blind spots. Then and only then doth the grace of Jesus Christ cleanse us from all sin.

A MEANINGLESS CONVERSION

How tragic it would be never to teach a new convert about the life Christ would have him live! His conversion would be only to a meaningless name—the name of a man of whom he knew nothing. His conversion (if you can call it conversion) would be impractical and useless to him or anyone else. Just as tragic is the fact that many people believe conversion brings perfection, while they remain ignorant of the Gospel teaching and refuse to be enlightened. If conversion is a turning about, we must also add that it is movement—going in a new direction. How often we see adult Christians, who, at the age of twelve, thirteen, or fourteen, accepted Christ and have never advanced any closer to Christian perfection than they were at the time of their conversion. The greatest tragedy of the Christian church is the number of "dwarf" Christians between the ages of fifteen and one hundred years old, who, since the day of their conversion, have never grown.

Paul told the Corinthians that they were only infants in Christ, and with regret he must give them only the milk of the Gospel and not the meat that would make them strong. Oh, how he longed to see them grow! Many a modern Paul knows but lacks the courage to tell his people that they are only infants in Christian growth. Every pastor knows the heartache of giving milk to Christians who, if they had developed properly, would be eating meat. Some of the infants cry for meat, but when then get it, do not like it. They cannot digest it, and so they cry once again for their milk. Few pastors or Sunday school teachers will give only the milk of the Gospel when they can give the real meat of that same Gospel.

AN ESCAPE MECHANISM

During World Wars I and II, many soldiers went blind although they suffered no physical harm. In World War I they called it one form of shellshock. In World War II the psychiatrists were able to explain to us that the soldiers, upon seeing a scene too dreadful to behold, would become blind. This was called an escape mechanism. Never again would the soldier have to view such horror, and even the scene, which caused the blindness, was never registered on his conscious memory. To regain his sight the soldier had to go through the agony of recalling the scene and realizing that this was causing his blindness.

In a similar way we become spiritually blind so that we cannot see the horrible sins of our own lives. This also is an escape mechanism, since never again are these sins brought to our conscious memory. As the blind man cannot have peace of mind until he has remembered the scene which caused his blindness, so we can never have peace of soul until the blind spots are remembered and erased.

EACH MINISTER A PROPHET

John Newton was converted while a slave dealer. He remained a slave dealer because it was not thought an un-Christian practice in his day. He even wrote the hymn, "Glorious Things of Thee Are Spoken," while on a voyage from Sierra Leone, Africa, with a load of slaves shackled closely together and being taken to London or America to be sold. Like John Newton we are patterning our lives after the ideal Christian of our own age. Alas! For more than nineteen centuries we have been calling ourselves Christian—followers of Christ. During these years most people have tried to set their own standards by which to live. Today the message of Christ is the same as on that day when He started His ministry of teaching. Yet, we can point an accusing finger in the pages of history at the evil done by men who called themselves Christian. Could it be that when the pages of our history are written and read by future generations, they will point with an accusing finger at the blind spots of men who called themselves Christian?

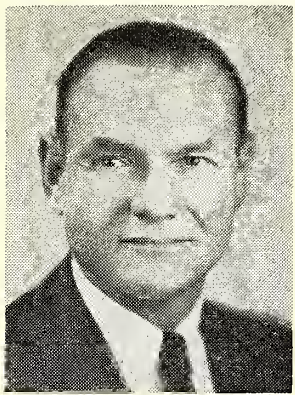
We need prophets to point out our hidden sins, not those we know exist. Encourage your pastor to be such a prophet in your local church. You may do this by showing your appreciation for his insights into the heart of the Gospel. Permit him to show you your blind spots so that by the grace of Jesus Christ you may be more perfect.

Henry B. Grimm

My Teacher was a Christian

L. J. Horsch

"WHAT DO YOU recall most vividly of your college days?" The question was directed to a college professor by a colleague. Seated in comfortable chairs in the faculty men's lounge were not only these two men but several others enjoying a few minutes of leisure. "Well," came the reply, "at the moment I cannot recall the courses I completed to earn my college degree, nor can I relate very much regarding their content, but I have a most vivid memory of two of my college teachers. It was my good fortune to sit under the instruction of two men who did more to mold my life, shape my attitudes and direct my thinking than anything else."


9455

L. J. Horsch is professor of Economics at Chaffey College, Ontario, Calif.

The other day a student came into my office. He wanted some counseling, and since at the moment I was free he was invited to state his problem. He was attempting to reconcile a college program of eighteen and one-half hours with a schedule which required him to work some forty hours a week to support not only himself while attending college, but his wife and child as well. Carefully we considered each course, attempting to discover if any one might profitably be eliminated. All were important, each seemed to meet some particular requirement, especially that of graduation. Then I asked the question I should have raised at the outset, "Why are you taking these particular courses anyway? What is your ultimate objective?" Without any hesitation the student replied, "I want to be a minister of the gospel."

I was so startled at this unusual reply from a student in a public junior college that for a moment I stared at him in utter amazement. Only once before, and that some twenty or more years ago, had a student given me a similar reply to that question. On the former occasion I was already aware of the student's choice of a vocation. Recovering from my surprise I asked him, "What led you to make this decision?" "One of my teachers who was a Christian."

These two incidents so apparently unrelated have this in common, they testify that teachers do influence students. The difference lies in the direction of the impact.

Is it valid or even legitimate to make a distinction between teachers and Christian teachers? Naturally one expects to find Christian teachers in church-related colleges and universities, but that is not the point at issue. It is not the institutions that are involved, it is the teacher. The answer of the student in the incident related above is significant, "My teacher was a Christian."

What are the qualities one might expect a person who is a Christian to bring into the classroom? It can be assumed the individual has native ability. During October of this year Sir Stafford Cripps resigned the office of Chancellor of the Exchequer because of continued ill-health. The MANCHESTER GUARDIAN WEEKLY of October 26th in commenting on this resignation stated, "What moved everybody was the quickened understanding of the fine qualities of mind and character that are now being lost to public life and to the House of Commons. . . . He stood above the meaner levels of party politics and even in days of hottest controversy has commanded the respect of opponents. . . . He has won goodwill by sound knowledge and modest courtesy. . . . He has great strength of conviction . . . . and high intellectual honesty." He brought to the House of Commons "a rare fervour" based upon "strong religious temper."

This recital of the qualities of a great public servant also describe the qualities of a Christian teacher, the qualities that will influence his students and even those who do not have such direct personal contact. "He commands respect," he possesses "intellectual honesty," "moral fervour," "a strong religious temper."

But what is the source of "the strong religious temper" in a Christian? That can result only from belief in God, "for he that cometh to God must believe that he is." It is the result of not only a vital experience of God but also a living faith in the Lord Jesus Christ so that one can truthfully say, "I live; yet not I, but Christ liveth in me." A life so conditioned and established will manifest itself through actions and conduct and in every personal relationship.

It may be objected, however, that those who teach in public institutions are circumscribed by numerous legal restrictions which deny even the use or reading of the Bible, which prohibit any "sectarian religious teaching," sometimes defined as any teaching of a religious nature. However, the influence of personality cannot be controlled by legal codes. Furthermore some positive things can be done. In the first place there is no legal injunction relative to joining and becoming an active member of a church. In the second place there are opportunities such as are illustrated by the following examples. In a neighboring institution an instructor opens his home one Sunday evening a month for an informal gathering of students to discuss such subjects as

(Continued on page 91)

The Conflict

Harold Thiessen*

RECENTLY the Pope of the Roman Catholic church made a proclamation excommunicating all Communists. In a prominent daily paper the following was, in part, the burden of one of the leading editorials regarding this:

"The choice is being forced upon us. A man must decide to be Christian or Communist, for everyday it is clearer that he cannot be both.

"It is a fateful choice, for in it the irreconcilables of the totalitarian and the democratic faiths come face to face. The former will accept a Church, but only if it is servile—that is, if it has no God. The latter will recognize the over-riding authority of conscience and religious belief.

"Between these points of view there is no compromise. We may come and go on social policy. But when men are challenged and inhibited in their right to obey their God, they must stand up and resist. It is their nature to do this and it may be well that it is so, for this is no ignoble issue on which to decide the fate of the whole world."

This point of view has become very strong, not only throughout the Catholic world, but also among Protestants. It is probably accepted by the majority of Mennonite churches. Certainly, as far as we can see, there is nothing compatible between the Church, which gives its allegiance to Jesus, and communistic dictatorship, which gives its allegiance to the state and mammon. Our own Mennonite refugees, who have escaped from the clutches of sovietism, have thanked God ceaselessly for their deliverance.

What is the Struggle

However, in our struggle against "the world" and the forces of evil, the Christian should stop and think of what actually is his struggle. In the constantly growing tension between conflicting ideologies, we are beginning to speak in terms of a "Holy War" in which the forces of Righteousness (our side, and the church) join battle agains the forces of Evil (Russia and communism.) And if we would look at the situation as it is turning out, we would discover that the struggle is not really between Faith and Communism, but one between the Church as an organization, and Statism of a type with which the Church has no sympathy. The Church, with very few exceptions, has supported its own type of government, having come to terms with it.

Governments and Christians

Most governments, to some degree, attempt to suppress the personal conscience. We happen to enjoy a benevolent form of government, but even ours is not free of the guilt of moral failure. The Church has come to terms with our government. In fact, we like to explain that our government is a direct outgrowth of, and based upon Christianity and Christian principles.

The question is, "Can a person be a Christian in a land where our form of government does not exist?" We would probably say, "No. How can a man practice his Christianity in a dictatorship?"

But have we not confused some of our words? It is true that the church, as we know it—an organization on the earth—can hardly exist along with a dictatorship, both claiming supreme loyalty to two very different ideals. We cannot serve God and mammon. We will "hate the one and love the other, or we will hold to the one, and despise the other." One or the other will have to compromise somewhere along the line. This is the basis of the struggle the Christian Church feels it has with Russian Communism.

The Real Question

However, the real question goes deeper than this. The early church, during the time of Paul and John, and for three hundred years, found itself becoming born, and growing through its infancy under a world dictatorship that very closely parallels the modern day. Secret police haunted the nights. Concentration camps held open house during the day. There was terror and fear. Yet the amazing thing is that the Church, in the 1900 years since that time, has seldom had the living power, the effective witness, and the vigor to grow, that it had at that time.

And the question comes back to us, "Does Christianity depend on our form of democracy?" The Biblical account and the story of the early church would say, "No. Christianity depends on, and has its foundation upon Jesus Christ our Savior, and God our Father in Heaven." A dictatorship may take away a man's farm, his business, his home, his family, even his life; but it cannot take away his faith. And it is by faith that we are saved. "Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? No, for in all these things we are more than conquerors, through Him Who loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord."

That includes everything. There is no spiritual defense for ruthless, communistic dictatorship. But our faith is in Jesus Christ, who is greater than any strength or evil imagination of man. John wrote to the church, which was faced with distress and conflict as the Church is now, "Fear not, little children."

***Harold Thiessen is pastor of the Warren Street Mennonite Church, Middlebury, Indiana.**

Religion In Business

August Epp

DID I PUT into practice this week the Christian principles that I professed last Sunday? We hear it mentioned often that business men separate too much their religion from their business. This article is not for the purpose of defending business in its entirety but rather an endeavor to bring into our concepts of business ethics, that we do practice religion in our trades and that we must readily apply more and more of our religious convictions in our daily work.

9550

August Epp is a businessman in Newton, a member of the Board of Trustee and Finance of the General Conference.

Granting that we could use far more religion in business today, is it not significant that from the time the Pilgrims set foot on this continent that the American people have constantly been exposed to the Christian religion? Surely all this exposure has not been in vain.

Who of us had parents who did not teach us to be truthful, honest, reverent, courteous, helpful in time of need, and all the other many Christian teachings? I am convinced that this seed did not all fall on stony ground and I am further convinced that much of this seed is constantly sprouting and growing in a measure greater than is generally recognized. The foregoing statement, I believe, is the practicality of the Fifth Commandment and some of my readers may say that it is old and outmoded philosophy, but let's be fair and admit that it still works and is as new as today. It takes only a very meager amount of knowledge to realize that the above religious principles are not held in high esteem in some countries today.

Let us be proud and thankful that in our country we consider a man to be honest, truthful, etc., until he proves himself otherwise, while today in large areas of the world a man is considered dishonest and untruthful until he proves himself otherwise. Certainly religion in our practices has brought about this concept in our land.

Significance of Service Clubs

In the last three or four decades there has been a tremendous growth in the membership of men's service clubs, which has a definite significance. Not only do business men enjoy having a fellowship meal together but they endorse the objectives for which these service clubs stand. To me these objectives cannot possibly be divorced from Christian principles. For example, the objectives of a certain service club are to give primacy to the human and spiritual, rather than to the material values of life, to encourage the daily living of the Golden Rule in all human relationships, to provide a practical means to form enduring friendships, to render altruistic service and to build better communities, to cooperate in creating and maintaining justice, goodwill, righteousness, etc. These certainly are high objectives and are an outgrowth of conviction by Christian men to put religion in business. The first essential of most of these clubs is to adhere to the principles of Jesus Christ and a clear consciousness of its members of their relationship to God and their fellowmen.

What Is a Christian Businessman?

A successful Christian business man has a high degree of faith because he tries faithfully to transform his knowledge into wisdom since faith is God-given and he anticipates only the good. He is a good worker, keeps his work up to date. He is mindful that a merry heart improves living and therefore he enjoys his work because he is relaxed. He believes in himself because God gave him the ability to perform certain duties and believes he can increase his prosperity by serving well. He is optimistic because he knows when he does his best the results will be good and he therefore dispels all anxiety. He has enthusiasm because he has the proper mental attitude plus faith in his ability plus hard work and these three spell success. Since he normally cannot fail by having the above prerequisites, he has a keen sense of responsibility toward his church, his community and the many other worthwhile causes in that he gives liberally to them of his time and money. He knows that it is basically unsound to constantly take profits out of the community and not put a substantial part of his time and means back into the community and he does it cheerfully.

Happiness can be sought
thought or caught
but never bought.

We as Mennonites are generally known to be conservative in all things but where we have really been conservative is in our giving. As a group we have paid very little attention to the tithe. In that respect we are trailing far behind many other denominations. In my thinking I feel that many of

(Continued on next page)

Fishing for Men

Gypsy Smith*

IF YOU WANT to do the work that Christ established the Church to do, you will have to get outside your buildings. Our Lord did not say, "Build a church and wait until the people come to you." He said, "Go to the people." From where you live, right from where you sit, there is a high road to every unsaved man, and when you want to, you will find it.

I know what we do in England when we want to get a man's vote at election. It doesn't matter how far he lives from the polling booth, somebody finds the way to his cottage, house or mansion. Somebody goes and knocks gently and politely at the door and asks in a very respectful manner to see the proprietor, tenant or owner.

If he is invited to come in to see the head of that household, when he gets into the room, no matter though the man may be the poorest, if he has a vote, the visitor treats him as a perfect gentleman. If he has a bird in a cage, that bird is the most beautiful in the world, the sweetest singer ever heard! If he has a flower full of consumption, the visitor never saw a flower like it! If there is a dog playing on the hearth, he tries to get friendly with the dog; and if there is a child playing about the floor, he gives it a penny or more! Sometimes he takes the child on his knee, and even though its face may not be altogether as clean as it might be, he will kiss the child—but he has his eye on the vote all the time!

The vote getters spend time with that man and talk until they think they have him. If they are not sure, they come again and again and again, until they are sure that they, or the other fellow, has him. When the day of voting comes, they are not content with letting him walk to the polling booth. They are so anxious to see that man landed that they send a carriage and bring him up in style to vote.

But when the election is over and you want the same man to come to church, you ring a bell or give a tract or send somebody else to give it. Remember, Jesus Christ did not send His love to the world; He came and brought His love with Him. If you go at all for that man to get him to church, you go with a scent bottle in one hand and a tract in the other.

I submit that this is largely how Christian workers on four English-speaking continents have been trying to save the man in the street, and he sees through the fraud. He says, "When you wanted my vote, you could come for me; when you want me to come to church and you meet me on the street and my face is black, you do not know me. When you want me to go to church as much as to the polling booth, you church people will take as much interest in getting me there."

It is time we ceased cant and humbug and began to live our religion as Christ would have us do.

—Condensed from *MOODY MONTHLY,* used by permission.

***Rodney (Gypsy) Smith was born and reared in England of Gypsy parents. After his conversion at 16 years he began his evangelistic career extending to many parts of the world.**

MY TEACHER WAS A CHRISTIAN

(Continued from page 88)

"The place of Religion in Life; What does it mean to be a Christian?; Should I become a Christian?" and similar subjects. These gatherings are popular and well attended. In another a "Christian Fellowship" has been established on the campus. This group is organized with the usual officers and has a constitution. It meets during one period a week for prayer. The faculty sponsor is none other than the Professor of Chemistry!

The ministry is a respected profession and in many families it is fondly hoped that a son may enter that profession. But the teaching profession too is highly rewarding, it offers a real and definite challenge to a Christian. If you who read this simple article have not yet made a choice of your life's profession, I invite you to consider becoming a teacher. Why not? Christian teachers have an obligation and an unlimited opportunity.

RELIGION IN BUSINESS

(Continued from preceding page)

us are denying ourselves of an immense amount of joy by not giving more liberally.

The Sanctuary of God

It was my privilege to hear a speaker who is considered one of the greatest salesmen in this country. He is not so prominent for his sales accomplishments but for the good he does by giving of his time and money. His appeal to this large group of business men was that they should give a large part of their money and of their time. He concluded his talk by saying, "Just remember, that the only things you will hold in your cold dead hands, are the things you gave away." It would really stretch our imaginations if we attempted to conceive what could be accomplished if the greater part of our Mennonites would resolve to tithe. We are too prone to think that tithing would be a hardship or an obstacle, but we must remember that obstacles are those frightful things we see when we take our eyes off the goal.

A number of our periodicals have given us accounts of beautiful employer-employee relationships that have been created by putting into practice the Golden Rule. Far more business should have the faith to put into practice the things they basically believe. It has been demonstrated many times that if an employer decides on putting this principle to work that he does it primarily to help the employee but it appears that this arrangement works out to a mutual advantage for both and both are much happier. Happiness can be *thought, sought,* or *caught* but never *bought.*

The heart of a good man is the sanctuary of God in this world.

MISSIONS

Mennonite Bible Mission now Grace Mennonite Church

Mrs. Catherine Wiens Neufeld*

December 31 was an important day for the Mennonite Bible Mission in Chicago, when it held a renaming and dedication service, changing the official title of the church to GRACE MENNONITE CHURCH.

Mission First Opens in 1907

FORTY-FOUR years ago Missionary and Mrs. A. F. Wiens, my parents, were ordained by the Defenseless Mennonite Brethren Conference and sent to Chicago as mission workers. They had hoped to go to India or some foreign field, but because of their family of three small girls it was suggested to send them to Chicago. At this time there were already two Mennonite Missions in Chicago, one the Home Mission near 18th and Halstead and the other on 26th Street near Halstead where A. M. Eash was leader. Mr. and Mrs. Wiens helped at both missions in Sunday School work, with the preaching and also in the sewing school.

In March of 1907 a mission called the Mennonite Rescue Mission was opened on Hoyne and 33rd Street. Here a Sunday School, Young People's meeting, and preaching services were conducted. Because of the panic in Chicago there were many families out of work during the winter; many of these were given food and clothing. Thus many in the community were helped.

New Property Purchased

In 1912, after five years of renting halls at several places, a new property was bought and remodeled at 34th and Oakley Avenue. Here the Sunday School grew to larger proportions—from 50-60 to 100-120. Families were brought to Christ whose children are faithful Christians today.

In 1917 Mr. and Mrs. Wiens were given a year of rest and Brother Schultz took over the leadership at the mission. Brother Wiens then bought a home at 4215 S. Rockwell Street and soon opened a mission there. Children were invited and homes visited. In December a Sunday School was opened. Twenty-seven children came the first Sunday, some of them very noisy and boisterous. Some teachers from Moody Bible Institute came to help in the work, among them John Dick and Miss Kornelson. The children were given a real Bible training, especially in memory work and Bible stories. The Sunday School increased so that soon classes were held both forenoon and afternoon. Russell Schnell was probably here the first Sunday and told his parents about the mission. I remember the blond boy with mischievous eyes and his interest in the Sunday school who is now with the Congo Inland Mission in Africa.

The evening services were usually disturbed by the pounding on doors and loud noises outside. One Sunday evening the whole gang decided to come in; we had all we could do to quiet the noisy bunch of boys. They did join in the singing, however, in their offpitch key.

The building served both as a home for the Wiens family and a hall for meetings. Chairs were bought at a secondhand store and repainted for use in the mission. The first pulpit was made by Elmer Windt, a young man who had been saved at the Oakley Avenue Mission. Mr. Davies, from the Davies Mill, made some repairs and alterations when the family first moved in. Later in 1923 the Mission was rebuilt by John T. Neufeld.

The Sunday School has had an effect upon the people of the community. Boys and girls brought their mothers and fathers to hear them sing or recite their verses. The workers were called to the bedside of a sick mother or a dying father or visited a child in the hospital. There were weddings, funerals and new babies, which have continued until the present time. A halo of blessing seems to rest on the work that was begun thirty-three years ago as The Mennonite Bible Mission, now Grace Mennonite Church.

***Mrs. Neufeld is wife of the present pastor of the Grace Mennonite Church in Chicago, Illinois.**

Eye Condition Forces Missionary Return

Andrew R. Shelly*

DECEMBER 7 was a cold, cloudy day in Ontario. That day the New York-Toronto T. C. A. North Star Airliner landed at Malton Airport with passenger Leona Cressman on board. She had flown from Bombay in 67 hours. The same day that the missionaries and the native church in India said "welcome" to Harold and Ruth Ratzlaff, they said "farewell" to Leona Cressman, who was leaving for this hurried flight to America.

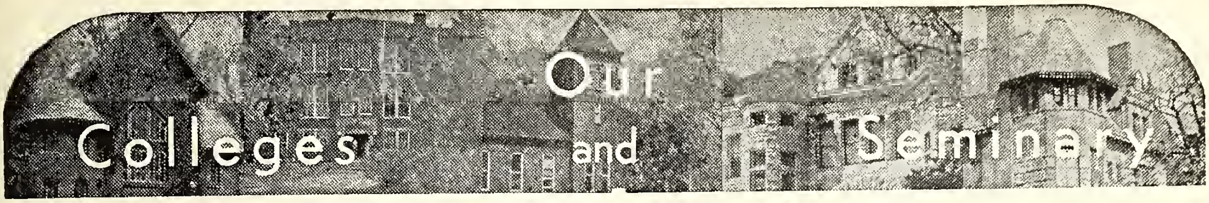
The occasion for her exodus from the "land of her adoption" was an eye condition which American-born, Christian, Doctor Victor Rambo, head of the Schell Eye Hospital at Vellore Christian Medical College, felt could not be treated in India.

Leona stayed in and around Kitchener several days, adjusting to the climate and securing suitable clothing. Then, she journeyed to her destination—Dr. Derrick Vail, famed eye specialist of Chicago. After careful examination, he expressed strong hope that contact lenses would correct her difficulties. After being fitted wih these, she returned to Kitchener for the Christmas season.

Returning to Chicago, Leona has had the cheering news of a very satisfactory fit. While the process of adjustment to the wearing of the contact lenses requires time, all indications point to a return to a normal use of her eyes.

We praise the Lord for His gracious provision for this, one of our faithful missionaries. We do not attempt to understand why she should be so suddenly removed from her very necessary work in India: we rest in the Lord! May this experience, with her presence in America, be used of the Lord toward a deeper devotion to the cause of the spread of the Gospel of our Lord Jesus Christ.

***Andrew R. Shelly is a member of the Foreign Mission Section of the General Conference Mission Board.**



CANADIAN MENNONITE BIBLE COLLEGE

ITEMS of special interest at our Saturday evening Prayer Meeting, January 13, were two films shown by Rev. Davis, a representative of the British Foreign Bible Society. One of the films gave a general portrayal of the place of the Bible among the various people of the world. The second film, entitled "Go Ye," was based on a sermon on Missions by Dr. Oswald J. Smith. The entire meeting was sponsored by the College Missionary Fellowship Band.

On Sunday, January 14, the students gathered in groups at the various homes of the teachers for an afternoon of fellowship.

In the evening the College students gave a program on the theme "Choose you this day whom ye will serve." (Joshua 24:15), at the Winnipeg Mennonite City Mission Church. This church, which does not yet have a permanent meeting place, conducts its services in the College Chapel.

BLUFFTON COLLEGE

COLLEGE faculty members have held week-end institutes in three church communities during the past few weeks. At Wadsworth, Ohio, the meetings started on Saturday evening, January 20, and continued through Sunday morning and afternoon. H. W. Berky spoke on "Science Witnesses to Eternal Life" and "The Testimony of the Lowly." Dr. Paul Shelly used as his subjects "Young People—A Mighty Force for Good in the Church" and "The Task of the Christian Church." Russell Lantz spoke on the topics, "A study of Four Great Hymns" and "Music as an Aid to Faith and Worship."

Over the week-end of January 28, four faculty members conducted services in the Pulaski and Donnellson, Iowa churches, assisted by Edith Claassen from the Seminary. J. P. Klassen appeared in both churches, giving an illustrated lecture on art at Pulaski on Friday evening and speaking on art at Donnellson on Sunday afternoon and on the subject of his experiences in Russia in the evening. Dr. Lloyd L. Ramseyer spoke on "The Use of Audio-Visual Aids in the Church Program" at Pulaski on Saturday evening and led a discusion on "Teaching Methods and Problems" on the adult class level on Sunday afternoon. Dr. Paul Shelly brought the Sunday morning message at Pulaski, speaking on the subject, "The Task of the Church," and led a methods and problems discussion in the afternoon applied to young people's work. Howard Raid spoke in Donnellson on Friday evening and Sunday morning. On Friday evening he discussed a migration study which he had made of that community. His Sunday morning topic was "Downlook, Outlook, Uplook."

Bluffton College has been offering these week-end institutes to churches in the constituency during the past several years. Many church communities in the various parts of the constituency have responded with invitations. . .

BETHEL COLLEGE

THE death of Rev. G. N. Harms, Whitewater, removes an old staunch friend of Bethel College. He was a graduate of the Halstead Seminary in 1885, and at different times, 1918-21 and 1930-33, was a member of the college Board of Directors. His children attended Bethel as well as his grandchildren. Through the years he had made liberal donations to the needs of the college.

H. A. Fast of the Bible department left Friday, January 19, for Ontario, Canada, to spend two weeks visiting various General Conference churches. His itinerary includes twelve churches from Leamington to Waterloo.

The Junior class will present the comedy, **Cheaper by the Dozen,** from the popular book by the same name, on the evenings of February 2 and 3.

College students and other young people met at Hesston College, Sunday, January 28, for a Voluntary Service Rally. Among the speakers was J. Winfield Fretz of Bethel College who spoke on the place of Voluntary Service in the present crisis.

The Peace Club presented a program at the First Christian Church, Moundridge, Sunday evening, January 21. Programs will also be given in other Mennonite churches.

Dr. P. J. Wedel, Emeritus Professor of Chemistry and Registrar, observed his eightieth birthday, Wednesday, January 17.

Perhaps the old colored parson addressing his flock in Tennessee had the right method. Said he, "If ah prays to de Lawd to send me a chicken—ah rarely gets a chicken. If ah prays to the Lawd to send me out to get a chicken, ah always gets one."

Mennonite Youth

"A United Mennonite
Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

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A Primer on Race

In the beginning
God created Man
male and female
in His own image

of one blood
and said unto him
be fruitful
replenish the earth
subdue it
and have dominion
over it

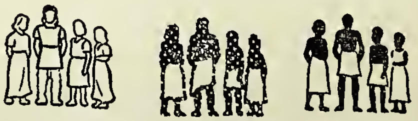
God blessed him.

Genesis 1:27-28 Acts 17:24-26

And Man spread over
the earth
in heat and cold
in drouth and flood
in plenty and poverty
North, South, East, West
and made his home

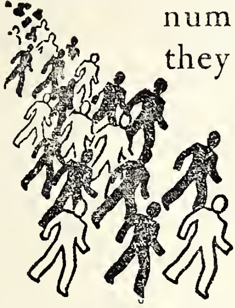
fed and clothed himself
reared his children
worshiped his God
as best he could
with what
he found at hand.

In the meantime
his face changed
his form changed
his color changed
his ways became different



and each man became proud
of his own.

As Men increased in
numbers
they began to mix



their blood lines
their ways of
doing things
their religion
their speech

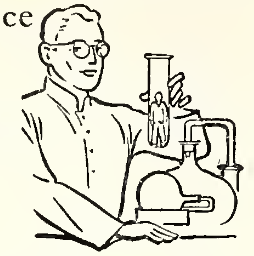
and there is now no pure
race or culture left.

. . . Take this leaflet
printed in Semitic letters
in an Indo-European language
by a process from Germany
on paper from China
paid for with coins invented
in ancient Lydia
read by white, black, yellow
brown, red men

Americans all
worshiping a God
revealed to
the Hebrews

yet
all are one in Christ Jesus.

There is no truly superior rac
nor inferior race



Impartial science
has been unable
to find one

The problem is to get a fair measuring stick

Southern Negroes score lower in
mental tests than do Southern whites—
but the 1943 average pupil expenditure
for black children was $17.04,
for white children $49.30.

New York City spent a 1943 pupil
average of $175.42. Ten-year-old
Negro girls born and educated there had
Intelligence Quotients averaging 98.5
when tested by one investigator,
while those born in $17.04 areas and
residents of the city but one year had
"I.Q.'s" of only 81.8.

Does the mental test measure
"native mental ability," or
quality of education received?
Especially when the Negroes in
some states test higher than the
whites in some states?

Science concludes that there is
no good evidence of inborn
mental differences among the races.

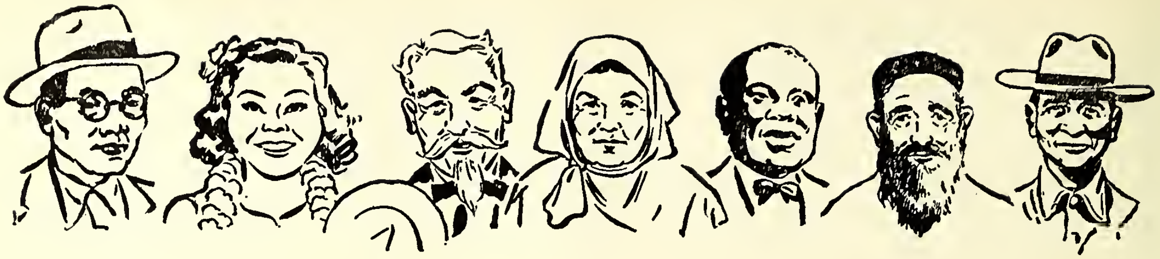
"What Do You Want to Do, Marry a Negro?"

IN our race-conscious society, this is supposed to be the question that stops all further discussion when a Christian speaks of his faith as it applies to brotherhood. We teach in our Sunday Schools that we may be children of God, we believe this so earnestly that we spend thousands of dollars on missions and relief in all parts of the world among black, yellow, brown and white. We tell our youth that we are one in Christ. Then, when this basic Christian doctrine is applied to life, someone invariably will try to stump us with, "What do you want to do, marry a negro?"

This comes quite close home. Church leaders in one of our churches made a cry against having negroes in the children's choir. All about us we hear stern anti-Jewish feeling expressed. One of our church camps is located near a negro settlement which has frightened some people with orgies of criminals of all kinds endangering our youth.

Yet, on Sunday, we piously sing "In Christ there is no East or West, in Him no South or North." There is a painful gap between our Christian profession and our Christian living. Any discussion of practicing the brotherhood we profess immediately brings charges of racial intermarriage. That is quite out of the question at the moment. It is generally recognized in our race-conscious society that intermarriage is not generally wise. This is true because of the many barriers to be hurdled. The issue of the moment is that we need to do some serious and straight thinking as to the relationship between our profession and our practice. The material in this issue presents a healthy racial attitude. Think about it and discuss it among yourselves.

—E. L.



A nation is not a race
there is no American race
there is no German race
there is no Japanese race
there is no English race.

A religion is not a race
there is no Baptist race
there is no Catholic race
there is no Mohammedan race
there is no Jewish race.

A language is not a race
there is no French race
there is no Aryan race.

A culture is not a race
there is no "modern" race
there is no "pioneer" race
there is no "primitive" race.

Peoples change culture easily

When the Greeks were a wild people,
the Egyptians had great buildings,
state government, elaborate religion,
writing, mathematics, surveying.

When the Greeks were carving statues
and writing great philosophies, the
North Europeans were living in caves.

For eleven centuries before 1853, the
Japanese fought but one war away from
home—in fact they punished anyone
who tried to leave their islands.

The Scandinavians, now known as the
world's most cooperative peoples,
were once, as Vikings, the terror
of all coastal towns.

—material courtesy Council on Christian Social Progress, American Baptist Convention.

One Family Meets the Racial Problem

Mrs. Stanley Nowak

JUST two streets away from us the Negro section of our community begins, and at its very edge Negro and white families live side by side, and sometimes one sees a Negro family living in an upper flat and a white family in the lower, or vice versa.

There are no Catholic schools in the immediate vicinity, but the Protestant families have a choice of two neighborhood schools, the one a parochial school which does not admit Negro children, and the other a public school, having about an equal number of Negro and white children.

Some of our neighbors had expected that, since my husband is a member of the Michigan state senate, we would send our little girl to a "better" school, in other words, a school barring Negroes. And some of them were somewhat surprised when we decided to send her to the neighborhood public school, sometimes described as the "nigger" school, even though it has as many white as Negro students. I am sure that some of our neighbors were even more surprised when, in the course of events, our girl began bringing home occasionally a little Negro friend to play.

Our daughter is in her third school year now, and we still do not regret our decision. I must admit we had some anxious moments during the race riot of 1944; then I walked to and from school with Elissa every day and discovered that many of the mothers, both Negro and white, had the same idea. Although everyone was tense and serious, no incidents occurred.

In those neighborhoods where Negro and white families live next to one another or know one another, there was very little trouble. Also, in the shops and business places employing both Negro and white workers, there was real concern for one another, and many thrilling incidents are on record in which white workers hid their Negro co-workers and defended them from white mobs, and vice versa.

Here, I believe is the crux of the whole matter. When Negro and white people have an opportunity to become acquainted with one another and understand one another, fear and mistrust disappear, and they have the normal concern for one another which exists among most human beings. It is only when the two races are kept apart and do not get to know each other, that their mutual fear and suspicion lead to violence.

Recently an incident occurred which gave us some concern, but from which our family learned a valuable lesson.

One afternoon at the time when Elissa usually arrives from school, I thought I heard her crying and, of course, hurried to the door, where I was met by a little neighborhood girl. She said excitedly, "Mrs. Nowak, a big Negro girl is hitting Elissa!" Anxiously I dashed to the scene of the trouble, and was met on the way by a frightened, tearful little daughter. Hand-in-hand we returned to the little group of people which had gathered. As we approached, a little Negro girl, not much larger than my own but huskier of build, stood stormy-faced but resolute, awaiting me, obviously expecting harshness or even violence from me, as did all the spectators, I am sure.

I was very much on the spot, for here was the perfect opportunity for neighbors to say, "I told you so!"

Further, I was quite puzzled. Since Elissa has a reputation for getting along well with her classmates I felt that she would hardly have caused the incident. As I looked down into the sullen and defiant brown face and the tearful white one all the children talked at once, telling me the details.

"Why did you do such a thing?" I asked the Negro girl.

She pointed to a little Negro tot, whose hand she was holding, and said, "Elissa hit her!" I knew that this would be very unlike Elissa, but I asked her if this were true. She said she had not struck the child, and this was verified by the other children present. Even the little tot spoke up and denied it, all of which embarrassed the older Negro girl and, of course, made her angry.

Realizing that it was all a misunderstanding, we began to talk about it. Elissa's friendliness was verified by some of the little Negro girls who had, at various times come home to play with Elissa. The Negro girl presently said she was sorry, and I started home with Elissa.

On the way back to the house we were accompanied by the little girl who had dashed up on our porch to warn me. She turned to me sympathetically and said, "Mrs. Nowak, you can send Elissa to our parochial school. They don't allow Negroes there. Then you won't have this kind of trouble." I knew she meant to be kind, but I knew also that I must show her a better way. I said, "Yes I could do that, but it still would not take care of the problem. I believe that Elissa must learn to understand and get along with both Negro and white children, and that is why we send her to the public school. If you children can't get along together, how can we keep away from wars when you grow up?"

The principal was very grateful when I called her and explained the incident. The next day she called both children into the office to discuss the matter. It was discovered that, through a marriage in the family, Patsy, the little Negro girl, had acquired a new cousin, the little Negro tot whom she thought Elissa had struck. Patsy feels responsible for the safety of her tiny cousin, and takes her to kindergarten daily. When someone told her that Elissa had hit the youngster, Patsy did not stop to ask anyone else but promptly decided to punish Elissa. Patsy is normally considered to be one of the nicest little girls in the school. She finally was made to realize how wrong she had been to start a fight with someone before finding out the true facts, and tearfully said she was sorry. Elissa, fully understanding now the girl's reason for hitting her, was eager to forgive and to be friends.

A happy ending was written to the story a few days ago when I visited the school. Elissa's classmates were excited over having a visitor, and were competing with each other to do me small courtesies. A little dark girl came up to me and said shyly, yet with eagerness, "Mrs. Nowak, I want you to know that Elissa and I are good friends now! I even walked almost home with her yesterday." I suddenly realized it was Patsy, only this time her little brown face was alight with friendliness and eager for my approval. I reached out to touch the soft cheek and said, "I'm glad you're friends, Patsy. You must come home with Elissa and play some afternoon."

I know that this does not settle the problem for all time. But it was a good beginning for both colored and whites. It gave a valuable lesson in the art of getting along with people—by discussing the problem at hand and trying to understand the other fellow's point of view.

—The Gospel Messenger

Little self-denials; little honesties; little words of sympathy; little nameless acts of kindness; little silent victories over favorite temptations—these are silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—*Christian Observer*

Jottings

WESTERN DISTRICT

—Hoffnungsau Church, Inman, Kansas: "The Messiah" was presented by our choir December 17, with Les Sperling directing. Our church participated in the meetings at the Bethel Church, led by Don. Smucker, December 26-29. He discussed peace principles and non-resistance. December 24, dedication services were conducted for seven small children. The young people went caroling December 23, and also sponsored a watch night service New Year's Eve at the church. An all-day meeting was held December 29 for annual church affairs. Our first communion service this year will be held February 11. The young people of the church invited H. B. Schmidt of the Tabor Church to present the cause of Peace and Voluntary Service, January 21. January 28 an all-Mennonite Voluntary Service meeting was held at Hesston with Ray Horst from Akron speaking. —Corr.

—Bethel Church, Hydro, Oklahoma: Our annual business meeting elected new officers for the year 1951 who took over office January 1. Our pastor and his wife spent a belated Christmas vacation with their parents at Pretty Prairie and Buhler, Kansas. —Wilfred Ewy, Corr.

—New Hopedale Church, Meno, Oklahoma: Several visitors have spoken in our church recently, namely; E. W. Zimmerman, representing the Northern Bible Society; A. W. Friesen telling of the Mennonite refugees of South America; and Arthur Schmidt, Kansas City. December 17, the cornerstone of our church was laid. The evening program was presented by the three choirs of the church. Christmas evening the Sunday School presented a pageant. —August Schmidt, Corr.

—Burrton, Church, Burrton, Kansas: J. E. Hartzler spent a week in our midst in November. J. A. Dick spoke at our annual harvest festival with the Ladies Missionary Society in charge of the afternoon program. Brother and Sister Geo. Neufeld showed slides on Africa during the evening. $582.80 was raised. A son was born to Mr. and Mrs. Herman Dalke, December 1, and also to Mr. and Mrs. Harold Martin. The theme for the Christmas program was "For God So Loved Me That He Gave His Only Begotten Son." Dale Blandin and Leroy Regier, both in service, were here during Christmas. —Mrs. C. F. Epp, Corr.

—First Church, Beatrice, Nebraska: A joint Christian Endeavor meeting was held January 7, with Miss Marie Kroeker showing pictures of relief work. The Young Married Group met January 10, to discuss family budgeting and family finances, led by Bennie Bargen of North Newton. Our church had devotional services over K. W. B. E. January 15-19. Donald Hamm recently left to enter a two-year term of Vountary Service. —Corr.

—Friedensfeld Church, Turpin, Oklahoma: A Bible study was held here led by Erland Waltner, North Newton, Kansas, December 28-29. The yearly meeting was held January 2, when it was reported that no deaths had occurred in our congregation during 1950. The Ladies Aid received $573.47 at the annual Harvest Festival. They have also sent 180 pounds of clothing for relief including 14 comforts. The money has been divided and sent to various mission fields.—Mrs. Geo. H. Platt, Corr.

—First Church, Pretty Prairie, Kansas: The New Year's Eve services were in charge of the young people attending colleges and Bible schools. Represented were 24 students from Bethel College, two students from Grace Bible Institute and one student from Kansas University. A farewell service was held Sunday, January 7, for Missionaries Harold Graber's and children, who sailed for Africa January 20. The pastor, Howard Nyce, opened the service, followed by a consecration service for the Harold Graber's baby, Carolyn. Farewell messages were given by Harold's brother, Victor Graber; Mr. and Mrs. W. C. Voth, who are now scheduled to go to Japan; Mr. and Mrs. James Hethershaw, former missionaries to Africa. —Corr.

—Eden Church, Moundridge, Kansas: Officers and junior Sunday School teachers were elected at the annual meeting. Our mid-week services have consisted of a series of studies in Mennonite history with Peter Dyck leading. The annual C. E. banquet was held January 1, with Walter Dyck speaking. —Edwin R. Stucky, Corr.

—Walton Church, Walton, Kansas: January 7, J. J. Voth turned the spiritual leadership of our church over to Ronald von Riesen who will be our pastor. The J. J. Voth's will be leaving for Europe about February 1, on an MCC assignment.—Harold Peters, Corr.

—First Church, Fredonia, Kansas: W. F. Unruh held services here in December. Our annual church meeting was held January 7, followed by a basket lunch and Christian Endeavor. The main topic was "Life Begins when Jesus Comes In," by Gordon Neuenschwander. A double duet from Berean Academy had special music. —Mrs. Dan Harms, Corr.

—Ebenezer Church, Gotebo, Oklahoma: Erwin Wedel brought the messages December 24-25. Elizabeth Foth of New York City was home and presented a short report of her mission work. The annual business meeting was held January 4. A resolution was passed to concentrate our offerings on Foreign Missions and Western District Home Missions, since the pastor receives his support through the W. D. Home Missions. —Mrs. Gerhard Peters, Corr.

—Buhler, Church, Buhler, Kansas: The church held a welcome for Bob Bogemas, missionaries to West Africa, January 28. John Lee Buller, Raymond Schroeder and Roland Ediger left to serve in voluntary service. January 23, Mrs. George Neufeld, missionary to Africa, was guest speaker at the Mission Societies.—Mrs. P. D. Schroeder, Corr.

—Bergthal Church, Corn, Oklahoma: After 25 years as leader of the Ladies Aid Mrs. P. R. Ratzlaff resigned as chairman. She was surprised with a gift by the members. A new catechical class has begun with pastor Henry Hege as instructor. —H. A. Unger, Corr.

NORTHERN DISTRICT

—Bethesda Church, Henderson, Nebraska: For a two-weeks' period seven of our young men helped in the building of a church on the Indian Mission in Clinton, Oklahoma. Marvin Dirks with the Sacred Ensemble from the Seminary had charge of forenoon services December 31. Annual church business meeting including elections was held December 30. The theme for the Youth Fellowship watch night service was "What is the Meaning of Time?" Carl Epp was re-elected president of the C. E. at a recent meeting. "Family Christmas" was observed December 26, with representatives of the various families rendering numbers. ——Maurice Claassen, Corr.

—Bethel Church, Marion, South Dakota: Marvin Ewert, a student at Mennonite Biblical Seminary, was guest speaker Christmas day. Mr. and Mrs. H. J. Brown conducted services December 26. The traditional New Years Eve volunteer program was held with many participating, followed by the showing of two films. A new furnace has been installed and other improvements have been made. A Women's Mission Society has been organized and relief and mission work has already begun.—Corr.

—**Salem Church, Wisner, Nebraska:** Mr. and Mrs. Arthur J. Leisy of Wisner observed their Golden Wedding December 19, 1950. They were married in this church fifty years ago and both are members here. They have five children, one daughter and four sons. —Mrs. William Leisy, Corr.

MIDDLE DISTRICT

—**First Church, Wadsworth, Ohio:** The following programs were sponsored by our church in recent weeks: December 22—Junior Carolers; December 24—morning children's Christmas program; December 24—Vesper Christmas services and White Gift program; December 31,—Watch night services closing with the ringing of the church bell at midnight; January 7—Holy Communion and reception of new members; January 8—Annual business meeting. During 1950, Women's Christian Service sent 50 pounds new clothing, 40 pounds new comforters, 184 pounds used clothing and shoes to MCC at Akron, Pa. Glenn Martin and Bessie Baysinger were married December 31. Brothers Berky, Lantz and Shelly from Bluffton College conducted a Christian Institute here January 21. —Geo. McBride. Corr.

—**Grace Church, Pandora, Ohio:** February 4-9 is Spiritual Life Week here, when Albert J. Penner, originally from Mt. Lake, Minn., now pastor of Broadway Tabernacle, New York, will bring the messages. The White Gift offering at our annual Christmas program amounted to $695. "The Messiah" was presented again this year in a union choir of 70 voices under the direction of Professor Lawrence Burkhalter of Bluffton College. Many former members helped sing in the chorus.—Susan Steiner, Corr.

—**Zion Church, Donnellson, Iowa:** The Bluffton College Gospel team was with us December 28. January 8, we held our annual congregational meeting, when our pastor, Elmer Basinger, handed in his resignation to take effect April 1. The Basingers are planning to retire to live on the Basinger homestead in Ohio. As an expression of appreciation the congregation voted to give them a fine bonus. Plans for remodeling the church were also discussed. A new oil furnace and electric organ have been purchased to be installed soon. Plans were made to observe the Centennial of our church October 14-20 of 1951. — A. D. Krehbill, Corr.

—**First Church, Sugarcreek, Ohio:** A family of displaced persons arrived in our community, sponsored by this church in cooperation with the MCC. The Russian family consists of Mykola, the father, who is 39; Maria, his wife, who is 37; Grandmother, Anna, 66; Swetlana, 12; Mykola 10; and Anatol, 6. The church has obtained for them the farm home of the late John F. Miller. Members of the church have donated furnishings, beds, dishes, linen, etc. to make the house a home. Our pastor, William Stauffer, along with Alex Pauli who speaks the Russian language and owns the Miller property met the refugee family and escorted them to their new home. —Wiley McDowell, Corr.

EASTERN DISTRICT

—**Hereford Church, Bally, Pa:** Our new superintendent for the Sunday School is Richard Simmons and president of Christian Endeavor is Gerald Leh. The Bluffton College Girl's Gospel Team gave programs in the Eastern District churches during the holidays. The "Every Home Plan" was taken up by all members since the first of the year.—Corr.

—**East Swamp Church, Quakertown, Pa.:** The annual meeting was held January 2, at the church. Phebe Landis and Joseph Griffith of Long Island, New York, were married December 23. A watch night service was held for the new year, following an evening worship when Leon Shcanely related his missionary experiences in Cuba, the moving pictures "At Work with the Word," and "Pilgrim's Progress," were shown and a time of fellowship was observed. —Corr.

—**Topeka Church, Topeka, Indiana:** J. E. Hartzler held a week of meetings here January 14-21. Mrs. Mary Lantz, wife of the former Alva Lantz, passed away in Sturgis, Michigan, January 1. Many college students and family members came home during the holidays.—Corr.

—**Bethel Church, Perkasie, Pennsylvania:** The annual Advent Musical program this year featured a robed youth chorus from the Souderton Church, assisted by their pastor and his wife, Mr. and Mrs. Ellis Graber. Ruth Wickersham, harpist, from Quakertown, and Leon Detweiler, cornetist, of Perkasie, augmented the beautiful service. At the Christmas program by the children December 17 a White Gift was presented to our pastor, Ward Shelly, and baskets were later distributed to needy persons.—Miss F. Landis, Corr.

—**Deep Run Church, Bedminster, Pennsylvania:** Samuel and Mabel Rice of Pipersville were received into our church December 10. Irene Wasser and William Bidden were married December 30. Alfred Ehrismann, an MCC Agricultural Trainee from South Germany has arrived at the Walter Mill Farm where he will stay until June. Aganetha Fast spoke here January 23. The European travel pictures by Lloyd Ott were given January 14. The annual Deep Run Fellowship dinner was held January 27.—Corr.

—**First Church, Philadelphia, Pennsylvania:** Our adult choir gave the cantata "The Christmas Adoration" and all Sunday School departments together gave the play "Christmas Eve and All is Well." The Bluffton College Girls Gospel Team held the morning service December 31. A Watch Night Service was held at the Second Church as a union Mennonite service. Communion services were held January 14 with Walter McDowell as guest pastor. Aganetha Fast spoke January 25 at a program sponsored by the Women's Missionary Society.—Curtis Bedsworth, Corr.

PACIFIC DISTRICT

—**Second Church, Paso Robles, California:** December 31, F. F. Jantzen, brought the morning message. New Year's morning our pastor, W. Harley King, spoke. We held our annual church meeting January 1. The 100 per cent plan was adopted for THE MENNONITE in every home. Plans were made to remodel and enlarge the church. January 6 Missionary John G. Bramen and Mrs. Bramen from Borneo spoke. Mrs. Bramen spoke to the Sunday School and Mr. Bramen in church. Members of our church continue holding meetings and doing personal work in jails and hospitals in San Luis Obispo every first Sunday of the month.—Mrs. Frank Hamm, Corr.

Into the Beyond

MRS. MARIE VOGT, Inman, Kansas, member of the Hebron Mennonite Church, was born January 2, 1875, and died December 29, 1950.

CARL L. UNRUH, Mulvane, Kansas, member of the First Mennonite Church at Pretty Prairie, Kansas, was born October 8, 1894, and died January 4, 1951.

M C C News

Draft Law Changes Proposed

Information received very recently indicates that bills are to be introduced to Congress, calling for various amendments to the present Selective Service Act. Among these changes are: registration of all men at 17 years of age; men liable for induction at 18 years; a period of 27 months military training and service; automatic enrollment into the Reserves for a period following the release from service; after four months training, some inductees could qualify for inactive status for attending college, the remaining training and service to be completed later; the present deferment provisions, including deferment of COs' to be continued..

It appears that the administration would prefer to continue the present arrangement for CO's unless or until popular demand requires that some form of alternative service be given by them. Some Congressmen are now being urged by persons in their constituencies to introduce amendments requiring some form of alternative service.

A Word on Draft Quotas

In various communities where Peace Churches are more concentrated, it seems some persons feel that men subject to induction into the Armed Forces are called earlier than in other communities where there are no conscientious objector registrants.

Please enclose this label when writing.

According to Selective Service Regulation 631.1, the draft quotas are determined on the basis of the number of men in Class I-A and I-A-O, not on the total number of registrants. Thus in any given community, the rate of induction from among men available for military service (those in Class I-A or I-A-O) should not be directly affected by the number of CO registrants in that area.

CO'S Discharged from Reserves

During the past few months several young men requested assistance in securing release from the Army or Navy Reserves because of conscientious objection to military service. They had developed their strong conviction on this point after having joined the Reserves upon discharge from the Armed Forces some time earlier.

Under the military regulations there is no provision for discharge from the Reserves on grounds of conscience, although a discharge "for the convenience of the government" is possible if this is warranted in the minds of the officials. Thus far two men of our constituency in such situations have been discharged, one from the Naval Reserves, and more recently, one from the Army Reserves.

Tour to Include Relief Areas

In view of the interest in observing MCC relief projects and visiting Mennonite communities in Europe, Menno Travel Service is planning a six-week tour of Europe for this spring. Included will be not only areas of general interest, but considerable time will be devoted toward gaining first-hand knowledge of the Mennonite relief program. The tour group will also have close contacts with European Mennonites, to aid in better acquaintance with the European brotherhood.

Travel to and from Europe will be by air, to make possible a comfortable travel schedule and to include the important areas mentioned. Traveling as a group will provide fine fellowship. Visited will be England, Holland, Germany, Switzerland, Italy, France, and Belgium. The date of leaving New York is March 27 and the arrival back in New York is May 8. The cost including all of the transportation, sightseeing tours, lodging, meals, visa fees, etc., is $975. By February 14 the membership of the tour group must be complete. For this tour, contact directly Menno Travel Service, Akron, Pennsylvania.

Book Notes . . . . .

Christian Pacifism after Two World Wars, by Leyton Richards, London: Independent Press, Ltd., 1948. 145 pp.

Leyton Richards, Congregational minister in various churches in England, has been a pacifist through both world wars. He has traveled extensively in the interests of peace and has addressed audiences in America at International Relations Institutes.

Because of the changed world situation and the rise of new apologetic for war it was felt that the pacifist position should be restated, taking into consideration the implications of total war and the new Christian apologetic for war. The above volume very effectively states the case for Christian pacifism as it applies to conscription, war, and international peace.

(Available through the Western District Loan Library, N. Newton, Kansas.)

NOT WORTH THE CANDLE

Many years ago, when candles were the usual means of lighting, if a family wished to play any kind of game in the evening, it cost the price of one candle. Out of this grew the saying which has come down to this day: "The game is not worth the candle."

And thereby comes a lesson. Life has many responsibilities, and makes heavy demands. Many people feel depressed and cynical. For them life is not worth the candle. They turn to many so-called remedies--drinking, gambling, seeking free money, or constant moviegoing--to escape responsibility, to find relief, or in a mad rush after pleasure to find a dream world. Always they find themselves disappointed.

But there is another way. It is the way of purposeful living and unselfish service. This brings into life the consciousness of a Divine Presence, and the discovery of what it means to live the "more abundant life."

—*Sunshine Magazine*

MENNONITE BIBLICAL SEMINARY

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 66 — February 13, 1951 — Number 7

The Flatland Mennonite Church, Pennsylvania. Wilmer Denlinger, Pastor.

IN THIS ISSUE

What the Layman Can Do for Non-Resistance

Robert W. Hartzler

Called Unto Holiness

Wilbert A. Regier

In This Issue

BEYOND OUR OWN 102
EDITORIALS 103
PAUL, THE SERVANT OF CHRIST by Warren W. Slabaugh 104
CALLED UNTO HOLINESS by Wilbert A. Regier 105
WHAT THE LAYMAN CAN DO FOR NON-RESISTANCE by Robert W. Hartzler 106
WHY A SHORTAGE OF MENNONITE MINISTERS by Howard Raid 107
EMMAUS MENNONITE CHURCH by V. E. Nickel 108
FROM OUR AMERICAN INDIAN MISSIONS 108
THOUGHTS ON WINGS by Robert Brewer 109
MENNONITE YOUTH:
  A VISIT TO SKID ROW 110
  CLINIC ON YOUTH PROBLEMS ..112
  BETHANY YOUTH USE TALENTS 113
  ESPELKAMP, GERMANY 113
  CONSTRUCTIVE SERVICE AT GULFPORT 113
OUR COLLEGES AND SEMINARY.. 114
JOTTINGS 115
MCC NOTES 116
BOOK NOTES 116

COVER PICTURE

The Flatland Mennonite Church was built in 1837 under the supervision of Peter Martin, George Landis, and Jacob Banner. It is one of the smallest meetinghouses in the Eastern District Conference. Children from a nearby children's home attend here every Sunday. Pastor of the church is Wilmer Denlinger.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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Of Things to Come

Feb. 20-23, Christian Life Week, Bluffton College.
Mar. 11-16, Bible Lectures, Bethel Col.
April 29, Song Festival, N. Newton
May 29, Commencement, Bethel Col.
June 2, Commencement, Bluffton Col.

Beyond Our Own

FACTS FROM PALESTINE AND ISRAEL show that the Phoenicio Glass Works Ltd. is working on a 25,000,000 beer bottle order for the Palestine Brewery Ltd.; Israels' output of cigarettes for the first four months in 1950 number 70 to 80 billion a month. One of their largest cigarette factories is at Nazareth.

PRESIDENT TRUMAN wrote Eric Johnston, general chairman of World Brotherhood Week, "... The American people know that the cultivation of the spirit of brotherhood is merely the fulfillment of the purpose of God and all of His children should live together as one family."

ELBERT D. THOMAS, senator from Utah and former missionary for the Mormon Church in Japan and China, has been appointed the first civilian governor of America's trust territory in the western Pacific.

REV. ISAAC WALL, REEDLEY, CAL., 100 years old October 9, preached before a crowded audience in the First Mennonite Church in Reedley one week previous to his 100th birthday, standing for half an hour. Five generations listened wih interest to his sermon.

POLLS IN GERMANY show that 73 per cent of the German people oppose German militarism and 84 per cent would refuse to serve in a new German army. Why does the democratic United States insist that a new German army be created?

PROTESTANT WORLD, the new monthly National Council publication, is now off the press. Purpose of the paper is to report news of all Protestant Churches, church leaders, boards and agencies. Also to summarize secular news which directly relates to church work.

A RECENT BILL IN THE SENATE to authorize the federal government to pay transportation charges on surplus agriculture commodities to be used for relief at home and abroad, was killed. Reason: Chairman of the Agriculture Committee of the 82nd Congress opposed "any further give-away" during this national emergency.

MATERIAL FOR RACE RELATIONS SUNDAY, FEBRUARY 11, may be obtained from the Division of Christian Life and Work, National Council of Churches, 297 Fourth Ave., New York 10, N. Y.

A THREATENED STRIKE of employees of the Ohio Fuel and Gas Company in Toledo, Ohio, was averted recently, the day after negotiaters prayed for a peaceful settlement of their differences at a Sunday Service on the invitation of a pastor.

THE AMERICAN TRACT SOCIETY has recently shipped printing machinery to the Bible Institute Mission in Japan, which will be manned by students there with special training for this purpose. Estimates show that tracts can be turned out on Japanese soil at a fraction of the cost of printing them in the United States and shipping them abroad.

A SPLIT PERSONALITY on the part of the U. S. Government is shown toward alcoholic beverages. The public schools and the church teach abstinence, sobriety, and service to the country; television is used to promote drinking, drunkenness, alcoholism, crime and debauchery; and it does so without Government interference.

ANNUAL CHURCH CONTRIBUTIONS IN 1950, reported by 48 Protestant communions in this country, rose above the billion dollar mark, for the first time. Contributions to both American and Canadian churches topped a billion dollars for the second successive year.

MOST WIDELY READ PERIODICALS IN JAPAN are popular digest of American magazine articles and "Confession" magazines, according to information received by the Japan International Christian University Foundation.

THE SCHOOL OF CITIZENSHIP for juvenile delinquents in Louisville, Kentucky, has just given 120 diplomas to boys and girls under probated sentences. This 10-week instruction program is designed to teach the Ten Commandments and apply them to modern times.

Editorials

SAFEGUARDING GREAT WORDS

An interesting study in respect to language is the change in meaning which words tend to experience with the passing of time. Most of us have found in the so-called authorized, or King James version of the Scriptures, a number of words which no longer mean in common usage what they did in 1611. For instance, at that time "prevent" meant to go before; "mortify," to put to death; "offend," to cause another to stumble; "quit," to discharge a duty; etc.

Some such changes may have little consequence, but some are unfortunate. It is little short of tragic when words, which for generations have voiced great Christian concepts, lose much of that connotation in current usage, and language is thereafter left with no adequate terms to express the same idea in equally potent accents.

There are two such processes afoot today which interest us particularly. One has to do with use of the term,

EVANGELICAL

Webster defines it as meaning "pertaining to the Gospel; maintaining the fundamental doctrines of the Protestant faith." As such it sets such believers over against the conception of the church as a sacerdotal system, and worship as the formal observance of mere ritual. For generations it has been used with such signification. But now a movement has become current in which the term is used in a more specialized sense to designate certain groups or movements which emphasize certain aspects of Christian faith, spirit, and activity more than may be true of some others. They have come to freely refer to themselves as evangelicals, thus indicating that they have adopted for themselves such specialized use of the term, and want to be characterized by it.

Yet there is a significant segment of Protestantism to which they do not feel the term is applicable as they use it, but which has nevertheless "not yet bowed the knee to Baal" so far as Christian doctrine and service are concerned. The spirit, emphases, and service programs of these groups continue much the same as they were when the term "evangelical" was applied to them without question. But now their right to refer to themselves as such is by implication being challenged, and they find themselves augured into a situation where they are left without any specific or adequate terms to aptly characterize their Christian status.

We wonder whether one segment of believers can properly do that to another. Would it not seem that if certain groups or movements at any time find that they have something in common which they wish to emphasize by use of a common term, that the burden of responsibility would be theirs to devise a term for such special use, rather than appropriating one of established usage to the consequent disadvantage of others? Would not due Christian consideration seem to so indicate?

Our feeling is that the established, historic usage of "evangelical" should be left intact and unchallenged and that it be the continuing privilege of all who "maintain the fundamental doctrines of Protestantism," who believe in the priesthood of believers and the New Testament concept of the church, to continue to be known as evangelicals.

The other case in point concerns our use of the term,

CONSECRATION

We have in mind here particularly our use of the word when we refer to the "consecration of children." To consecrate means "to set apart as sacred; to dedicate to the service of God." Is that what we really have in mind that parents do in the service under consideration? We read at such time Hannah covenanted with God to give her son to him for His service; but is that what our parents have in mind so that they, too, solemnly covenant with God that their child shall be given over wholly to His service? We doubt it, and fear that we are drifting into a modified usage of a great Christian term, leaving ourselves consequently without an adequate substitute to take its place.

In such service, after referring to Hannah and other mothers in Scripture, we go on to speak of children as a gift from God and the responsibility of parents to "bring them up in the nurture and admonition of the Lord," and ask the parents to publicly commit themselves to the keeping of that charge. So the question with us is whether the service as we carry it out is not really a **presentation of children** before the Lord in recognition of their being gifts from God himself, and a **consecration of parents** to their task of bringing up their children in the knowledge and fear of God. If that be true, should we not then properly adapt our terminology to fit the practice?

We feel that for parents to really consecrate a child to the Lord for whatever service He would have it render, is a profound and beautiful thing to do, and approved of God. But unless it be done in all seriousnes of purpose and devotion of spirit, it becomes nothing more than a pious gesture which may be more mischievous than fruitful, and leaves our Christian terminology bereft of a great and challenging concept in Christian thought and practice. Let us by all means not do so. Let us rather adapt our terminology to our practice and conserve the term "consecration" for those high experiences when individuals or parents make great commitments to God with full knowledge of their lasting implications.

—R. L. H.

Paul, The Servant of Christ

Warren W. Slabaugh

ONE of the many striking aspects of the life of our Lord was the spiritual compulsion which he exercised on all who met him. This was due not to his earthly fortunes, nor to any of those things which connote authority to our world, but to the impact to his divine nature. No one could be indifferent to him; they were either transformed into ardent devotees, or, as in the case of Caiaphas and his crowd, were driven to murderous rage.

Of all those who met Jesus no one's response was more revolutionary than that of Paul. For Paul also met Jesus. Not in the flesh, it is true, but the experience was no less real. He said, "Last of all as to a child untimely born, he appeared to me also"; and again, "Am I not an apostle? Have I not seen Jesus our Lord?" And that meeting had such a profound effect that it changed the whole course of Paul's life. He who had been the most devoted of the Pharisees became the most enlightened of the Christians of his generation; perhaps the most renowned of all the followers of Christ through the centuries. This greatness traces directly to his meeting with his Lord; all that he became and thought and did had direct reference to Christ. This compelling devotion and interest is shown on every page of his letters. It is significant that he refers to Christ over eleven hundred times. It is a truism that Christianity is the religion of a person; this is eminently true of Paul's thought.

This influence of Christ upon Paul is shown, first, in the area of his devotion. He liked to call himself the slave of Christ. Once he described himself as a captive led behind the chariot of his triumphant Lord. Once he had been a follower of Moses, but in Jesus he met one not merely greater than Moses; he met one who was more than man, more than his highest expectation of the promised Jewish Messiah. The twelve acclaimed Jesus as the Messiah, a faith which was shaken by the crucifixion. But Paul's faith went beyond the Jewish expectation; he saw in Jesus the Incarnation of God, the Logos having become flesh and dwelling among men, full of the glory and reality of God. Paul was the first to describe this supreme miracle of the ages when he said, "[He] emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross" (R.S.V.)

Second, Paul's gospel was focused in Christ. Paul became the greatest interpreter of Christ, but he claimed no authority for himself. He exhorted his people to imitate him only insofar as he followed Christ. His gospel had not been taught him by men, but it had come to him through revelation of Jesus Christ. Paul's gospel was the gospel of a person, this exalted one to whom God had entrusted his plan of redemption. "To head up all things in Christ" was Paul's statement. One of the great texts of the New Testament is his declaration, "God was in Christ reconciling the world unto himself."

Paul was able to compress his gospel into a few key words and they all relate to Christ. One is sin: Saul the Pharisee might have boasted about his attainments, but when he stood in the presence of the glorified Lord, he saw himself as "the chief of sinners." Men were held in the bondage of sin; only the great servant of Jehovah could lift the burden. Paul graphically described mankind's sin, and his own, as "a force of sin in my members." Paul took the Greek word for beauty, grace, and gave it an even greater beauty when he used it to describe God's gift of salvation, unmerited by sinful man. Faith is man's response to the grace of God, a commitment to Christ, God's agent *of* redemption. Paul took an obscure Greek word, *agape*, love, and made it into a glorious word, denoting the active principle by which the Christian orders his life in triumphant living and loving service. And finally in the word *spirit* he made clear the distinction between life in the flesh, the material side of man's existence, and that which is of God, righteous, something in the realm of spirit, transcending all that is physical and material.

Paul came close to understanding Christ, who alone resolved perfectly the problem of living above the material and yet using the material as a means to spiritual ends. Therefore, Paul's indifference to his precarious economic fortune, his philosophy of contentment, his endurance of suffering without repining. The true Paul was "the man in Christ." He uses the phrase *in Christ* and its equivalents more than one hundred and sixty times.

Third, Paul's ministry was the response to the revelation of Christ. He was commissioned to preach the gospel to the Gentiles. He could truly say, "I labored more abundantly than they all," not in any sense of boasting, for Paul had caught the spirit of the Great Servant. We would know little of Paul's sufferings had not the Corinthian church compelled him to boast, for the new Paul had put aside all boasting as unworthy. "Be it far from me to boast save in the cross of the Lord Jesus Christ." Paul set out to preach the gospel all the way from Antioch to Rome and even Spain; in his devotion and gratitude he determined to do more than was demanded; and so he carried on the work at his own charges. And all this for no motive other than to serve and follow his Lord, even to the death.

Implicit in the church which Paul helped to establish across the ancient world is this idea of the centrality of Christ, for he captured this idea in the phrase which has never been equalled: the church is the body of Christ.

—Gospel Messenger

***Warren W. Slabaugh is professor of New Testament at Bethany Biblical Seminary, Chicago, Illinois.**

Called Unto Holiness

Wilbert A. Regier*

THERE comes into the life of every believer a real experience of joyful anticipation as he looks forward to the coming again of the Lord Jesus Christ. He realizes that then the deep yearning of the Saviour will be realized when he prayed, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory." As believers, however, we need to guard against the feeling that the fact of the Lord's return has only a future application to our lives and thereby miss its present transforming ministry. I believe that the doctrine of the return of our Lord is closely bound up with the holy life that every believer is to live in order that it might be to the honor and praise of God the Father.

Now, as we turn to Colossians 1:20-22, we discover that Paul set forth a two-fold purpose for the death of Christ. First, that we who were the enemies of God might be reconciled to Him through the blood of Jesus Christ. The second truth is that he might present us "holy and unblamable and unreprovable in His sight." But, in order that we might now realize the transforming power that the fact of the Lord's return is to have upon us, we note the words of Titus 2:11-14. You see, here the Apostle makes it clear that the purpose of the Saviour is that we in this life are to be separated unto him as a purified people, "...denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in THIS PRESENT WORLD; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Thus the emphasis of the Word of God is upon holiness of life in this world, because Jesus Christ is coming again and everyone of us will in that day have to give account as to how we have represented him.

Unfortunately, however, we find that many of God's people have become fearful of the terms "holiness" and "sanctification," because of a wrong emphasis that has so often been employed. Actually, however, the terms simply mean that that which has been used for only a common purpose has been separated to be used for another purpose that is higher and nobler.

A NEW CREATURE THROUGH FAITH

In Christian experience it means that the sinner, who because of his very nature, was an enemy of God, has been made to be a new creature through faith in the atoning death of the Lord Jesus Christ, and then by the sanctifying act of God, he has been set apart by God for his own personal use. Even as we have seen electricians taking such a defiled thing as a whiskey bottle, and transform it into a bed-side lamp, so Jesus Christ through sanctifying grace, has taken a sin-stained, hell-bound sinner and placed him in the world as His light. I Corinthians 6:9-11.

Naturally we would then raise the question, "HOW IS THIS HOLINESS PRODUCED IN THE LIFE OF THE BELIEVER?" That this question is of vital importance to every believer is obvious. It is brought home even more forcefully when we hear the experience of the missionary who said: "One of the bitterest moments of my life was when an earnest young Buddhist boy said to me, 'I want to believe in Christ, but I have never seen him in those who profess him. How can I believe in someone whom I have not seen?' " It is clear, then, that the unsaved person looks to the believer and expects him to reveal Christ to him through a changed life.

That this is also the constant emphasis of the Word of God is made clear by such earnest expressions as that of Paul in Galatians 4:19, "My little children, of whom I TRAVAIL IN BIRTH AGAIN UNTIL CHRIST BE FORMED IN YOU." Again, in Romans 8:29, we read, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, ... " In short, it is our Lord's earnest desire to live in our lives supreme. Galatians 2:20, "I am crucified with Christ: nevertheless I live; yet not I, BUT CHRIST LIVETH IN ME." And then, that he might live his life through the life of the believer to the end that He might be a blessing to others. II Corinthians 5:20. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." Oh, what a sacred privilege—to be so closely linked with Jesus Christ, that His life is constantly flowing from the life of His yielded child, and thereby the eyes of man are lifted away from the passing things of earth, and caused to behold him, who is able to meet the longings of every human heart.

THE ETERNAL SECRET

What then is the secret? It is simply submitting our life to the Holy Spirit, whom the Lord Jesus gave to the Church after He ascended to the Father, and who now indwells the life of every believer, permitting Him to do in us all that our struggling and striving has failed to do. You see, we need to realize that a victorious Christian life is not one that is constantly whipping itself—seeking to keep it in check by getting it to stop doing sinful things. Again, the victorious Christian life is far more than feverish Christian service where the body is subjected to long toilsome hours of endurance for Jesus sake. Yes, it even reaches beyond the sacrificial giving of our goods. Brethren, the victorious or the holy life, strikes much deeper than that. I believe that Paul strikes the key-note when in II Cor-

Continued on page 107

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*Wilbert A. Regier is pastor of the Emmanuel and Pratum Mennonite Churches, Salem, Oregon.

What the Layman can do for Non-Resistance

Robert W. Hartzler

THE minister can preach sermons about the the Christian principle of non-resistance and he can sponsor institutes and study conferences to consider its nature and scope. The teacher can so unfold the basic gospel truths that non-resistance is seen to be at the very heart of them. The editor can publish numerous articles on different aspects of the subject. What can the ordinary layman, who does not have ready access to these channels, do to commend this precious principle to the hearts of others?

Robert W. Hartzler is pastor of the Eighth Street Mennonite Church in Goshen, Indiana.

There are at least four things he can do:

1. **He can talk about it.** Not all of the time, of course, and not in an offensive fashion, but frequently and interestedly. Almost every day of the week most of us find ourselves with a group of persons who are discussing possible ways of meeting the threat of communism. Many of them are proposing some form of violence. Too often in such a conversation the non-resistant Christian is silent. The fact is, however, that he ought not to be for the way to which he holds is at once the newest, most stimulating, most daring and creative approach to violence and force that one can mention. To responsible minds it is not without attraction.

Not only ought one to find occasion to talk about the way of love outside the church, but also within the church. Is it not true that in a church where this subject goes unmentioned for very long periods of time devotion to it grows weak and withers? Especially in the church do people need to talk about it. Bring it up in Sunday School discussions, in young people's meetings, in conversations with fellow believers, so that the group is not allowed to forget that the way of love is central to the gospel. Talk about it in relation to all sorts of social problems: race difficulties, labor relations, legal actions, etc. Talk about it in season and out; never let it rest.

2. **He can reflect in himself its peace-time aspects.** We all know that the spirit of non-resistance is not something which is to be called out only in wartime; every layman needs to express it in peacetime as well. It is, of course, the spirit of love, expression of which may take many forms. But whatever the particular form, it is always the giving of self. It is illustrated by what the Mennonites are trying to do through their relief work in which they minister to the homeless and the hungry; in the voluntary service program in which we send young people into all sorts of needy situations to carry in person the love of Christ; in the mental health program in which God's love is carried to another sort of needy person.

But these more or less formal programs are by no means the end. It is a witness and a spirit which needs to be carried to the home, the factory, the office, and the school, where men are willing to absorb evil when it comes their way—evil in terms of injustice and wrong—and to respond without resentment but with love. This is the grass roots level on which real peace must be built if it is to be built at all. Here it is not in the hands of statesmen or even the ministers, but in the hands of the laymen in our churches.

3. **He can take advantage of the available literature on the subject.** First, he can do this for himself, i.e., he can become personally acquainted with the basic minimum of materials: Macgregor, **The New Testament Basis of Pacifism;** Hershberger **War, Peace, and Nonresistance;** Charles, **Before You Decide;** and the various supplementary materials which are available.

After he has personally become acquainted with these materials and the arguments which they follow, the laymen can do something to make this available to those who need it most. Young people may fail to lay hold upon some of this unless someone helps them to it. Many persons are quite unaware of where they can find help and light on this subject. Perhaps your church literature rack does not have a supply of materials. It is an opportunity for you to do something with literature which will be effective.

4. **He can be sure he understands Christian non-resistance rightly himself.** There are a lot of people, some of them Mennonites, who are trying to promote non-resistance from an inadequate base. Some of them think of it as a method of winning their particular ends—that it would defeat the Russians, that it would accomplish the same things which violence accomplishes, but do it better, that it is the most effective way to cause the boss to give them a raise in pay, etc. All of these beliefs may be true, but they are inadequate as a motive force for non-resistance. Christian non-resistance is rooted in faith in Jesus Christ and in obedience to His gospel. For us this can be the only adequate base.

The validity of non-resistance does not hinge upon whether it is successful in averting war or in ridding society of force and violence. That it is the will of God is all the validity it needs. However, the day when it may be a shaping influence upon the life of our world waits upon the practice of ordinary men and women in the churches of this land. Mennonite people, by reason of their heritage, have a great and solemn responsibility in this connection. How have you been meeting your responsibility?

Why a Shortage of Mennonite Ministers

Howard Raid*

THERE ARE a number of reasons why more of our young men are not entering the ministry.

The most important reason is because no one has encouraged and counseled them to do so. There has been a lack of concern on our part to invite and encourage them to become ministers. A recent study of 1,978 ministerial students made by the Rural Church Department at Drew Seminary, Madison, New Jersey, shows that the chief factor which kept men out of the ministry was that no person no organization, no pastor or no parent sought to enlist them.

Perhaps the former selection of the ministers by lot is a historical reason why Mennonites do not go out of their way to encourage young people to enter the ministry. Oftentimes the ministers chosen by lot were not especially eager to become ministers. Such was the case of one of our great early leaders of the General Conference—Christian Schowalter of the Zion Mennonite Congregation at Donnellson, Iowa. He came to this country as a teacher and was described by a son-in-law as a "lively man, full of fun and energy who did not want to be tied down by the ministry." When it fell his lot to be the minister he spent that night weeping and praying. Yet with the support and encouragement that he got he went on to be one of the organizers of the General Conference.

People sometimes say that young men do not enter the ministry because of low salaries. The above mentioned study revealed that low salaries was the deciding factor in only one out of twenty-five cases.

Some people have blamed the attitude of the girl-friends. Again the above study showed that the girls *encouraged* more fellows to enter the ministry than they discouraged.

Who knows what latent leadership there is around us waiting to be called to the work of the church. There must be much unused talent when we realize that in the days of the selection by lot almost every Mennonite church produced one or two ministers in each generation. To what use are these resources being put today? How many of them can we bring into the full-time service of the church?

***Howard Raid is professor of Economics and Business, Bluffton College, Bluffton, Ohio.**

CALLED UNTO HOLINESS

(Continued from page 105)

inthians 12:14, he says, "... for I seek not yours, BUT YOU."

Some might now feel that this is a big order. It is! Others might feel like asking, "What does all this have to do with the fact of the Lord's return?" And turning to the Word, we read, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath THIS HOPE IN HIM PURIFIETH HIMSELF, even as he is pure." I John 3:2-3. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I Thessalonians 5:23.

ARE WE READY

How absolutely fundamental then, is our yielding ourselves to the indwelling Holy Spirit! He has been given us that we might know the Lord Jesus Christ in the fullness of his power. He alone can overcome our innate weakness as he through his ministry of intercession, holds us up before the Saviour. Romans 8:26-27. The blessed Holy Spirit knows that one day we must stand before Jesus Christ, and in Romans 2:16, he has shared with us the fact that it is "... the day when God shall judge the secrets of men by Jesus Christ according to my gospel."

Listen further to I Corinthians 4:4-5, (Weymouth), "Though I am not conscious of any fault, yet I am not thereby acquitted; but he who scrutinizes me is the Lord. Therefore, form no premature judgments, but WAIT UNTIL THE LORD COMES. He will both bring to light the secrets of darkness and will disclose the MOTIVES that have been in people's hearts; and then each man's praise will come to him from God." It is thus clear that our blessed Saviour sees us in our true light—all disguises of false piety removed. He sees us as we actually are. Thus the heart-searching question, "Are we ready to stand before him as we now are?" I Corinthians 5:10, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

In the light of this, may the Holy Spirit cause each one of us to ponder deeply the truth of I Corinthians 1:4-8 "I thank my God... for the grace of God which is given you by Jesus Christ; ... so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: Who shall also confirm (establish) you unto the end, that ye may be blameless (unaccusable) in the day of our Lord Jesus Christ."

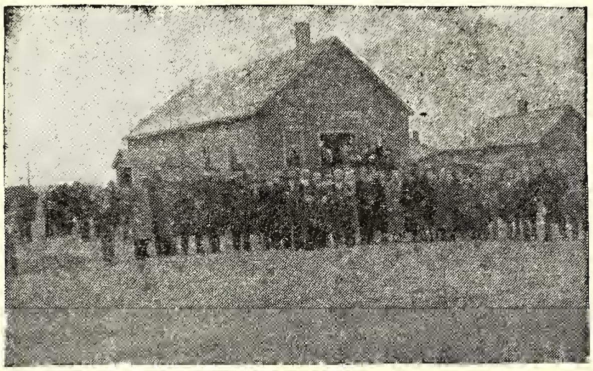
"Someone has likened the Old Testament to a rose in bud, while the New Testament is the beautiful rose in full bloom.

Emmaus Mennonite Church

V. E. Nickel

JUST a short report to let you know how the Lord has worked in our midst during 1950. In general we can report that He has blessed in many ways and has again proved that He is able and willing to save, to keep, to comfort in sorrow, to sustain in sickness and to cause any time of testing to terminate in such a way that we are able to endure it.

Fourteen souls followed the Lord in baptism after publicly confessing that they had received Christ as their personal Saviour and had found assurance of salvation by faith in His atoning death for them.



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Emmaus Mennonite Church, Wymark, Saskatchewan. V. E. Nickel, pastor.

At the communion table 433 guests appeared during 1950, which we feel is encouraging and for which we praise the Lord.

Sunday Schools, Christian Endeavor groups, and the Children's and Young People's Mission have all had a blessed year.

The ladies have laboured faithfully and hard in their groups to help to build the Kingdom of God.

We thank the Lord that we can report an increased interest in and attendance at prayer and Bible study meetings. Pray with us that the interest may continue to grow. We feel that not much fruit can be hoped for if we cannot get people to pray more.

The contributions for God's work have been somewhat lower than the previous year because the frost reduced the income from the crop drastically, in some cases to nothing.

After the harvest we held special revival meetings for sixteen days. Some genuine work of the Holy Spirit was evident. The Lord saved some and revived many, let us pray as never before for a great revival during these very ominous days when all indications point to upheavals such as the world has never seen. Count Zinzendorf said, "I am a poor sinner, a captive of eternal love. The blood of

(Continued on next page)

From our American Indian Missions

Dear Missions Friends:—

Your missionaries greet you, our constituency, in the name of Christ the Lord. May we wish you a Blessed and Happy New Year. Accept our heartfelt thanks and appreciation for all the gifts and contributions sent by you our many friends.

The days of the past few months have been very busy ones, filled with varied and perplexing problems. The one most disturbing of these is irregularity of attendance. Our endeavours have been to present a consistent and complete study of the purpose of Christ's coming into the world and this is what happens over a period of time: One Sunday there may be about four in the adult class; the second, the four there previously are absent due to a "Baby Naming" or other ceremony and five or six others may be present who have not been in Sunday School for several months; the following Sunday there may be a ceremony in another village and we may have but one or two in the class. Near Christmas the ranks may swell to fifteen or twenty. Can any of these get the complete picture of Christ the Lord?

The month preceding Christmas was crowded with activities. Our classes swelled to such proportions that we had difficulty in taking care of everyone. Many come only during that time and, to many, reverence in the House of God is unknown. All wish to participate in a Christmas program. Several days later a knock on the door "I lost my piece." Rehearsal is announced. Many will have forgotten and some will have gone elsewhere. The final night comes and few know when their turn comes and then speak in a whisper. The pageant might have been better had those, not at rehearsal, appeared at the proper time. During this month all heard the Gospel with an appeal to accept the Saviour. The Christmas Story was given a number of times, tracing the life of the Babe from His birth to the Cross. Did the messages penetrate? God knows!

For the Hopi people the New Year will again be the beginning of many ceremonial rites and many will be absent from the House of Worship. We can entrust the Gospel messages given to them only to God, for He has promised:—"My word shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:11.

We request that you in the coming year surround us with your prayers and intercessions in behalf of lost and dying souls.

Your Moencopi Missionaries,
Rev. and Mrs. Henry A. Kliever

Hoarded religion pays no interest and the principal is in danger.

Thoughts on Wings

Robert Brewer*

GREEK mythology relates to us the interesting story of the youth who had an undaunted desire to fly. No doubt this young fellow was a dreamer who spent hours on end watching the birds as they flew hither and yon with their unmistakable ease and grace. As he watched he yearned to do the same thing and conceived of the idea of making huge wings to fasten to his body. So he fashioned the wings and fastened them to his body with wax and started out. They worked all right, but he soared so high that the sun melted his wings and he fell into the sea.

A young prophet of Israel many centuries ago, watching the great birds high in the air, spoke about the real significance of wings. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary, and they shall walk and not faint." He projected the sight of his physical eyes into the realm of spiritual truth as he became cognizant of the possibilities of faith in God. The prophet is saying that, for those who know God, who love God with a pure heart, who have fellowship and communion with God, there is a place of strength for weakness, rest for weariness, and peace for the harassed soul. What a wonderful thought this is for these days of tension in which we live!

POWER

Using the eagle as an example, the Prophet Isaiah suggests at least three wonderful things to our minds. "They that wait upon the Lord shall renew their strength." A renewal of strength is an impartation of power. The eagle is a powerful bird, and God wants his people to be a powerful people. The eagle is capable of climbing to great heights, and God expects man to climb above the sordid sinfulness of the world in which he lives, but he cannot do it in his own strength. And as God expected this of man, He provided the way in which it could be carried out.

The Apostle John in his Gospel tells us that "as many as receive Him to them gave He power to become the sons of God, even to them that believe on His name." As the sons of God and *only* as the sons of God can we be free from sin and a power for God; and the only way that we can become the sons of God is by believing upon the Lord Jesus Christ who gave himself a ransom for the world. "For God so loved the world that he gave his only begotten Son that whosoever believeth on Him should not perish, but have everlasting life." John 3:16 is more than a platitude; it is an eternal truth. Power to live above the trials and temptations of everyday life comes to us as we "wait upon the Lord."

PERSPECTIVE

Another wonderful thing about eagle's wings is that they are so powerful that the eagle can soar to great heights. The eagle has a great perspective as he reaches these heights. He can plainly see where he has been and where he is going. Too often we see where we are going and forget where we have been or we see where we have been and forget where we are going. We need to get above to see both clearly. We need to get above the love of self and the love of things so that we can see more clearly the plan and pattern that God has for our lives. God created man for a purpose and that purpose was to glorify God. We must see ourselves as creatures of eternity instead of creatures of time. God has his own plan of the ages and we must bring ourselves into conformity to that plan instead of thinking of ourselves as little gods with plans of our own. Perspective of life will come to those who "wait upon the Lord."

PEACE

"They shall mount up with wings as eagles," said the prophet. Mounting up takes effort, but when he reaches the summit of his climb, the eagle spreads his great wings to the winds and rests in the power of the climb. He glides through the air totally at peace. Peace is a wonderful word, but its experience is rather elusive. The world today is searching for peace. Man is trying desperately to find it, but just as he thinks it will come to the world, there is another eruption of ideologies and it goes creeping back out of sight. Peace is not an illusion, it can be a reality when it is sought at the proper source. Peace of heart and peace of mind come to those who "wait upon the Lord."

Let those of us that name the Name of Christ show a sceptical and scientific-minded world the value of "waiting upon the Lord"; not by our words alone, but by a life that evidences power over sin, perspective as to the purpose of our living, and a peace of heart and mind that transcends a shaking world.

***Robert Brewer is pastor of the Germantown Mennonite Church, Philadelphia, Pennsylvania.**

EMMAUS MENNONITE CHURCH

(Continued from preceding page)

Christ is not only the sovereign remedy for sin. It is the chief nourishment of the Christian life."

My prayer is, "Lord help me to give myself so back to Thee, that Thou canst give Thyself again through me."

Note—This Congregation is scattered widely and the members gather in seven places of worship—Swift Current, Wymark, Schoenfield, Rheinland, Neville, Gull Lake (not used regularly) McMahon (opened recently).—Five other Ministers assist in the work: Rev. Hans Dyck, Rev. David Quiring, Rev. Bernhard Remple, Rev. J. J. M. Friesen and Rev. Warner Zacharias.

—A. J. Neuenschwander

Mennonite Youth "A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

A Visit to Skid Row

an Adventure in Sociology, Part I

Two Church of the Brethren students at Manchester College, Indiana, visited Skid Row last year dressed like the derelicts of that area of Chicago's West Madison Street. They wanted to see Skid Row from the inside. In this account is given their observations. Ed.

INTRODUCTION

LAST winter's coal shortage produced some interesting results. It gave the Manchester students a week's vacation. Olin Mason and I decided that this would be a good time to perform our long-talked-of experiment. We wanted to go to Skid Row and live in whatever conditions existed there. Olin is a sociology major and hoped that this would make a contribution to his studies. I am majoring in psychology and felt that this experiment would give me some insight into the problem of alcoholics.

One agreement we made before going was that nothing there was too bad for us to see, and also that we would keep open minds to see whatever good might exist there.

9250

We spent two full days on the Row dressed as bums, wearing our oldest work clothing, four-day-old beards, and slouch hats. We attempted to live on their level, to the extent of dressing as they dressed, eating where they ate, sleeping where they slept, etc. We do not mean to imply that this is a scientific report. On the contrary, we admit that we were very limited as to the number and type of questions we dared ask. We lived with these alcoholics, satisfied with what we could observe by keeping alert to what was happening around us.

THE GREETINGS OF SKID ROW

We received what seemed almost like a premeditated introduction when we moved into Skid Row on Thursday noon. Although we could barely understand what he was saying, the first fellow we saw was hollering at the top of his voice and waving his arms violently at a woman that walked off down the street. Olin and I felt safe in assuming that the two had had a disagreement of some kind.

Being new to the area, we thought that perhaps the best way to get acquainted would be walk, walk, walk, up one side of the street and down the other, keeping our eyes and ears open. We stayed quite close together during the two days we spent there, and when walking the sidewalks we tried to see everything that happened without noticeably turning to take it in. The hock shops and appliance stores, of course, afforded a stopping place for observation until we felt like moving on again. For the most part we never hurried, for what has a Skid Row man to hurry about? They have nowhere to go.

One thing we were quick to notice was that the Skid Row area is a very cheap business section, very similar to those seen in other parts of the country. The alert observer passing through Skid Row for the first time, and not being aware that it was Skid Row, would likely notice two main characteristics: first, an unusual proportion of middle-age men, many of them drunk; and the fact that it was a rather poorly-kept section with its hock shops, appliance stores, a big furniture store, small theaters, beer gardens—though all things considered, we were surprised at how few beer gardens there were.

Beating the sidewalks late that afternoon we were startled by a drunk "a-coming towards us on the run." He was weaving in the process but coming on nevertheless. When he drew up to the two of us he rammed his elbows into our stomachs. Looking us in the eye, he said, "Where's Elaine?" Not being sure if he meant a girl, a street, or some particular building, we asked him to repeat the question, which he did. We told him that we didn't know. He pushed both of us aside and went between us on up the street. Although the fellow didn't worry us too much, we did have a concern, for he was pretty well gone with whatever he had to drink, and he had a very mean look in his eye.

Several hours later we saw our friend across the street. He was an oriental, a well-muscled chap about twenty-four years of age. We were rather intrigued by his actions. for he was jumping up and down on the sidewalks very much like an ape performs. Later we saw him coming up behind us. We parted, attempting to let him through, but he stopped. Sagging badly by now, he moved over to Olin asking him for a cigarette. "You have one in your mouth," was Olin's reply. Whereupon the fellow fumbled with the stub, asking for a light. The cigarette lighted, he shook hands with both of us saying, "You fellows are all right." We acknowledged that we were all right, then assured him he was all right too. This man ran through our Skid Row experience like a theme, for we were to see him again. About ten o'clock Thursday evening we saw the runner coming up the street in a much more dramatic style than before. He went running between people, sending them both ways as he hit them with his outstretched elbows. We let him go by, and watched him commit more mayhem on up the street.

HARBOR LIGHTS CORPS

(Salvation Army)

We just happened upon a Salvation Army meeting Thursday evening. They were on the street singing their gospel songs and giving testimonies. We moved among the crowd—I believe all of them were men—locating ourselves as close to the core of operations as was possible. A little different from the conventional pattern were the conversions we saw there on the street. The Army laid their bass drum face down on the street, while the drunks, three of them, stumbled down off the curb to kneel in prayer over the drumtop. The Salvation Army fellows knelt in prayer with them as two other fellows "cussed out" the Army as they went on up the street.

It was a privilege to become acquainted with the Salvation Army group. Their procedure on the Row is this. They have services seven nights a week inside their building, but before the meeting starts inside they have a meeting on the street. After the service thy feed the men, usually about two hundred, and a certain percentage of them get a night's lodging. It seems to be a well-known and rather obvious fact that many of the alcoholics become converted as a means of assuring themselves of a meal and bed.

Friday morning we went to the Salvation Army group and told them who we were and what we were attempting to do on Skid Row. We were somewhat surprised at the way we were taken in without any questions being asked.

We made the acquaintance of Art Robbins, a lawyer, who just happened to be there that week doing some work. Art, some fourteen months before, had been a typical Skid-Row bum. He had been a victim of both alcohol and dope. Through the regular process he had stopped off at the Army for a bite to eat and a place to sleep for the night. He had a real conversion, and had defeated both the drink and dope habits. He since had gone back into his law practice in his home community. Interestingly enough, when Art gets a few days vacation, rather than going to Florida, New York, or elsewhere, he returns to Chicago's Skid Row to work with the Salvation Army. We were sobered when Art, implying that with his practice goes a security, prestige, position, etc., waved out the window toward the milling crowd of alcoholics slouching along the street and said, "but don't think for one moment that that lift out there is still not a terrific drag and temptation to me. It's still hard, and I have to fight it." It was hard for us to realize just how deep this drink and dope habit can grind itself into the core of man. It seemed plain that it takes more than a mere desire to rid oneself of the habit. It takes a continued effort, the help of other people, and some strength from the divine.

Art took us for a tour of the Army building and introduced us to several of the fellows there. We talked with John, a Harvard man, who had come off the Row a few months before, and was now well on his way to recovery. John is an atomic physicist, a well educated man. He worked for the government during the war, touring colleges to lecture on the atomic program. Art himself is a Northwestern graduate.

We were introduced to a doctor who had been off the Row for only three days, in fact he was still physically shaky. He was a very distinguished-looking man of about 62 years. The Army was using the doctor in a very practical way by having him give medical treatment to other incoming alcoholics. No one is in so bad a condition that the Army will not accept him. If after a meal and a night's lodging an individual expresses an interest in doing some work around the mission, he is permitted to stay, provided he does not drink while he stays there. He can stay at the mission for one day, one week, or as long as it takes him to get control of the habit. Along with its work on alcoholism, the Salvation Army attempts to help the individual gain a substantial stability and faith in himself. They have strict rules. As soon as an individual goes on another drunk, he is promptly moved into the street. There is only one chance, not two.

Perhaps the most interesting person at the Salvation Army was Captain Tommy Crocker. Tom is in charge of all the work at the mission. Some ten years ago he was one of the worst drink and dope addicts on the Row. He stumbled into the mission, as thousands of other men have done, for a bite to eat and a night's lodging. He, too, managed to overcome his problem. This makes him a powerhouse in his work there on the Row. Many of the alcoholics and dope addicts come into the mission, and give their hard-luck stories of how the alcohol or dope has such a strong grip on them that they can't give it up. With considerable authority Captain Tom tells them, "Don't give me that story. I used all of them and gave all of them up. Check my record for yourself. Furthermore, here are Joe, Jim, and Bill who were all alcoholics and dopes. They've quit it."

It was interesting to talk with some of the drunks outside the mission. They were aware of its workings and the strictness of the rules. We played the part of a "greenhorn," asking what the procedure was on the inside and who this Tommy Crocker was that we had been hearing about.

Another fellow in the Salvation Army mission that held our interest was a young fellow about 24. He had been there about three weeks and was just about ready to be released. He was married with one child, and hoped to return home. He had regained some fire and light in his eyes and had a real purpose in life. In the few minutes we chatted with him he said, "This place has sure done a lot for me. Just the other night I was out with the old gang (apparently his friends other than the Skid Row fellows.) They got out the beers and wines, but I didn't so much as take a drop!" And one could tell by the way he held his body that he had a sense of pride in his accomplishment.

Six days a week the Salvation Army visits the local court trials. We went along with the Mission officials to see how the court was carried on. They ran about 60 men through the court that morning, and from what we could gather that was rather typical. Most of the cases were alcoholics. To our surprise one man brought before court that morning was the young Oriental that had been elbowing people on the street the night before. By this time he had calmed down considerably, and we couldn't distinguish his elbows from any one else's. We found out he was 24. He went by the name of Fisher and had completed two years of college in Wisconsin. Fisher happened to be one of the large number of men that the court regularly releases to the Salvation Army. We found out that his mother had separated from her husband and had remarried, and seemingly this fellow did not fit into the picture very well. This might well have contributed to his situation on the Row.

—Horizons

Used by permission

Clinic on Youth Problems

Question: In our community the church takes second place to the school. The young people are completely absorbed by school activity. How can the church be an influence in such a situation?

IN some urban communities the local high school seems to take up about every evening in school activities and programs. A few Mennonite Congregations in such communities, working with the other local churches, have found the school authorities willing to cooperate in relieving this situation. The result has been that one or two nights a week have been reserved for church youth activities when no school games, plays, or meetings were held.

More important, however, is the burning demand for a vigorously *active* Christian youth program in the local congregation itself. The splendid threefold program suggested by the YPU—Faith & Life, Service, and Fellowship—if enthusiastically carried out will do more to influence this unhealthy situation in the community. The challenge is this: Have a youth program geared to the modern needs of public school youth, but at the same time, arising above the dry materialism and dead agnosticism of our schools, give it a unique Biblical witness in your Faith & Life discussions, in your varied Service projects, and in your Fellowship "fun!" What a joy to see youth *choose* to help in that service project, rather than to attend the meeting in school!

—J. Herbert Fretz

A SMILE

A smile costs nothing, but gives much. It enriches those who receive without making poorer those who give. It takes but a moment, but the memory of it sometimes lasts forever. None is so rich or mighty that he can get along without it. And none so poor but that he can be made rich by it.

A smile creates happiness in the home, fosters good will in business and is the countersign of friendship. It brings rest to the weary, cheer to the discouraged, sunshine to the sad and it is nature's best antidote for trouble, yet it cannot be bought begged, borrowed or stolen, for it is something that is of no value to anyone until it is given away. Some people are too tired to give a smile. Give them one of yours, as none needs a smile so much as he who has no more to give.

—The Christian Evangel

David Livingstone's motto was, "Anywhere—provided it be forward."

You cannot avert a hurricane by refusing to believe it is coming.

Bethany Youth Use Talents

by Leslie Groves

THE Yonng People's Society of the Bethany Mennonite Church of Freeman, South Dakota has undertaken the raising of money for a new pipe organ for our new church. In collecting the necessary funds for our organ we have used several methods. We have sponsored organ and piano concerts by South Dakota University artists, and we have used the talent program. Our talent program has worked out very well. Each society member was mailed a check for ten dollars. This amount was to be invested in some way that would show a profit. Some of the methods were selling Christmas cards and having bake sales. At the present time not all of our talents have been returned but we have already collected over $350 by this method and we still have a number of talents to be collected. We feel that it is our job to furnish our new church with something that we will be able to use in the future as well as the present time.

Espelkamp, Germany

"This month I spent a day distributing some of our surplus MCC supplies (namely pork and beans, raspberry jam, etc.) and some which had been sent by friends at home. After visiting ten or twelve impoverished homes, one couldn't help but realize that our few cans of food were but a drop of alleviation in Germany's wide sea of chronic social disorganization.

One family of seven are living in a 20' by 20' shack where the floor has sunk so much during the past three years that a stove which once stood on the floor now has three bricks under it. The mother shrugged her shoulders and said, 'We had hoped that in five years we could build. But with five children, what can you expect?' The next home had holes in the floor, broken windows, and a leaking roof. Two families lived in part of a hundred-year-old barn where the mice and rats were so bad that they were afraid for the safety of the small children. A widow had what seemed to be a pleasant room, but we learned that she had been flat on her back for the past six months with neuritis resulting from the damp living quarters.

But worse than the decrepit homes were the people themselves who seemed to be broken in body and spirit. One remembers the pale, listless, undernourished children of pale, undernourished parents, and the victims of arthritis, head injuries, T.B., anemia, rickets, feeblemindedness, and other warborne plagues. One remembers little Hans with the wide, scared eyes who is being taught the art of hatred by an unbalanced grandmother and a murderer uncle while his mother lies in a mental institution; and eighteen-year-old Karl who sat in a cramped kitchen avidly studying socialism, which he considers the answer to his problems in a world in which both Naziism and Christianity have failed. Nor will one soon forget the clean, neat young mother who said with quiet pride, 'My husband has gone back to work in the factory.' And then added resignedly, 'He won't be able to stand it; he'll be sick again in a few weeks. But one must have something to eat.'

As we return home we could only pray that our cans of pork and beans might be symbols of the interest and Christian love with which they were donated, and that the included Testaments might reveal Christ—the Light for the dark path which lies ahead."

Emily Brunk, Espelkamp

Constructive Service at Gulfport

LITERAL construction is one of the services at the MCC project at Gulfport, Miss. People there, both colored and white, are poor and appreciate help given.

Recently in a neighboring village the sewage system of the school was discovered to be so poor that the health officials ordered the school to be closed unless sanitation facilities could be improved immediately. In the emergency, and because of limited resources otherwise, the Service Unit was called upon to help. Two of the young men supervised and helped in the construction of 800 feet of drainage ditch, a septic tank and two distribution tanks. Through this assistance the school could continue to operate without hazard to health.

Many small chairs have been made for worthy schools and churches, at actual cost. Churches in the community are assisted in repair and improvement. Sanitary toilets, built in large number during CPS days, are still occasional projects. Playground equipment is provided for some schools bringing joy to the hearts of poor children. Help is not given entirely free, but at cost price of materials, which is often all that can be afforded by these people whose margin of living is very narrow.

Other work of the Unit consists of home visitation, sewing classes, Bible teaching, handcraft instruction, and other services.

Salvation

I knelt one day at Jesus' feet
And left my burdens there;
I asked forgiveness with a sob,
And mercy with a prayer.
I turned my head from those who laughed
Forgot my foolish pride;
I promised to give up my lusts,
Lay all my sins aside.
I heard a voice speak unto me
Like silver notes they soared;
"Arise my child," it seemed to say
"Go on, and sin no more."

—Marjorie Myers

Our
Colleges and Seminary

FREEMAN JUNIOR COLLEGE

THE Freeman College faculty played the East Freeman alumni in a hilarious game January 15. With such rangy basketeers as Harold Hartman, Henry Dyck and Coach Dave Wollman, supported by shorter but quick Orlando Goering, E. J. Miller and G. J. Toews the faculty overwhelmed East Freeman by a score of a 43-38 score. High score men were coach Wollman for the faculty and Palmer Graber for East Freeman.

Stanley Voth and Harlan Pankratz went to Henderson, Nebraska, Saturday, January 13, for a three-day visit in the Bethesda church. Mr. Voth took part in the Sunday School closing exercises and on Monday and Tuesday Mr. Voth and Mr. Pankratz visited friends in the Henderson area.

The Board of Directors and Faculty had their annual dinner January 19 in the college dining hall. The dinner was sponsored and prepared by the women's auxiliary. The theme was set by a colonial background and table decorations with the program ably directed by Mrs. Clarence Deckert.

MENNONITE BIBLICAL SEMINARY

Andrew R. Shelly has entered into the life of Mennonite Biblical Seminary since his arrival here in full-time capacity. He has taken the second part of the course, Mennonite Doctrine and Polity. He has also been appointed chairman of the Religious Education Workshop and will address the Vesper service of February 18.

The Seminary is cooperating in a survey of the South Side of Chicago to determine the exact nature of the people who live in this area, in cooperation with the Hyde Park Planning Commission and the Harvard and Chicago Planning Department. This information will be especially valuable to the newly organized Seminary church.

Special speakers have been brought into the course in Church and State taught by Don. E. Smucker. These men include Herman Will of the Methodist Peace Commission, Albert G. Watson, Executive Secretary of the Fellowship of Reconciliation and a former resident of Canada, Franco Cosco, the Italian student who is a member of the Waldensian Church, Dr. Floyd E. Mallot of the Bethany Faculty, J. Bryan Allin, Prominent Chicago Attorney who is chairman of the Church and State Committee of the American Civil Liberty's Union, W. Harold Row, Executive Secretary of the Brethren Service Commission, Robert Kreider, now studying at the University of Chicago, and Hanno Klassen of Heidelberg, Germany, also one of our students.

Edith Lovejoy Pierce, distinguished Chicago Christian Poet, spoke to a highly enthusiastic audience here last week telling how she came to write various poems.

Martin Schrag has organized a Cub Scout Den for twelve boys of this neighborhood. Elmer Ediger has started to supply the pulpit of the Tiskilwa Mennonite Church of the Central Conference in Tiskilwa, Illinois.

Grace Liu spoke at the Carlock Mennonite Church, January 21, bringing a message at the morning service and singing at the evening service, Franco Cosco and Ernst Harder had speaking engagements at the Flanagan Mennonite Church, Flanagan, Illinois, on the same date.

Peter Y. F. Shih, well-known Chinese Christian leader and former student at Hartford and Union seminaries spoke in chapel January 26. Don. E. Smucker conducted special meetings at the combined services of Mennonite churches of Beatrice, Nebraska, during the week of January 21 to 26.

BETHEL COLLEGE

EIGHTY-TWO students have applied as candidates for degrees for the year 1951. Six of these seniors will be eligible to receive their degrees at the end of the second quarter.

Those eligible for their Bachelor of Arts degree as of February 28, 1951, are: Clair McFarlane, Newton; Henry Penner, Herschel, Sask.; John W. Plummer, Newton; Armando Rivas, Puerto Limon, Costa Rica; Benjamin Zerger, McPherson; and Paul Andreas, Altona, Manitoba.

Dr. Erland Waltner spent the week of January 21-26 conducting Bible lectures in the Meno, Oklahoma, vicinity.

J. Winfield Fretz has been granted a six-months leave of absence to enable him to make an interpretive survey of the life and culture of the Mennonites of South America. This study would include all the Mennonite groups in the various countries of South America. Dr. Fretz will also look for colonization possibilities in other Latin American countries. His leave of absence extends from June 1 to December 1.

The week-end of February 10-11 college students will gather at McPherson College to study Christian techniques for meeting world problems. This student peace conference will feature as speakers Don Royer of Manchester College and Gladys Walser, for many years missionary and director of student center in Tokyo, Japan.

Lovers of fine church music are looking forward to the coming of the Westminster Choir, March 6 and 7. This will be the fifth and final offering of the Memorial Hall Series

Jottings

NORTHERN DISTRICT

—Bethesda Church, Marion, South Dakota: Our pastor and Willard Claassen of the Salem Mennonite Church in Freeman, exchanged pulpits in December. Recently our Women's Mission Society sent 410 pounds used and new clothing to MCC. The Mennonite Biblical Seminary ensemble gave a program December 28.—Amelia Becker, Corr.

MIDDLE DISTRICT

—Eicher Emmanuel Church, Wayland, Iowa: Dianne Kauffman and James Roth were married December 30. January 28, Mildred Brookhart and Daryl J. Wittner were wed. The parsonage was extensively remodeled recently. Mrs. Fannie Nebel, aged resident, suffered a fractured hip and is in the Henry County Hospital. Mary Ann Smucker, grade teacher, has been appointed leader of a Junior Choir. The first meeting of the group was held January 17, with 19 in attendance. The Bethel-Sugar Creek Men's Chorus gave a program in January.—Mrs. Ezra Wittmer, Corr.

—Salem Church, Dalton, Ohio: The annual meeting was held January 7, following a basket fellowship dinner. Speaker for the January Women's Missionary meeting was Miss Vesta Sommer, a young lady from our community who is home on her second furlough as missionary to Africa. She also spoke January 28, for the morning service when our pastor was on vacation. A catechetical instruction class is in progress each Sunday until Easter. —Mrs. Ivan Badertscher, Corr.

EASTERN DISTRICT

—Zion Church, Souderton, Pa.: Orlo Kaufman, of the Voluntary Service section of the MCC, spoke at the morning service and to the Youth Fellowship January 21, showing pictures of his work at the evening service. Our pastor spoke at the Eden Church in Schwenksville, January 21, for Freeman F. Swartz, who is recuperating from a heart condition. He is also teaching a course on Mennonite History to 30 young people entering Voluntary Service, in Akron. Used clothing valued at $1,034 was taken to the Ephrata clothing center recently. —Corr.

—East Swamp Church; Quakertown, Pa.: The average Sunday School attendance for 1950 was 169 or 80 per cent of enrollment. Our pastor and J. J. Plenert went to Roaring Spring January 15 to help plan the work there.

—West Ewamp Church, Quakertown, Pa.: Our White Gift offering totaled $678 which was distributed to: the Eastern District Sunday School Unon, Expansion Fund of the Home for the Aged, Bluffton College, Harvey and Ella Bauman and the Arthur Keiser's. The watchnight service was in charge of the Christian Endeavor Society. An offering of $1,270 was received January 21, to meet the challenge of a member of the congregation who offered to give $1,000 toward the $2,000 owed on our rebuilding and remodeling program if the congregation would raise the other $1,000 during January. This program, completed in December of 1948 at a cost of $33,400, is now completely paid. The Bethany Church Women's Missionary Society gave a challenging stewardship program here in January.—Corr.

—First Church, Allentown, Pa.: Aganetha Fast spoke here January 15, as a guest of the Sunday School Workers group. A film, "Creative Camping" was shown at the evening service January 21, under the theme, Our ministry of Evangelism in our Retreat Program. Our church provided Sunday services at the Home for the Aged, January 28. Harry Yoder, Bluffton College, spoke at the evening service, February 4.— Corr.

PACIFIC DISTRICT

—Grace Church, Dallas, Oregon: The following were baptized January 28: Mrs. Arnold Dalke, Irene Schmidt, Donald Richert, Dormer Richert and Howard Dick. Evangelistic meetings will be conducted here soon by Harold Burkholder, president of Grace Bible Institute.

—Second Church, Paso Robles, California: January 14 Miss Dorothy Schroeder, missionary to Africa, brought the Sunday morning message. Monday evening she spoke again and showed pictures at an informal meeting. Mr. and Mrs. Leonard Hanes, missionaries from Colombia, South America, spoke and showed pictures recently. —Mrs. Frank Hamm, Corr.

—Immanuel Church, Los Angeles, California: Speakers for our annual missionary conference February 18-25 will be John Thiessen, India; L. Hanes, South America; Miss Dorothy Schroeder, Africa; W. Gulick, West Indies; Mrs. Williams, Borneo; Mrs. H. Baugh, Youth Home Missions; T. Haines, Korea and Japan; and J. C. Brumfield, Radio Kids Bible Club. Recent visitors in our church were Ellis Steiner and family, Pandora, Ohio, and Mrs. Josephine Moser and son Glen, Pandora, Ohio.—Corr.

WESTERN DISTRICT

—Bethel Church, Hydro, Oklahoma: A consecration for officers and teachers of the Sunday School was held recently. Alvin Frey was re-elected deacon at the annual meeting. Assistant teacher appointed will take over every first Sunday of the month. Jake Pankratz Sr. is in serious condition at the Hinton Hospital, suffering from a stroke. Mrs. John Entz, McAllen, Texas, mother of J. A., G. B. and Henry Entz, had the misfortune of falling January 7,, and later suffered a stroke which left her left side paralized. Her condition is serious.—Wilfred Ewy, Corr.

—Loraine Avenue Church, Wichita, Kansas: Outstanding programs during December were: The senior choir presenting the Christmas story assisted by Mrs. Leona Kaufman, soprano, and Mrs. Dora Mayes, violinist; the play, "Why the Chimes Rang" directed by our pastor, George Stoneback, and given by the young people; the pageant, "The Joybells of Christmas" by the children; and a watch-night fellowship New Years' Eve. Miss Vera Koehn was married to Dwight Slade. Communion was observed the first Sunday in January and two services were held during the Universal Week of Prayer. The young people have been cleaning, sorting and polishing shoes and warm houseslippers given us by a local store. They will be taken to the North Newton Clothing Center. —Mrs. Waldo W. Leisy, Corr.

(Continued on next page)

Into the Beyond

MRS. MARY BAUMGARTNER, Ransom, Kansas, member of the First Mennonite Church, was born April 5, 1862, and died January 19, 1951.

M C C News

News in Java Relief

When a flood occurred in the Pati area in December on account of the rainy season, the MCC workers quickly arranged to distribute boys' and girls' clothing to those most needy. The service was rather dramatic, situated at the edge of the flooded area where homeless people came wading through the water to get their clothing.

The medical clinic project at Kajuapoe which has been started is providing an appreciated service. Two workers, Dr. Meryl Grasse and Kenneth Shoemaker are spending full time in this medical work. Many poor people receive atention who seemingly do not have access to other hospitals.

Mennonite Colonies Need Books

Even though many thousands of new and used German books have been sent to Mennonites in Paraguay, Uruguay, Brazil and Mexico, there is still need, and contributions are being accepted for this purpose. Books for this should be serviceable in quality and sound in content. Book contributions should be addressed to the MCC Clothing Center, North Newton, Kansas, or to the MCC Clothing Center, Ephrata, Pa.

Please enclose this label when writing.

Book Notes . . .

WHITHER THOU GOEST, by Ruth B. Statler. Brethren Publishing House, Elgin, Ill. 1948. 254 pages. $2.50.

THE author of the book is rather new in the ranks of the novelists. Mrs. Statler, a daughter of a Church of the Brethren minister, has been an active church worker in her own church and is a member of the Committee on Christian World Missions of the Pennsylvania Council of Church Women.

In this book she has chosen to write about life in a parsonage. She vividly pictures church life as seen through the eyes of a pastor. But more than that, she also presents the many problems the minister faces in his church and home life. She presents a plea for understanding of and fairness in dealing with the children in the minister's family. She portrays the important role which the pastor's wife plays in the life of the parsonage. As Mrs. Statler so frequently points out, the devotion of the wife to the husband, her faith and trust in God, her readiness to stand by in any and all circumstances which may arise, and her ability to see the sunny side of life even though clouds are overhead, all contribute much toward a happy family life in the parsonage and toward effective church work. It is this type of a pastor's wife who will be able to say "Whither Thou Goest," because most pastors frequently change their locations. Being a member of the Church of the Brethren, the author naturally pictures the life of and the changes which have taken place in her particular church, but in many ways it is quite similar to that of our own church.

Young people will find the book interesting as well as stimulating since it portrays the beauty of the devotion of a married couple to each other and their faith in God. It presents problems arising in the church and what a pastor often has to take from his church before problems are solved, and thus serves as a mirror for the lay people in which they can see how they often appear to the minister. The principles and religious customs of the Church of the Brethren are interestingly and informatively presented in this book.

—Mrs. Ernst Harder

JOTTINGS — Continued

—Eden Church, Inola, Oklahoma: January 14, we had the privilege of dedicating the new addition of our church. Brother P. A. Wedel and our pastor were in charge of the service. Many friends from near and far attended the service. A basket lunch was held in the basement and three services were held during the day. —Jacob Froese, Corr.

—First Church, Ransom, Kansas: New Sunday School officers were elected December 31, and the annual meeting held January 4. Bill Jaehde Jr., was re-elected to serve on the church board. Communion services were held January 7. Our pastor is starting catechetical instruction at the parsonage during the regular Sunday School hour. The committee placed an order for pews to be made at Hays, Kansas, this spring. —Mrs. J. G. Mishler, Corr.

—Buhler Church, Buhler, Kansas: February 11 was loyalty day in our church when church members make contributions and pledges for the coming year. Mrs. J. K. Froese, our relief chairman, put a large box in the entrance hall of the church so each family could donate one new article for relief every month and leave it in this box.—Mrs. P. D. Schroeder, Corr.

—Hebron Church, Buhler, Kansas: Funeral services were held for Mrs. Henry Vogt, December 31. Officers were elected and reports made at the annual meeting. The following Sunday a consecration service for officers and members of the church was held. Prayer week in our church was led by a different group each night—the Helping Hands, the Laymen, the Candle-Lighters, the Mission Workers, and the Christian Endeavor took part.—Corr.

—Faith Church, Greensburg, Kansas: January 7 we had a baptism service together with the installation of church officers. January 14, communion was observed. We have been holding our meetings in the school until construction on the church is completed. The young people of the church are in charge of the prayer study every third Sunday night. The Ladies Aid sent home-baked cookies to six mission stations for Christmas and now are quilting and sewing for relief. —Mrs. Curt D. Boese, Corr.

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 66 — February 20, 1951 — Number 8

IN THIS ISSUE

Are Missionaries Unbalanced?

Christian Education for a Secular World

H. W. Berky

In This Issue

EDITORIALS 119
EGYPT, EUROPE AND HOME 120
WE WOULD SEE JESUS by E. S. Mullett 121
ARE MISSIONARIES UNBALANCED? 122
ALBERTA COMMUNITY CHURCH....123
CHRISTIAN EDUCATION FOR A SECULAR WORLD by H. W. Berky 124
MENNONITE YOUTH
  "CHRIST OF THE TRIUMPHAL ENTRY" 126
  A VISIT TO SKID ROW 127
  OUR VOLUNTARY SERVICE PROGRAM 129
  CLINIC ON YOUTH PROBLEMS....129
OUR COLLEGES AND SEMINARY..130
JOTTINGS 131
CLASSIFICATION OF CONSCIENTIOUS OBJECTORS 132

Following AMERICA'S TOWN MEETING OF THE AIR when Ralph Sockman and Evangelist Billy Graham discussed religion, a record number of unsolicited letters came in, 16,000 in number. Most letters supported Graham's plea for a "rebirth of religious consciousness throughout the nation—especially in big cities." The second highest mail response to this broadcast was in 1948 when the question, "Is a United Protestant Church Possible Now?" was discussed.

The Mennonite

Editor, J. N. Smucker
Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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Letter from India

Dear friends:

It has been our great privilege to attend a number of Thanksgiving Festivals, given by Indian congregations in outlying villages in the Jagdeeshpur district. Lubin Jantzen is in charge of one group of churches and Orlando Waltner another group. The congregations are made up of Christians that live in surrounding villages. An Indian pastor is in charge of the pastoral work and also of the Thanksgiving Festivals.

One gathering was under a large tree near the small church. People brought rice, vegetables, fruit, small children's garments, stalks of sugar cane and some money. The missionaries also brought a message. Singing and preaching were all in the Hindi language. At the various places the goods were auctioned after the services were over. The pastor prepared meals for the missionaries and guests and served them in regular Hindi style in large brass plates, while the guests were seated on rugs on the floor. Eating out of the plates with the hand was a new experience.

The homes in this region for the most part are made of earth. Most of the homes have either grass or tile roofs, some have corrugated iron sheets with tile or bricks on top of the sheets. There are no glass windows, some have a lattice of iron bars or metal screen, but most have just small openings for windows. The stoves for cooking the rice and other vegetables are made of earth. The kitchen part is therefore very smoky and dark. The better homes have a place to store rice and a shaded place where there is a device to remove the hulls off the rice. A stone is used for grinding grain into flour by hand as in ancient Bible times, and many homes have a hand-operated weaving loom.

The villages are for the most part small and not far apart. Buildings are quite close to one another, the roads or passages are often narrow and winding. Nearly everyone is barefooted. Brooms are hand-made of grasses, with no handle, so that those who sweep must bend over to sweep, as they brush to one side. The people are very friendly, responsive and courteous, especially the Christians. The Word of God is bearing precious fruit and raising the poor people to a better life. We are very glad to be here to attend the Jubilee celebration. Greetings and best wishes to all.

Alfred and Barbara Habegger

Of Things to Come

Feb. 20-23, Christian Life Week, Bluffton College.
Mar. 11-16, Bible Lectures, Bethel Col.
April 29, Song Festival, N. Newton
May 29, Commencement, Bethel Col.
June 2, Commencement, Bluffton Col.

Hardware business for sale in a North Dakota Mennonite community. Terms reasonable. Contact either David Bartel, Alsen, North Dakota, or J. W. Fretz, North Newton, Kansas.

WANTED: A man with some business experience to learn the hardware business. Age should be between twenty-five and thirty years with Mennonite background. Must have good character references and be able to meet the public. Job available on or before March, 1951.

Contact Marvin Linscheid, Aberdeen, Idaho, or J. W. Fretz, North Newton, Kansas.

Beyond Our Own

FUNERAL DIRECTORS in the U.S. are numbered at 25,000 with some 520 casket manufacturers and 40,000 cemeteries. Educated people often ask for the cheapest possible funeral which is less than $200. Caskets alone are priced from $75 to $15,000 in this country, few of the latter being sold.

A TOTAL OF 415,000 CHILDREN under 14 years in the Chicago area are untouched by any church, reports show. From 391,000 teen-agers between 14 and 19 years, 166,000 do not belong to any church. Including adults, two million Chicagoans are without religious ties of any sort.

THE GOVERNMENT OF INDIA has clarified its policy in India regarding missionaries. New or returning missionaries will be welcomed; however, the need for evangelical missionaries must be proved before they will be given permission to enter the country.

Editorials

A PERIOD OF SPIRITUAL REFRESHING

LENT should be more than a period of time marked on a calendar; it should be a period of spiritual growth, marked on the soul. It is a time to become more aware of the greatness of God and the unworthiness of self. A time to become keenly aware of our sin, but also conscious of the marvelous grace of God.

We need to search deeply our own hearts and cry out for spiritual cleansing; to discipline our selfish desires and desire earnestly the best gifts; to become more conscious of our own weakness and less critical of others; to think deeply on spiritual matters and less on material things.

Lent is a time to cry out, "God be merciful to me a sinner," and cease trying to make ourselves good in our own strength; to bring our wills in line with His and not try to bend His will to ours; to seek to trust fully in Him and not in man and machines; to seek to be a faithful witness and not an embarrassing pretender.

We should seek earnestly to accept Christ's glorious gospel as the full authority of life; to seek God's guidance in all affairs of life; to gather strength and faith and courage from Him; to commit our lives fully to our personal Saviour and Lord.

We may make this Lenten season a time of contrition, consecration and dedication; and so go forth with renewed and restored souls.

J. N. S.

A NEW PHASE OF RELIEF WORK

THE period of acute physical need in Europe seems to have subsided. There is food and there is clothing, at least of a sort. What then is the need of retaining the Mennonite Central Committee workers who ministered so nobly in the times of great need? This question is so frequently asked that a fuller discussion of the matter will follow later. Suffice it to say at this time, that after seeing the work that is being done now; caring for children in strong Christian centers, sewing classes for the women, the work with youth, the Bible study classes, the periods of Christian fellowship, spiritual encouragement for the disheartened, the actual living of the Christ spirit in all the many contacts with the people; the question can well be asked, is this not the supreme opportunity for real Christian witnessing? Is this new spiritual rehabilitation not more important than was the physical rehabilitation? Is not the feeding of the mind and soul with wholesome Christian food the logical follow-up of feeding the physical body? And this is the new phase of work that is being worked out. It was necessary to feed the starving and clothe the destitute. Having done that, the door is now open to continue a spiritual ministry of soul-helpfulness. To withdraw now at the threshold of this new phase of work would be to miss one of the glorious opportunities of Christian service. Perhaps this should be our finest hour of Christian witnessing after a preparation of meeting physical needs. This new phase of relief work needs to be nobly supported by our churches.

J. N. S.

FIRST THINGS FIRST

The reprint in this issue—"Are Missionaries Unbalanced"—should cause us to pause for an inventory of the real values of life. How easy it is to put at the top of our list those things which really have no right to be there. What saith the Scriptures? Here is a clear and decisive answer: "Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you."

J. N. S.

BULWARK FOR THE FUTURE

ONE by one the lights of faith and hope have been extinguished. A few years ago our educational leaders said, "Knowledge is power and power is success." The results of this combination were demonstrated by the tragedies of World War I. Then we pinned our hopes on the "Child-centered school." This produced self-centered graduates whose standards of success were higher degrees, dollars, and the popularity poll. World War II illustrated the futility of faith in education, money, and pride.

More recently, we confidently announced that civilization is a race between *Christian education* and *catastrophe*. Today, most Christians are again pinning their faith on the strange combination of salvation through Jesus Christ and Old Testament armies equipped with atomic weapons. The spirit of the Crusades and of the Spanish Inquisition may soon produce another Holy War and a new Dark Age.

Thoughtful citizens are beginning to understand that war itself is Public Enemy No. I, that we cannot fight wars and preserve freedom. Only a few believe that Christian LOVE (an active concern for the welfare of all mankind) can overcome evil with good, can transform enemies into friends, and can survive the ravages of war. More are beginning to investigate its possibilities.

To actually seek first the Kingdom of God and His righteousness—to provide a balanced program of study, work, worship and play—and to train consecrated youth for constructive living and witnessing in this chaotic world are the purposes of our Church schools. For this task we are weak, but with Him we are strong.

—Willis Rich

Egypt, Europe and Home

With the Editor

WHAT a difference to have friends in a foreign city. In Cairo, Mr. and Mrs. Rudolph Wiens, who had been living there for some time and are well acquainted with the city and surrounding country, proved to be very generous and hospitable hosts and guides. Our last evening together was spent with Pres. and Mrs. Ed G. Kaufman in the latter's apartment. Here we seemed to be on an island of fellowship among friends in contrast to the daytime demonstration of a group shouting "Down with the English, down with the Americans, up with the Egyptians."

Our next hop was to Rome with a stop-over at Athens. As we approached Rome, the sun was shining brightly and the plane made a circle over the city, flying quite low. The famous church of St. Peter, the Vatican, the old Colosseum and other ruins were clearly visible from the sky.

The next morning we made our way to St. Peter's and spent some time in this, perhaps the most famous church in the world. It is grand and magnificent beyond description. Millions of dollars are tied up here in decorations, statues, gifts from all over the world. Yet coming so recently from India we could not help but think how many needy people could be helped by the wealth tied up in this magnificent cathedral.

Then comes Switzerland. Here, among the honest, hardy, hospitable Swiss we felt really at home for the first time since leaving the States. Zurich, Lucerne, Interlaken, Grindelwald; what wonderful mountain scenery is spread out before the awed traveler. From Grindelwald we had planned to go further up the mountains by cog-road but a night of heavy snow, and warnings that the passages were blocked made us change our plans as we went back towards Berne.

At Basel, we found fine Christian fellowship at the Mennonite Central Committee headquarters. We met the various workers there and others who had come in for an evening service. We were a group, of about 25 Mennonites, singing and worshiping together as the evening passed rapidly and pleasantly. Shortly after arriving at Basel several of us attended a lecture at the University where the famous theologian, Karl Barth, addressed his large class.

The next morning early we were off with one of the MCC workers in their car to visit some of the other centers. Passing into the French zone we stopped at the children's home at Weiler (Wissenbourg), a large building in a beautiful location on the top of a hill. The children seemed healthy and happy as they were being ably cared for. In the afternoon we went on to Badt Durkheim, another MCC center where a number of children are being cared for. Here we met another group of workers and had a fine evening together.

The following day being Sunday we went to a church at Freidelsheim where a group of German Mennonites meet regularly in worship. The people were friendly and the service in German was reverent and worshipful. After church we went on to Kaiserslautern to a Mennonite Neighborhood center; there we had our noon meal. This center is unique and different from any others we had seen. The barracks building is in charge of two young ladies, one an American and the other Dutch. Here they have various meetings of women, children and young people during the week; sewing classes, Bible study and other activities. Who can measure the influence that goes out from such Christian centers?

Leaving this station we were on our way to Frankfurt. Part of the trip was made on the world-famous "autoban," a wonderful road resembling somewhat the Pennsylvania turnpike. In Frankfurt we saw much evidence of the bombings, ghastly, ghost-like shells of huge buildings or great piles of rubble, mute testimony of man's inhumanity to man.

The Frankfurt MCC center is a busy place. This being Sunday, there was an evening service in the chapel room where not only the numerous MCC workers from that region, but also a number of German Mennonites attended. But by early morning many of the workers had already gone on their way in their various works. We returned later in the day by train to the center at Basel, and after spending the night there went on by train to Zurich and then by plane to Paris.

The city of Paris was somewhat excited because General Eisenhower was there. The communists had planned an anti-American demonstration but the thousands of French police held matters quite well in check, although we did see men and women seized and hauled off in the police vans. We felt that as unwelcome Americans we had best stay in our rooms during the evening.

Now came the last lap of our flight: Paris to New York. There were two service stops, at Ireland and Newfoundland. We could not land at Gander, Newfoundland, because of heavy fog and so went to the other side of the island to Stevensville. Finally New York loomed before us and with a great sigh of relief and devout thankfulness we left the plane at La Guardia field, passed through customs, then on to the railway station and home. How grateful we were for God's protecting care all along the way!

It is an inescapable fact in Christian stewardship that how I get what I give is equally if not more important than how I give what I get. All the good giving cannot make up for the bad getting.

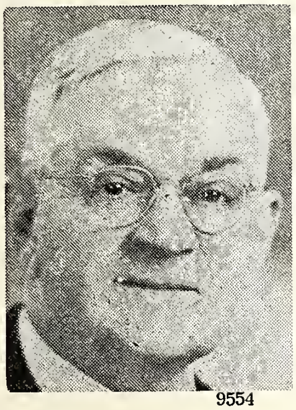
We Would See Jesus

E. S. Mullet

John 12:21

THIS request was made by certain Greeks. We know very little about them except that they were among those who had come to Jerusalem to the feast to worship. It is also likely that they had become adherents of the Jewish faith.

Of how much they had heard, or knew, about Jesus we cannot be certain. However, it is quite probable that they were acquainted with Philip, one of the Twelve who had come to know Jesus more intimately. Perhaps they had observed the change that had come about in Philip's life because of his association with Jesus, or that in their inquiries about Jesus he had suggested that they too, "Come and see." So it is altogether likely that it was through Philip that these Greeks came to have a personal interest in Jesus. And this is the way it always has been, and always will be; that through the testimony of those who personally know Jesus, others will want to know Him also.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E. S. Mullett is pastor of the Wayland Mennonite Church, Wayland, Iowa.

Why did the Greeks want to see Jesus? Surely they had in mind something more than the mere satisfaction of seeing him only with their physical eyes. Numerous motives may have prompted them, such as the desire for truth and the honor of learning from one who had been proclaimed as "one who taught having authority," or "as a teacher come from God." But, perhaps above all there was a spiritual thirst that had never been quenched, a soul hunger that had never been realized. It is not too much to infer that they wanted a first hand, personal experience from which they could say, "Now we believe not because of what others say, but because we have seen for ourselves." How do we know Jesus today, only as a historical character, or as a personal Savior?

ONLY THE PENITENT SEE THE NEED

What happens to people when they see Jesus? The answer to this question depends entirely on the motives that prompt people's coming. Only those who seek him sincerely will come to know him for what he is, and for what he can do for them.

When one sincerely seeks Jesus and beholds him "full of grace and truth," he is also made to see himself in his own sinfulness. As one compares his own goodness with the sinless character of Jesus, he is made to say with Peter, "Depart from me for I am a sinful man, O Lord," or with Isaiah, "Woe is me, for I am undone, I am a man of unclean lips." It is this seeing ourselves as we really are in the pure light of Jesus that makes us penitent and keeps us humble.

How important it is that we see ourselves! If we do not recognize our own sins, we will never sense the need of a Saviour, fostering a spirit of self-sufficiency and self-exaltation. The example that Jesus gives of the Pharisee and the publican clearly point out these facts. The Pharisee boasted of his own goodness and was thereby blinded to his real inner condition and need. But the publican admitted his shortcomings and pled for God's mercy and forgiveness. Both had come to the temple to pray, but only the latter's prayer was heard and answered. Only the penitent see the need of a Savior; the self-righteous see no need of a physician.

A STANDARD OF MEASUREMENT

As we study the life and teachings of Jesus, we also get a glimpse of the ideals and standards that make for virtue and character. The moral standards set up by society are subject to constant change and cannot be regarded as permanent and reliable. Man needs a standard of measurement that is authoritive and timeless. In Jesus Christ man finds the perfect pattern for virtue and moral goodness. Jesus was God's idea of what man ought to be, and by beholding him we acquire a standard of measurement for moral character with perfect accuracy. Without this ideal, man will degenerate to a constant lower level of morals. We are to constantly fix our eyes on Jesus and make our ideals conform to those we see in him. He is the perfect pattern for character, and man in his quest for virtue is to be cut to fit the pattern, and not the pattern to fit man.

KNOWING GOD IS VITAL

In Jesus we not only see our sinful selves, but we also see in him how we may be redeemed from our sinfulness. In Christ we see a redemptive God. In him God is revealed as a Father; one who has even a greater love and sympathy for us than an earthly father has for his children. Man is made to see a God who seeks to save that which is lost; one who is plenteous in mercy and forgiveness. Knowing God, as seen in Jesus, is vital to one's salvation. It has been said that man may know God and not know his own wretchedness, which would correspond to that of the Pharisee; or one

(Continued on next page)

Are Missionaries Unbalanced?

ARE missionaries unbalanced? Of coures they are! I'm one of them. I ought to know. A missionary probably began as an ordinary person. He dressed like other people, and liked to play tennis and listen to good music.

But even before leaving for the field he became "different." Admired by some and pitied by others, he was known as one who was leaving parents, prospects, and home for—a vision. Well, at least that sounded visionary.

Now that he's come home again he's even more different. To him some things—seemingly big things—just don't seem important. Even the World Series or the Davis Cup matches don't stir him much. And apparently he doesn't see things as other people do. The chance of a lifetime—to meet Toscanini personally—seems to leave him cold. It makes you want to ask where he has been.

Well, where has he been? Where the conflict with evil is open and intense. Where there is a fight, not a fashion. Where clothes don't matter, for there's little time to see to them. Where people are dying for help he might give, most of them not even knowing he was the help. Where the sun means 120 in the shade, and he can't spend his time in the shade!

Not only space but time too seems to have passed him by .... You wonder how long he's been away.

How long has he been away? Long enough for thirty million people to go into eternity without Christ, with no chance to hear the Gospel. And some of them went right before his eyes. When that flimsy river boat turned over. When that epidemic of cholera sruck. When that Hindu-Moslem riot broke out.

How long has he been gone? Long enough to have two sieges of amoebic dysentery; to nurse his wife through repeated attacks of malaria; to get the news of his mother's death before he knew she was sick.

How long? Long enough to see a few outcaste men and women turn to Christ. To see them drink in the Bible teaching he gave them. Long enough to struggle and suffer with them through the persecution that developed from non-Christian relatives. To see them grow into a stable band of believers, conducting their own worship, and develop into an indigenous church that is telling on the community.

Yes, he's been away a long time.

So he's different. But unnecessarily so it seems. At least, since he's in this country now, he could pay more attention to his clothes and to what is going on around the country. He could have more time for recreation and social life.

Of course he could.

But he can't forget—at least most of the time—that the price of a new suit would buy 3,200 Gospels. That while an American spends one day in business, 5,000 Indians, Chinese, or Africans go into eternity without Christ.

So when a missionary comes to your church ... remember that he is likely to be different. If he stumbles for a word now and then, he may have been speaking in a foreign tongue almost exclusively for seven years and is possibly very fluent in it. If he isn't the orator you want, he may not have had a chance to speak English from a pulpit for a while. He may be eloquent on the street of an Indian bazaar or an African market.

If he doesn't seem to warm up as quickly as you want, or if he seems less approachable than the youth evangelist or the college professor you heard last week, remember he's been under a radically different social system since before you started at high school, college, or business. Maybe he just forgot to bone up on Emily Post.

Sure, the missionary is unbalanced.

But by whose scales? Yours OR God's?

Dr. T. Norton Sterrett

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WE WOULD SEE JESUS

(Continued from preceding page)

may know his own wretchedness and not know God as Redeemer, which would be utterly despairing; but one cannot fully know Jesus Christ without at the same time knowing both God and his own wretchedness.

"We would see Jesus" for in him we see ourselves as God wants us to be. We may not be able to reach the same level of perfection that we see in him, but with this ideal ever before us we are lured to an ever higher pattern of human living. We are confronted with a challenge which becomes a source of incentive and power for us. Furthermore, in this desire for perfection there is also created in us a healthy dissatisfaction with ourselves, which in turn spurs us on to greater zeal to pursue our ideal. Paul, in Ephesians 4:13, 14, admonishes us to ,"grow up into him in all things," till we attain, "unto a perfect man, unto the measure of the stature of the fullness of Christ." In Philippians 3:13-14. Paul admits that he has not yet reached this lofty goal, but he says, "I press toward the mark for the prize of the high calling of God in Christ Jesus." We too, "Would See Jesus," for the better we learn to know him, the more we shall become like him.

Alberta Community Church

LET'S take a trip to the Alberta Community Mennonite Church. Just in case you don't know, and, judging from some of the mail that comes, some **don't** know: Portland is a very large city lying in a beautiful valley on the Oregon coast guarded by majestic mountain ranges and snow capped peaks. The Willamette River running through the city is really the ocean harbor for ships of all nations. In the northeast section of this "City of Roses" is the Alberta Community Mennonite Church, the only General Conference Mennonite church in the city. (The Old Mennonite Conference has a Mission in the Northwest section.) Clyde H. Dirks is the pastor serving the church, now numbering a membership of 105, thirteen new members having been added this last year. This membership includes people from many denominations and all walks of life bonded together in the Lord with one purpose: to live for and win souls to Christ the Saviour.

The Sunday School meets at 9:45, and we find the little chapel full; many children coming from homes whose only contact with the church or the gospel is through the child. We have a needy field—a so-called Christian land where folks live **without** Christ and the church. At 11:00 o'clock we enter the morning worship hour where we are fed from the Word by a very able servant of God. At 6:30 P.M. the young people's groups meet jointly for singspiration and devotions and then the young married people hold their discussion in the basement, while the high school group meets in the main auditorium and the juniors meet at the parsonage, because of inadequate room at the church. At 7:30 P.M. everyone gathers again for the Sunday evening service. There is warmth, friendliness and true Christian fellowship here. The Spirit warms your heart and you feel it is good for you to have been there. You want to come back.

During the week there are many meetings but regularly on Wednesday afternoon at 3:45 a Child Evangelism class is held for all the school children who care to come. Choruses, Bible lessons with flannelgraph are taught and the children learn the way of salvation. Wednesday evening at 7:30 is the mid-week prayer service which is always very well attended. After a practical Bible discussion our prayer requests are made known and then the young people go to the basement for their prayer time while the older ones remain upstairs. In both meetings everyone takes part in prayer service and young and old alike earnestly pray for one another's needs, or loved ones, the unsaved, and the world in which we live.

Immediately after prayer meeting is choir practice. Thursday evening the Boys' Club meets. This is a club organized to win the boys of the community for Christ. Under the able leadership of one of the church members, a consecrated young school teacher, the boys are brought in, given a good time working at crafts of various sorts, and then a Bible lesson is taught and the Truth presented to them. Through this class several boys have come to know Christ as their Saviour.

There is also a Christian Fellowship, much the same as a Senior C. E. which is responsible for the last Sunday evening service of each month. At these programs we continually learn of new talent in the group. We have many able speakers, excellent soloists, duets, trios, quartettes, a variety of instrumental talent to choose from and it is all dedicated to His service.

Every two months the Young People's group is privileged to hold a meeting in the Union Gospel Mission on Portland's "Skid-Row." At this meeting a sound gospel message is given by one of the young people, and with inspirational music to help, the personal workers have a fine approach to the hearts of Portland's "down and outers."

The Ladies Missionary Society is a small but active group meeting twice each month. The second Thursday of the month is devoted to devotional study and prayer. The fourth Thursday is a work meeting where we sew and cut quilt blocks for the mission stations. Once a month they sponsor an evening of fellowship and fun for the entire church. So far the men have been too busy to organize their own fellowship but you'll find them busy in the Christian Business Men's organization, the Gideons, Youth for Christ, and other similar groups. Six of our young girls are regular usherettes at the large Youth for Christ rallies held every night in downtown Portland. Three of our young people are candidates for the African Mission field.

We rejoice in answered prayer as we continue to see souls turn to Christ. Our little church is a lighthouse in the community and a witness to the power and might of the Holy Spirit. Pray with us for another year of victorious service for Him who loved us and gave Himself for us.

Corr. —Mrs. Clyde H. Dirks

"To return evil for good is satan-like,
To return evil for evil is beast-like,
To return good for evil is God-like."

When you have nothing left but God, then for the first time you become aware that God is enough.

Give your life to God. He can do more with it than you can!

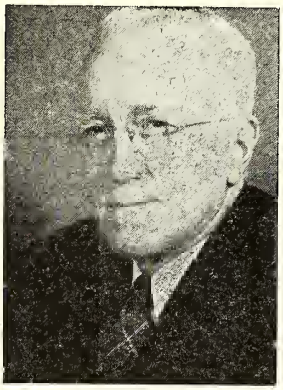
Dwight L. Moody

Christian Educatio

H

WHEN Roger Bacon, in the 13th century hurled his formula for experimentation and validity-testing against superstition-ridden and dogma-laden philosophies of medieval times, he little realized that his rebellion would reroute civilization. This portion of history is too devious to recount in this brief article but I wish to point out that the keynote of subsequent development was expansion.

Geographic expansion resulted in conquest and reconquest until the whole world was directly or remotely under obligations to a few competing nations. The motive, of course, was the acquisition of wealth and strategic raw materials, including manpower. Industrial expansion brought us absentee trusteeship and the assembly line and a market flooded with an almost infinite array of commodities.



H. W. Berky is Professor of Chemistry at Bluffton College, Bluffton, Ohio.

Educational expansion resulted in universal training at state expense. Research became intrinsic to almost every area of human endeavor and the net result was greater scientific progress during the past century than any preceding ten centuries in history. Improved communications had reduced the world to a small community of people who had not learned to live together.

Man's knowledge stretched an estimated 1,000 billion light years into space. It had begun to peer into the recesses of the atom and harness its almost infinite power. Man is extracting the secrets of chemical activity from matter and synthesizing thousands of new products. He is tinkering with the tiny mechanisms of living things, learning to keep them running healthily and developing many new varieties.

Surely we, in America, can exclaim, "This is a truly enlightened world." There has never been a more propitious time for man to be supremely happy. And yet, he stands in abject fear, cringing before the creatures of his own hands. In his misery he dedicates his almost limitless resources to destruction. Born to be a son of God he finds himself an unwilling accomplice in the training of his son in the fine art of killing his brother-men. Seemingly all our civilization is pretty barren if it can contrive no better way to settle an international dispute than to resort to war.

So, as a teacher of young people, I face two pertinent questions, namely; how have we come to this place and, can anything be done about it?

It seems to the writer that the answer to the first question lies in the disposition made of the hole left when a way of life is uprooted in favor of a new way. A farmer who makes no provision for the cavity in the earth when a tree has been uprooted, will soon find it a weed-infested source of danger. So, any advances in any field unless the gains are stabilized, will present new problems and if the advances are too great they may be nullified by trouble developing behind the line.

THE MISTAKES OF PROGRESS

It seems that this great forward movement made three mistakes; 1. It left God out of the picture, 2. It made no provisions to keep the home inviolate, 3. It allowed the nobility of man to sink to vassalage to a machine-powered society.

Every movement, to succeed, must begin with God and be planned with him as advisor, and as the movement progresses, communication lines must be kept open to God. Not only did the scientific renaissance omit God, but it failed to establish a line of communication. At times it affronted Him by its arrogance, so now when it is beginning to call upon Him, He is too far away.

In the second place, the diversified interests of today are crumbling the home at its foundation. The typical American child during his formative years spends more of his awake energies in secular interests away from home than in developing a sense of responsibility for his place in a home. Then at early maturity his career will scatter him to the corners of the world and, what in earlier days used to be a home, becomes a shelter for one or two lonely people.

The average American child takes upwards of 100 courses during his education, but seldom does one of them even attempt to fill the gap that once was filled at grandmother's knee and grandfather's family altar. We no longer raise sons of God, we raise American citizens. These race after money bearing the inscription, "In God We Trust," and then try to bail their way out of trouble by dropping the Lord's share down the maws of armaments. If these armaments are used they are destroyed along with many of the users. If they are not used they waste in dry rot. What is the place of home in a state-regimented program?

In the third place, the Christian concept of the dignity of man has been rudely undermined by the assembly line. Stockholders collect dividends from the efforts of laborers they do not know as persons. And laborers band against these absentee trustees as though they were soul-less profiteers on human

a Secular World

welfare. Specializations have become honed to a point where perspective has almost become a lost art. The individual becomes a prisoner, enmeshed in his little cell by his own specialty. In such a state of affairs, confusion and misunderstanding dominate the behavior of human beings. This explains superficiality of judgment and the lack of leadership and statesmanship. People without perspective cannot become integrants. Neither can they avoid boredom and so they become the easy pawns for the demogogue to prey upon.

IS THERE A REMEDY?

And now, is there any remedy for these dilemmas? Unhesitatingly I say, there would have been. But as of now the answer is no longer simple or clear. In general terms I would say we must return to fundamental principles of right living in a spiritual way. We must declare a moratorium on material progress until we have again located God and reestablished our over-extended communication lines. This means we must become people who pray rather than people who say prayers. God must become an atmosphere in which we live from the cradle to the grave. And prayer must become the breath of life. We must again learn to listen to the voice of God rather than proffer propositions for Him to pour holy water on.

Christian work must be a seven-day affair, rather than a weekly coming up for breath followed by six days of choking in the stifling chase after things. This means that we must replace the lost virtues of the family circle by making the secular activities in education and recreation more and more like an extension of the Christian home. We must break down the feeling that the home, the church, and the school are three different places and what is a sin in one place may be a virtue in another. In God's kingdom there are no safety days, sinless days, brotherhood days, or abstention days. They are all work days, whether the program calls for planning, building, cleaning up, recreation, or saving souls.

Such a program calls for consecrated preparation and organization and no little expenditure of money. But what is money for, if not to do good? It calls for a lot of giving, but Love is the tool of God and its fruits are giving. Love dies if it is not shared. In our public school system a great void exists between Sunday and Sunday. This void is a great challenge which God's legions must accept. This program must be on a quality-par with the state program.

As a teacher engaged in training young people in a Christian college, I will close this discussion from that vantage point. I feel that too many of our church-supported colleges have lost their sense of mission and, in their aping after the large endowed institutions, have become hounds of finance instead of "Hounds of God." It seems to me we are at a peculiar cross-roads where the world asks us to live our pretenses or step aside for institutions that are far better equipped to accomplish what we are attempting.

It is not enough to hire Christian teachers and hope that young people may catch what they reflect. Our competitors are highly organized against us. We must be teachers of Christianity. Our courses must begin with God and end with God. Courses must be studiously designed to become witnesses for God. We must devise more courses that teach us what God is like and elevate Him to His proper stature. Somewhere our courses must teach what God meant by love. They must face squarely whether underprivilege can exist side by side with opulence in a world where love is professed.

They must teach the good that could be done by the wealth that is being wasted. Our economy has been geared to getting and holding. A Christian economy based upon the blessings of wise giving must be developed as an alternative for war. Greater stress must be placed on the Christian solidarity of the home as the unit of our social order.

Finally, the social sciences must be studied and taught with the desire to restore the individual man to the dignity of a son of God. If this is done without sacrificing the quality of content then will our Christian colleges be doing their part in spreading the gospel to all nations.

CONGO INLAND MISSION NEWS

AT the recent annual field conference of the Congo Inland Mission (Mennonite) missionaries at Nyanga, Belgian Congo, it was decided to establish a central Bible School at Tshikapa by January of 1952. A year ago the conference went on record to cooperate with the Belgian Government's program of advancement for the native of the Congo in its educational and medical programs receiving some financial aid for this work provided for in the Belgian Parliamentary Act of 1949. While this program of government cooperation does not interfere with Bible instruction in the schools, it was recommended by both the home board and the field conference that a vigorous program of Bible training be planned to equip a native leadership of pastors and teachers for the rapid progress and development of a native people.

The Congo Inland Mission represents the Protestant witness to a half million souls in the Belgian Congo and has 59 missionaries on its roster at present. It is supported by four conferences of Mennonites and directed by a board of fifteen members chosen from these groups. O. E. Rediger is the executive secretary. The home office is 4612 South Woodlawn Avenue, Chicago 15, Illinois.

Mennonite Youth

"A United Mennonite
Youth in Christ"

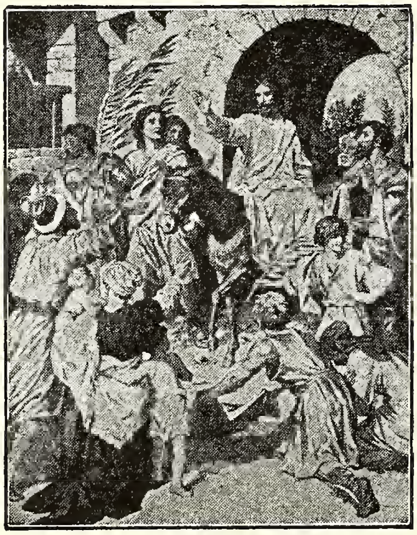
Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

"Christ of the Triumphal Entry"

Luke 19:28-40

THERE are a number of ways in which we may think of Jesus. Supremely Jesus is our Saviour! He died on the cross of calvary to save us from the guilt and power of sin. The most tremendous challenge that can engage a follower of Jesus is to release Him to people everywhere.

We also think of Jesus as King! The two really go together. He was Saviour and King—and to-day He is Saviour and King! This is at once a comforting and stimulating thought. The realization of this fact gives us a firm foundation.



154

Let us seek to understand this event in the life of Jesus Christ when He was declared King. We will best grasp the meaning of this if we realize that the "triumphal entry" was a real event in history, but it also represented a great eternal fact. Imagining we are living at about 33 A.D. let us take a past, present and future view.

A LOOK AT THE PAST

As we all know, the coming of Jesus was prophesied many years before His coming. In fact, very soon after sin entered our world, we have the promise of the coming Saviour. This promise was stated many times in the Old Testament, and many aspects of His coming were stated. For example: His birth, Isaiah 9; His suffering and death, Isaiah 53; the place of His birth, Micah 5.

Kingship is also in the Old Testament. Jesus was of "royal descent." He was of the line of David, the King. Jesus is referred to as the One who would make provision for the salvation of all who accept it. But, he is also pictured as the "King of a Kingdom."

In Zechariah 9:9 we read: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation..." We can scarcely realize the significance of words like these. The people to whom these words were spoken were surrounded by enemies. To the north Tyre seemed impregnable. They were rich, they "heaped up silver as the dust ... gold as the mire of the streets." Ashkelon and Gaza on the south were strong. Yet ,the message is clear "Thy King cometh."

The great historical fact is that no combination of human forces could ultimately thwart the purposes of God. No matter how unlikely it seemed, the message was to be trusted: "Thy King cometh."

THE HISTORIC EVENT

If we would have lived in Palestine, this event would take on new meaning. In Roman history, a "triumphal entry" was a very great occasion. The one so honored would enter the city crowned with laurel, riding in a four-horse circular chariot. For example, Pompey celebrated his "triumph." Huge "floats" displayed his booty and banners proclaimed his deeds. It was a celebration of victory and conquest. But, the historian says "the day after the triumph the period of his decline began."

Possibly some were thinking of the "triumph of Jesus" in somewhat the same way. They seemed to think He ought to exercise His kingship by an immediate and visible subduing of His enemies. Yes, that must have been a wonderful day in Jerusalem: many thousands of people lined the streets. The cries "Hosanna!" were heard far and near.

It appeared that the Kingship of Jesus was shortlived; for the events of the week didn't seem to be fitting for a King. But, these things were in the very path of the establishment of the Kingdom. His Kingdom was **different**: He was already the King, but all the phases of the "kingdom" had not yet been established.

The "Christ of the Triumphal Entry" was King! But He was "King of Kings." (I Timothy 6:15). Other kingdoms were shortlived: His is eternal. (Note Isaiah 9:7 where this is prophesied). Other kingdoms were based on forced obedience: His was

(Continued on page 129)

A Visit to Skid Row

an Adventure in Sociology, Part 2

RESTAURANTS AND BEER GARDENS

WE frequented several beer gardens and restaurants and sat around by the hour sipping a coffee or eating a meal, making everything last as long as possible so as to get a total picture of how things were handled there. Our "hang-out" was at the House of Rothschild, which is located just a few doors from the Salvation Army Mission.

Friday night we sat there for two hours sipping coffee while two other fellows had their beers on the other side of the table. We confirmed the belief that one does not necessarily have to do as John does to be accepted, for we had conversation there for the entire period and were never asked why we didn't have a beer. As we visited the place several times we realized that it was regular practice to go into the bar, drink until you get drowsy and fall off to sleep in one of the chairs, at which time the bartender puts the drunk out on the street. In the few hours that we spent in the House of the Rothschild we saw six fellows get this treatment. The equilibrium of two of the fellows was shaky and they had to be helped to the door. One poor old gentleman was unable to get up out of his chair, so the bartender took hold of the back of the chair, and tipping the man and chair backwards, he dragged them towards the door. Then one bartender got the man on his feet while the other kicked him out the door.

One fellow came into the beer garden and pounded on the bar for something to drink. His sense of direction was disturbed, for he was at the wrong side of the room. There was no one behind the bar. He made so much noise shouting at the bartender and people in general that the authorities began "yelling" back at him. At the time a retired sea navigator was sitting at our table. The exchange between the bartender and the drunk was becoming quite boisterous. The seaman across the table held up his finger to us saying, "The little man's having trouble now, but he'll be all right." Then becoming more meditative as he spoke he held his finger closer to us saying, "Never condemn a man! He's having trouble now, but he'll be all right. Never condemn a man!"

Perhaps it is a dangerous assumption to make, since this was one drunk voicing an opinion about another drunk in trouble, but it is my guess that at the basis of this remark there was some vestige of stability in his attitude towards other men. Several remarks that we heard the fellows make there led us to believe that some of these men had some well-grounded thinking in their make-up at some time in their life.

FLOP HOUSE NUMBER ONE

After tramping the streets until one o'clock Friday morning we decided to bed down. Our rooms cost us 60 cents apiece—certainly inflationary prices for what we got. When one realizes that the men who frequent these hotels are fellows who have lost all purpose in life and are just existing, one can better tolerate the almost unbearable odor of urine and vomit that has been collecting in these old flop houses for goodness knows how long. It was almost more than I could take. The rooms were six by seven feet with an army cot, mattress, sheet, blanket and pillow. Under my pillow were a half dozen mystery magazines, a tube of tooth paste and an excellent looking tooth brush, and a whiskey bottle under the bed. We slept with our clothes on, not wanting to pick up any more filth than we had to. Sleeping in a six by seven stall with poultry netting stretched over the top to keep your neighbors from crawling in was not exactly my idea of a bedroom, but it served for two nights. All night I could hear fellows snoring and walking the floor.

FLOP HOUSE NUMBER TWO

Friday we again pounded the sidewalks all day and late into the night. It was just two o'clock when we decided that we had seen enough of the night life on the Row, and were ready to turn in. We chatted a little with one of the fellows on the street, and he meandered along with us down to the flop house. This fellow was a Skid Row man, but he certainly looked better dressed than we did. After a short chat, he eyed us over and said, "You fellows are pretty young. Why don't you shave and clean yourself up a little?" That was the most ironical thing I heard on the Row. To have a Skid Row man tell two college boys to go somewhere and clean up was a little incongruous. This passing remark brings out another point very strongly, however.

Many people volunteered their information when they found we were going to Skid Row. They told us how dirty we should be, how we ought to let our whiskers grow before we got there, etc. In most cases people had illustrated the extremes of conditions as they exist there. Some of the pictures that were given us were just not correct. We saw only about three fellows growing beards. Aside from those there was no doubt but that we were the roughest looking ones on the Row, not having shaved for a total of six days until we turned up at Bethany on Saturday. It seems to be the usual for the Row fellows to shave at least every two or three days.

We slept our last night in a different flop house, The Star Hotel. Later we found out that this was known as the "Statler" of Skid Row. The rooms cost us seventy cents apiece, and they told us they had 700 rooms in the building. The amazing thing was that all but a very few rooms were sold out that night.

The essential difference between the sixty-cent room of the night before and this seventy-cent room was that for sixty cents you got one dirty sheet and for seventy cents you got two. Room construction was practically the same.

The hotel man took us to our rooms. In Olin's bed was a drunk, out cold. They "jogged" him until he came to, and took him out. They didn't change the sheets or anything else in the room, or even straighten out the bed. That was Olin's stall for the night, and as far as I was concerned I wasn't going to try to argue him out of it. My room down the hall got a good going over with my flashlight in view of the previous night's experience. In the small metal locker was a blue wool sweater, and it was literally crawling with lice. I took the trouble to count fifty moving ones as an approximation of the total population. I started to inspect the covers also, but decided that it would be a hopeless task to find all of the little animals; so I threw the blankets on the floor and slept on the sheets, still in my heavy jacket and logger's boots. To our surprise we didn't get a single bite from our two day's experience.

SATURDAY MORNING

Saturday morning didn't seem very inspiring to us. We resumed our street-tramping in fresh snow that had come during the night. We saw some men whose general appearance was good enough to be accepted in many communities. On the other hand, we were continuously seeing men on whose faces we saw a definite lack of purpose in life. The official Skid Row section is limited to a definite six or eight block area on West Madison Street, from Sangamon Street east to the Canal. I think Olin put it very well when he said, "it looms as a psychological prison." As long as a drunk stays within this area he actually has police protection. If he gets out one block east, west, north, or south. he will likely as not be picked up for being drunk. If a fellow on the Row is just drunk, he can be so seven days a week and not be disturbed by the police, as long as he is not lying on the sidewalk or scrapping with someone.

We saw time and again that when a fellow would pull a bottle from his hip to drink he would not go off in some secluded spot to drink selfishly by himself. Instead. he would call other passing buddies in on the drink, and the bottle would go round and round. They seem to count heavily upon the fellowship bond in their drinking. One thing seems certain—you need not be a drinker to be a man of distinction on the Row, for as we stood in one of these circles of drinking men, they "cussed" us out for not drinking and they cussed the others for drinking. The next minute they considered everyone alike as we sang a half dozen lines of "Coming Round the Mountain."

As to where these men get their money to continue to drink, we can't begin to answer for all of them. Some are World War I veterans, as they told us. I think it's to be assumed that some World War II men are there also and they get government pensions. The old sea navigator was on pension. Some men get money by bumming, some by working for a day or two on the railroad, or a short job for a contractor cleaning up after construction. I think it a safe assumption that some of these men have money from their past, or even present, holdings.

SUMMARY

Two days on the Row—limited in its scientific approach—many impressions—few answers—problem exists in educated as well as with uneducated—summer months would find conditions worse so far as fellows lying on sidewalks and in alleys is concerned.

People have asked, "Why doesn't Chicago tear that section down and run the alcoholics out?" Such simple answers to society's great problems would soon bring in Utopia. Our conclusion was this: the Chicago police department feel that it is better to have the bulk of the problem in one part of town rather than scattered all over. Breaking up the section would not cure the personal problems of the alcoholics and dope addicts.

Another sobering and realistic fact is that few alcoholics start on Skid Row. That is not the source of the problem; that is where they end up after their bodies and minds have already been caught in the grip of alcohol and dope.

The problem starts in Pittsburgh, Tallahassee, Fresno, Wenatchee. It starts in the home life, the love life, the factory, the office, anywhere people run into problems bigger than they can cope with. It's such an evasive and trite technique to blame Chicago and New York for their Skid Rows. These cities may get rid of their Rows, but that will never solve the problem, for it's bigger than a city. It's a problem in which we all must have a concern.

—Horizons

—Used by permission

It is better to think a good thought about a bad man than to think an evil thought about a good man.

Our Voluntary Service Program

MANY questions are asked regarding the present international crisis. What is being done by the MCC regarding an alternative Service Program? How long will IV-Es be deferred? Has an alternative service program been presented to the proper Washington officials? Would it not be better if our young men were drafted rather than to be deferred?

At the present time those in IV-E are continuing to be deferred; whether this will last indefinitely is not known. That there is pressure upon Washington officials from local areas to draft IV-Es is clear; but what the results will be is not clear. The legislation now under consideration deals with universal military service, providing for the registration of all men at the age of 17, to be inducted at 18 for possibly a period of training for 4 months and followed by a service period of 23 months, with a Reserve status after that. This is at least one of the measures now favored to succeed the present Selective Service Act which expires in July of this year. At the moment there is no provision to change the status of the IV-E.

Some very pointed questions arise in one's mind: What is my Christian obligation, if I am classified as a IV-E? When others are drafted, and I am not drafted, what ought I to do? Young men are seriously wrestling with that question. The urge of the Peace Committee of the Christian Service Board, and at least certain of the District Conference Peace Committees is that a goodly number of our young men volunteer for Voluntary Service. One District Conference Peace Committee feels called upon to face the young men with the IV-E classification with the question of our Christian responsibility; the result is that large numbers are volunteering. The MCC is preparing to enlarge its program and to meet the needs of our constituent groups. Good projects are open now, and more projects that will challenge our young people to give their best in the work of the Kingdom are being explored.

This will mean that very soon we will find ourselves in need of further funds to support the Voluntary Service Program. The MCC operates on

(Continued on next page)

Young People's Husking Bee

by James Miller, Jr.

THE young people of Upper Milford Mennonite Church, Zionsville, Pennsylvania, sponsored a moonlight corn husking party last fall. It was held at the Mennonite Home for the Aged at Frederick, Penna. A group of 26 young people from our Society helped in husking and hauling in the corn for the Old People's Home. This project afforded us an opportunity to do mission work and at the same time was a fine time of fellowship for all.

Clinic on Youth Problems

Question: We have never had a young people's organization in our church. Young people, as such, have never had the opportunity to have their own worship service. Our C.E. has always been church-wide. When we tried to have a young people's organization, the plan failed for lack of appreciation for it. How can we launch into this new youth program and make it something appreciated by the young people?

Answer: In answer to our problem may I say that appreciation usually is not developed over night. Therefore, a long-range view must be taken and plans laid accordingly. Of our threefold youth approach—worship, fellowship, and service—the worship area is the most important but also the most difficult to cultivate. Why not leave the most difficult to the last? My suggestion therefore is to try to stimulate interest in fellowship (parties, group recreation, etc.) and also a few service projects (clean the church, visit the sick, sell the **Handbook to the Hymnary**, etc.) When interest and enthusiasm is manifested in these, move into the area of worship. Maybe at first a combination of fellowship or service with worship could be the stepping stone to an exclusive youth worship service. We then would say, "Talk less of organization and less of doing." Create enthusiasm, according to your long-range plan, until you have a well balanced emphasis in all three areas. Never forget, enthusiasm and appreciation are contagious, but both take time and patience to develop.

—Abe M. Wiebe

"CHRIST OF THE TRIUMPHAL ENTRY"

(Continued from page 126)

on the obedience of love. Other kings knew nothing of the future: He knew the future.

HISTORY AND THE FUTURE

Throughout history kingdoms have been rising and falling. Today the world is in a confused state. What a wonderful message we have! Sounding through the centuries is the message: "Thy King Cometh"—just as true today as when uttered. Just as He did come the first time and did fulfill God's plan of salvation; so, He will establish the final stages of His Kingdom.

The methods of Christ the King far transcend those of human kings. We must always remember "that though the wrong seems oft so strong, God is the Ruler yet."

Finally, we should ask the question: "What does Christ the King mean to me?" Certainly, if people give allegiance to earthly kings, we ought to give Christ the King our full loyalty. May our response be:

"King of my life, I crown Thee now,
Thine shall the glory be."

Our Colleges and Seminary

MENNONITE BIBLICAL SEMINARY

A DISTINGUISHED visitor at the Seminary this week was Dr. Peter Y. F. Shih, pastor of the Chinese Christian Church in Boston, Massachusetts. Dr. Shih spoke in chapel and also addressed the class of S. F. Pannabecker in "History of the Church In Japan and Korea" and the class of Don. E. Smucker in the "Church and State." Giving a long range view that China has persisted for 5,000 years, Dr. Shih relegated Communism to something transitory.

It was through the efforts of Dr. Shih that Grace Liu, Chinese student at the Seminary, came to the United States. Miss Liu was his student at the West China Theological Seminary in Chengtu, where Dr. Shih for six years was dean and professor.

Anna Mow, assistant professor of religious education at Bethany, will continue the Religious Education Workshop this Tuesday evening, January 30, speaking to the class on "Using the Bible in Story Telling."

Bluffton College students visiting at the Seminary during the past week-end have been Alice Ruth Pannabecker, Lynn Burholder, Vernita Conrad, Jo Ann Steider, Ernest Neufeld, John Rose, Stanley Bohn, and Robert Stutzman.

The Seminary Women's Fellowship held their monthly meeting Friday evening, January 19, at the Home of Mrs. Marvin Dirks. Mrs. Hanno Klassen and Mrs. Burton Yost were honored with a baby shower.

BETHEL COLLEGE

DR. H. A. Fast of the Bible department has returned from Ontario, Canada, after spending two weeks in various speaking engagements in Mennonite Churches of Ontario.

Students who have recently enrolled are Patricia Hagar, Bellpre; Laurel Ellis, Wichita; and Arthur Zimmerman, Wichita.

The Student Council has named Bill Dunn and Ray Hiebert as co-editors and Edgar Neufeld as business manager of the Bethel *Collegian for* the coming school year. Bill Dunn is a sophomore from Buhler, Kansas. Ray Hiebert is a freshman from South Gate, California and Edgar Neufeld is a sophomore from Inman, Kansas.

The Junior class very ably presented the play, "Cheaper by the Dozen," Friday and Saturday night, March 2 and 3.

The Ladies Trio sang in the Evangelical Church January 18, for a women's group and on January 21, in the Congregational Church for the morning worship service. On January 11, they took part in an exchange program at Tabor College and on January 23 at McPherson College. The Men's Quartet will present an exchange chapel program at Bethany College, Lindsborg, on February 5.

CANADIAN MENNONITE BIBLE COLLEGE

GUEST speaker at our morning Chapel Service, Thursday, January 18, was P. P. Tschetter, Field Secretary for the Grace Bible Institute, Omaha, Nebraska. On Monday of the following week a chapel talk was given by H. T. Klassen, Secretary of the Canadian Conference, who has spent considerable time travelling in the interests of the Conference.

On Sunday, January 28, in response to an invitation extended to the College by the First Mennonite Church of Winnipeg, H. Wall, Acting President, accompanied by the College Octette, conducted the Sunday morning service at the First Mennonite Church. The theme for this service was "Witnessing." In the evening the College students rendered a program based on the theme "What think ye of Christ?" at the Bethel Mission Church.

BLUFFTON COLLEGE

REGISTRATIONS for the second semester indicate a slight drop in enrollment. The loss was not as great as had been feared. Six students entered school who had not been in attendance the first semester.

J. N. Byler was a campus visitor interviewing students interested in relief work. Betty Hilty, a graduate with the class of '47, spoke in chapel January 31. Miss Hilty will leave soon for mission work in India under the Presbyterian mission board. Since graduating from Bluffton College she has completed a nurses' training course at Western Reserve University. Her choice of a life work was made while a student at Bluffton.

J. N. Smucker told students and faculty members of his experiences and impressions gained on his recent trip to India and Europe in a chapel address February 2.

Harry Yoder has been engaged in college work in Mennonite communities in eastern Pennsylvania recently.

Jottings

MIDDLE DISTRICT

—First Church, Berne, Indiana: Our church, in cooperation with seven other churches of the community, just closed a two-week's evangelistic effort with the result that many have accepted Christ as their Saviour and many others rededicated themselves. The evangelistic party was composed of Joe Henry Hankins of Little Rock, Arkansas, and Mr. and Mrs. Iner Basinger, Pandora, Ohio. The meetings were held in this church.—Martha Gilliom, Corr.

EASTERN DISTRICT

—Bethany Church, Quakertown, Pennsylvania: Our annual meeting was held January 9 at which time Robert Landis was re-elected deacon for a term of four years. January 21, Miss Aganetha Fast, missionary from China, delivered the message of the morning. She asked us to support the missionaries with our prayers and funds to carry on their work. —Mrs. Clyde S. Gano, Corr.

WESTERN DISTRICT

—Harold Church, Bessie, Oklahoma: Ramond Jantz was guest speaker December 26, and December 31. January 1, Erland Waltner, also of Bethel College, showed pictures on Europe. Our church has purchased a parsonage in Cordell. The men's chorus gave a program to help raise funds for implements for South America. —Corr.

—Grace Church, Enid, Oklahoma: The annual meeting was held November 27. Four members were taken into the church. In December a native of New Zealand spoke to us. Willis Posey has recently left for service. A farewell fellowship and service was held for him and his family January 8. He was presented with a Testament by the church. Bruce Corbin, radio speaker, spoke here January 7. Miss Helen Case from Phillips University also spoke here, January 14.—Corr.

—Johannestal Church, Hillsboro, Kansas: Funeral services for J. G. Bartel were conducted January 15. Brother Bartel had been ill for about a year. Arnold Nickel brought the morning message December 26. Roy Henry spoke on non-resistance and voluntary service January 15 to which the neighboring churches were invited. The week of prayer was observed the second week in January. Mr. and Mrs. Leroy Bartel are the parents of twins, Bradley Doyle and Brenda Gayle, on January 17.—Mrs. Edwin Plenert, Corr.

—McPherson Church, McPherson, Kansas: Evening services were held January 1-4 with W. F. Unruh stressing lay- evangelism. Our ladies served a banquet dinner in the church basement to 55 Santa Fe District Boy Scout leaders January 9. Mr. Zimmerman, Hutchinson, Kansas, representing the Northern Bible Society, brought the morning message January 14. The ladies sent 22 bundles amounting to $385 to Paraguay for their January mission project. The McPherson Central College Men's Quartet rendered a program here January 28, sponsored by the Christian Endeavor Society.—Corr.

—Eden Church, Inola, Oklahoma: January 14, the new addition to the old church building was dedicated with Philip Wedel, Goessel, Kansas, as the main speaker. Friends from far and near worshipped with us that day.—G. B. Regier, Corr.

—Pretty Prairie Church, Pretty Prairie, Kansas: The Harold Grabers, scheduled to sail for Africa under the Congo Inland Mission, finally sailed the 28th. Their original sailing date was the 13th and was changed four times. D. J. Unruh and the executive secretary of the Foreign Section of the Mission Board, Howard G. Nyce, spent the week of January 21 at the Hopi Mission field in Arizona. The Foreign Section of the Board of Missions met at Newton, Monday, February 5.

Into the Beyond

WILLLIAM EDWARD REGIER, Whitewater, Kansas, member of the Emmaus Mennonite Church near Whitewater, was born November 20, 1882, near Elbing, Kansas, and died October 24, 1950.

OUR VOLUNTARY SERVICE PROGRAM

(Continued from preceding page)

a cost of $20 per person per month for Voluntary Service. This pays bus fare to and from his place of assignment, $10 per month allowance, and his board and room where he works. This is possible only because a number of the projects pay the prevailing wage, but the worker keeps only his allotted amount and turns the rest back to the MCC for the operation of the program. Each Conference underwrites financially those that it approves for MCC Voluntary Service. If we have 50 people from our Conference, it would mean that we should pay $1,000 per month to the MCC for this cause. That is what our Christian Service Board is now paying; but very shortly that will need to be increased considerably, perhaps doubled or tripled if the present number of volunteers continues.

How do we get the money together? No quotas have been arranged as was the case duringWorld War II. One church suggested that every worker pay one day's wages per month for this cause; another church has arranged systematic offerings for this cause; Young People's organizations are making this one of their projects, and so on. We are confident that our people will find means of supporting this cause if they believe in it. Would it not be unfortunate to have to say to our young people "Sorry, but we cannot raise enough money for you to enter into work for the Church and for the Cause of Christ."

The Board of Christian Service is responsible for this program in our General Conference. Your contributions for this cause should therefore, be sent to the General Conference Headquarters Office, 722 Main Street, Newton, Kansas, marked either for the Board of Christian Service, or for the Committee on Peace of the Board of Christian Service—Albert M. Gaeddert, Chairman.

C-7

Frieda Claassen
4614 Woodlawn Avenue
Chicago 15 Illinois

Please enclose this label when writing.

CLASSIFICATION OF CONSCIENTIOUS OBJECTORS

According to information secured from Selective Service on January 25, a new rule is to be followed in classification of conscientious objectors. Heretofore it was necessary for CO's to secure Class IV-E regardless of any other grounds for deferment, because local boards were instructed to make decision on eligibility for Class IV-E, before eligibility for other deferments were considered.

This regulation has been amended to instruct local boards to place men in the lowest classification for which they are eligible according to this new **list.**

I-A	available for military service
I-A-O	available for noncombatant military service
IV-E	conscientious objector to all military service
I-D	member of Reserves; student in military service
II-A	deferred for essential civilian work
II-C	deferred for agricultural work
III-A	deferred because of dependents
IV-A	deferred veteran; sole surviving son
IV-B	official deferred by law
IV-C	alien
IV-D	minister or ministerial student
IV-F	physically unfit
V-A	over age

Therefore in classifying a registrant who claims recognition as a conscientious objector, the local boards are now required to consider first his eligibility for deferment or exemption on grounds of being physically unfit, being a minister, dependency, occupation, etc.; and only if he is not eligible for any of these classes is he placed in Class IV-E.

In view of this change in the regulations, many registrants who in the past have been classified IV-E are no longer in the proper class if they are eligible for any other classes, the eligibility for which must now be considered before eligibility for Class IV-E is considered.

Local boards have been instructed by the National Headquarters of Selective Service to reopen the classification of every registrant in Class IV-E, to consider his classification anew in accordance with the new rule.

It is therefore important to note that conscientious objectors may now accept **occupational, dependency and other deferments consistent with their position, and in fact should seek such if they feel they are eligible.** It is presumed that in answering their Classification Questionnaires, registrants were careful to supply information on occupation and dependency even though at that time it was important to seek Class IV-E. If complete information was not given, or if changes in employment or dependency have taken place, **this information should be sent to the local board immediately.**

Men should note that at this point it is not necessary for them to appeal from Class IV-E, since local boards are already instructed to reopen all IV-E classifications and consider anew the eligibility for other deferments.

It is our counsel that men who at present have an appeal pending from Class II-C or III-A to Class IV-E, should write to the local board saying that while their position and claim as a conscientious objector to military service continues unchanged, they wish to have their appeal dropped because they are ready to accept the ocupational (or dependency) classification in view of the new policy as given in Section 1623.2 of the Selective Service Regulations.

Men should be very careful that they are not placed into Class I-A or I-A-O when their cases are reviewed. If this occurs, they should appeal immediately for the deferment for which they feel they are eligible, or for Class IV-E.

It should be emphasized that there has been no change in the provision that conscientious objectors in Class IV-E are deferred. The new ruling merely says that CO's may and should be classed in another deferment if they are eligible for it.

Mennonite Central Com.
Akron, Pa.

CONFERENCE STEWARDSHIP THERMOMETER

The total budget receipts for the month of January are as follows:

Board	Budget	January Receipts	Percentage Received
Board of Missions			
Foreign Section	$295,561	$24,317	8
Home Section	67,730	5,045	7
Board of Christian Service	133,000	4,710	4
Board of Educ. and Publ.	33,143	555	2
General Treasury	9,000	433	5
Ministers' Aid	6,000	157	3
Mennonite Biblical Seminary	63,303	4,333	7
	$607,737	$39,550	7

The above figures show our start in the new year. With one month of the year gone, 7 per cent of the budget needs for the year have been met. As stated last month, a monthly average of $50,645 receipts will be needed to meet the 1951 General Conference budget. January lacks 11,000 of meeting this quota.

We are happy to note the increased interest in contributions for voluntary service. Receipts for this area of work have picked up considerably in recent weeks.

We again sincerely thank each of you for your interest, prayers, and gifts for the work of your Conference in its various areas.

Very sincerely,
Edna Ruth Mueller, Office Secr.
General Conference Headquarters

THE WASHINGTON BIBLE SOCIETY sponsored an all-day session devoted to reading of the entire New Testament recently, the first one ever held in that city. Its purpose was to serve as a unique testimonial to America's reverence for the Bible as a source of the faith by which the nation lives.

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 66 — February 27, 1951 — Number 9

IN THIS ISSUE

What About a Public School Teacher?

The Growth of a Christian

In This Issue

EDITORIALS 135

THE GROWTH OF A CHRISTIAN by Frank S. Harder 136

AS I SEE IT by David Habeggar 137

THE LAND OF BEGINNING AGAIN 138

BOOK NOTES 139

WINNING MEN TO CHRIST 139

WHAT ABOUT A PUBLIC SCHOOL TEACHER? by Clinton Kaufman 140

SPIRITUAL DEVELOPMENT OF CHURCHES IN THE CHACO by Jacob Isaak 141

MENNONITE YOUTH:

CHRIST OF THE UPPER ROOM by Burton G. Yost 142

KARL BARTH AND NON-RESISTANCE by John Howard Yoder 143

A EUROPEAN MENNONITE BIBLE SCHOOL AT BASEL by H. H. Janzen 144

CLINIC ON YOUTH PROBLEMS.. 145

THE Y. P. U. BUDGET 145

OUR COLLEGES AND SEMINARY 146

JOTTINGS 147

MCC NEWS NOTES 148

BEYOND OUR OWN 148

1951 MINISTERS' RETREAT

The Ministers' Retreat Committee announces that the date for the next Ministers' Retreat is August 8-15 and the place is Bluffton College, Bluffton, Ohio. Ministers will please take note of this important event. It would be well to make early plans to attend this spiritual refreshing.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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TO SERVE IN ALASKA

Mr. and Mrs. Melvin E. Hofer left Huron by Western Airlines Tuesday evening, February 13, for Auke Bay, Alaska, where they will work at the Minifield Children's Home near Juneau, Alaska. This home is under the directorship of Rev. Peter J. Nickel, brother of Rev. Ben J. Nickel, pastor of the Mt. Olivet Mennonite Church of Huron, S. D. At present, the Home cares for more than 30 Indian, Eskimo and white children.

Mr. and Mrs. Hofer were ordained as Christian Missionaries Sunday evening, February 11, at the Mt. Olivet Church. Rev. B. J. Nickel officiated with Rev. Isaac Derksen of Huron, and Rev. Lyman Sprunger of Doland, S. D., assisting.

Mr. Hofer is a son of Mr. and Mrs. Mike S. Hofer, 333—5th St. S.W., in Huron. Enroute to Alaska, the Hofers will stop at Priest River, Idaho, at the home of Mrs. Hofer's parents and at Seattle, Washington, to visit friends.

FROM DONNELLSON, IOWA, COMES THIS NOTICE

..On Monday, Feb. 12, this community was shocked by the sudden death of Mrs. Elmer Basinger. She attended Church services Sunday morning, but suffered a paralytic stroke shortly afterward and passed away on Monday morning. Because of his failing eyesight, Rev. Basinger had depended upon her for help to a large extent.

BUSINESS OPPORTUNITY: **Gas Station to be leased. Small amount of capital needed. In Kansas town of 4,000. Mennonite Church. Act promptly. Contact J. W. Fretz, North Newton, Kansas.**

FARM HELP WANTED: **Married man. Tractor and combine experience necessary. House available. Contact W. Ralph Gering, Ritaville, Washington, Rt. 2, or J. W. Fretz, North Newton, Kansas.**

Of Things to Come

March 11-16 Annual Bible Lectures, Bethel College
March 18 Palm Sunday
March 18-25 "Week of Witnessing"
March 25 Easter Sunday
April 26-29 Middle District Conference, Berne, Indiana
April 29 Song Festival Memorial Hall, Bethel College
May 3 Ascension Day
May 3-6 Eastern District Conference, Richfield, Pa.
May 13 Pentecost
May 27 Commencement, Mennonite Biblical Seminary
May 29 Commencement, Bethel College
May 31 Commencement, Freeman Junior College
June 4 Commencement Bluffton College
June 10 Children's Day
June 20-24 Pacific District Conference, Colfax, Washington
August 6-12 Central and Middle District Young Peoples' Retreat
August 8-15 Ministers' Retreat, Bluffton College

A LIGHT IN THE DARK

We have a continual stream of refugees coming here to the Heim (Berlin, Germany). They all come with the same story —"we are refugees from the east, we lost everything we had, we have no work, food is provided for us but we have no clothes to wear, we want to go to west Germany or to America but can't, we don't know what to do." In many cases we don't know either what to do for them. When possible we give them something from our dwindling stock of clothes and shoes and otherwise direct them to Ringstrasse where most of the Berlin material aid is carried on. Many of these refugees come to our library and our public meetings, including our recently organized Sunday evening services. One of them is now working in the Heim, cleaning the floors and other needed tasks, and is doing very well. We pay him with food and clothes and he is grateful.

I have often tried to see life through the eyes of refugees who have lost so much and suffered so terribly. I have tried to imagine what life would be like after losing liberty, and home

(Continued on last page)

Editorials

THE LEGACY OF CHRIST

FROM the farewell discourse of Jesus we find that he bequeathed to His followers the most valuable gifts that the heart could desire. During this season of Lent we do well to enter into our inheritance and avail ourselves of these valuable and priceless gifts.

He passes on to us—His Peace. "Peace I leave with you, my peace I give unto you." Peace of heart, peace of mind, peace among nations; how eagerly the heart of man longs for such peace! His Peace is offered to us as a free gift; if we will accept the Giver, this great gift will be ours also—a peace which passeth all understanding.

He passes on to us—His Joy; "that my joy might remain in you and that your joy might be full." We live in a sad world with many joyless people. But Christ wants us to be radiantly joyous, even as He was. He desires for His followers the same deep joy which He experienced in His Father. In Him was fullness of joy and He meant us to be happy in the deepest sense of the word!

He passes on to us—His Love. "As the Father hath loved me, so have I loved you: continue ye in my love." Here is the richest treasure of all offered to each one of us. Why should we refuse to accept it when all of life is made to be moved and controlled by love! To accept this great gift and to "keep ourselves in the love of God" is to enter fully into the Christian life.

Peace, Joy, Love: these are the rich spiritual gifts that Christ wants to give us. In this Lenten season may we quietly prepare our hearts to receive the Christ who will bring to us these divine gifts. Let us enter into our spiritual inheritance.

PRAY FOR THE PEACE OF JERUSALEM

THE Psalmist was deeply concerned that Jerusalem might enjoy peace. Christ wept over the city, saying, "If thou hadst known . . . the things which belong unto thy peace." Yet today there is still no real peace in the Holy City. The city is divided by a strip of "no man's land" and barbed wire into the Jewish and Arabian quarters, and woe to any one that gets on the wrong side of the barrier!

The feeling is tense. The Jews, who for centuries have been wailing at the old wall of the temple are not permitted in the temple area, and the "wailing wall" is deserted. The Arabs are in charge of the old city and most of the places sacred to Jew and Christian. The Jews have the new portion of the city and are expanding. In this arbitrary division of the city many lost their homes as they were forced into the other quarter and may not return on pain of death. There are many pathetic refugees and homeless people living in refugee tents. The old rivalry between the Jew and the Arab is intensified and hatred runs high. As Christians who have a great interest in the Holy City, let us "pray for the peace of Jerusalem."

A COMMON MEETING GROUND

Kipling's famous couplet,

> "O the East is East, and the West is West,
> And never the twain shall meet"

seems almost too true—until we come on common ground around the cross. Here there is no distinction and all feel our basic needs to be the same: forgiveness through Jesus Christ; the new birth; the fellowship with God. At several Communion Services attended while in India all barriers seemed to disappear and we were one great family in the love of God. The hymn by Oxenham then seemed very real:

> In Christ there is no East or West,
> In Him no South or North;
> But one great fellowship of love
> Throughout the whole wide earth.

DISPLACED PERSONS

WHAT has been called the largest peace-time resettlement in the world's history is now about two-thirds completed. 850,000 "D P's" have been resettled, 210,000 in the United States to date. About 25,000 more are expected to arrive by the middle of the year.

The Mennonite Central Committee must find homes for about 300 Protestant displaced persons who will be arriving in the next few months. These "Delayed Pilgrims" are very anxious to enter "The Land of Beginning Again." They need our help and support. Here is a way in which we can make our religion really practical. Churches can render a fine Christian service by arranging to take these families into their communities and bring new hope into their weary and discouraged hearts. It is through no merit of our own that we have been spared a similar fate, at least up till now.

WINNING MEN TO CHRIST

BEGINNING with this issue, there will run a weekly series of brief meditations put out by the Evangelism Committee, under the above heading. This series will continue up to Holy Week which has been designated as a "Week of Witnessing." Many churches have tried the method of lay-evangelism or personal witnessing with remarkable results. Whatever method is used, every church should put special emphasis upon winning men to Christ. Where much planning, work, and prayer is put into such an effort, the special blessings of God may be expected.

The Growth of a Christian

Frank S. Harder*

PETER'S final exhortation to the believers whose faith had brought about persecution and dispersion is the exhortation which believers of today would do well to heed: "But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." It is exceedingly difficult for the Christian today to find time to develop in the things of God.

Certainly we must be aware of the fact that the Scriptures nowhere exhort us to "grow into grace." Anyone with an honest mind and a heart desire to know the truth must realize that we become Christians by faith in the crucified but risen Christ. Ephesians 2:8, 9; Titus 3:5; John 3:3; Acts 16:31 and a host of other Scripture verses would be a deliberate falsehood if there were any other way of salvation than by the new birth which is a personal acceptance of the Christ who gave His life and shed His blood for the remission of our sins. Growth in grace is quite another matter—it is the progress of the "babe in Christ" as he grows up in the knowledge of Him whom he has acknowledged as Saviour from sin and Lord of his life.

KEY SOURCES OF GROWTH

Paul wrote to young Timothy in this manner: "Study to show thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the Word of Truth." II Timothy 2:15. We acknowledge that worship, fellowship, singing hymns and songs unto the Lord, reading, prayer, messages and many other factors add to our Christian nurture, but none of these nor the sum total of all of them can take the place of constant, diligent study of His Word.

From Paul's exhortation to Timothy we learn at least three vital facts. We are told to study in order to show ourselves "approved unto God." In this day of emphasis upon popular opinion, the desire for acceptance in and by society, too many people have found it necessary to "show themselves approved unto men." The standards and practices of the world have become more important than the standard of the righteous God. May those of us who name the Name of Christ count the approval of God a thing to be earnestly coveted. A study of His Word will help us gain that objective. Then "the things of earth will grow strangely dim in the light of His glory and grace."

ARE WE ASHAMED TO SPEAK OF CHRIST?

Paul further states that the study of God's Word will make us "workman that need not be ashamed." He would seem to imply that believers who are not well acquainted with the Word are lacking in the boldness necessary to testify of the grace of God in their lives. There is much talk of "witnessing" these days but very little of it is being done from the Scriptures. We talk with ease about any other subject but consistently refrain from a word of testimony to His saving grace and keeping power.

The Saviour Himself urges us to "confess me before men" and He will "confess you before my Father." Indeed, He even warns us of the consequences of failure to confess Him—"Neither will I confess you before my Father." Permit me to emphasize again that a knowledge of God's Word in addition to our personal knowledge of His Son will give us a boldness to speak for Him.

The last phrase of Paul's exhortation points to the solution of a gerat problem—"rightly dividing the Word of Truth." How wonderful that the profound truths of the Bible can be understood even by a child! Education is no guarantee to an understanding here. Often a child-like faith can understand what the most highly learned stumble over. We believe in education providing it is "unto" rather than "away" from God and an implicit faith in His Word.

SPIRITUALLY SPEAKING

Paul commended Timothy for his knowledge of the Scriptures which he had known from childhood. Later he warned him to "take heed to himself and the doctrine." Yes, rightly dividing the word of truth is undeniably fundamental—in the home, in the classroom, in the pulpit and in the pew. Hosea the prophet quotes God thus: "My people are destroyed for lack of knowledge; because thou hast rejected knowledge I will also reject thee—." Mankind at large, including the religious man, has been and is today rejecting the "thus saith the Lord" and has instead asserted: "God could not have meant what He said; we believe He must have meant 'this' or 'that'—. We must be reasonable in interpreting the Bible."

"Ye do err, not knowing the Scriptures, nor the power of God," are the words of Christ in Matthew 23:29. How true those words are. We may know all about the Scriptures without knowing the "living Word." We would have little difficulty with various schools of interpretation if we would know God's Word and believe His Word instead of speculating and theorizing what He might have meant when He spoke.

The Church of Jesus Christ has stunted her growth by teaching and preaching many "things" but because of modern streamlining can't find time for the Word. Our spiritual weakness and dwarfed ineffectiveness testify plainly to the presence of modern doubt. There is only one remedy: we must cease to retreat from the Word and begin once again to advance with and in a sure knowledge of "thus saith the Lord!" Such a renewed practice will stimulate and effect healthy spiritual growth in both individual and church.

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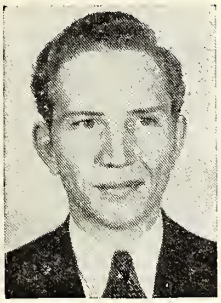
*Pastor, St. John's Mennonite Church, Pandora, O.

As I See It

David Habegger

THE other day while I was speaking to a Cheyenne who is a member of the church here in Lame Deer, I questioned him about what he thought of the church and its relation to various Indian religious and social activities. He said, in summary, that there is no conflict between them and that he participated in both the Christian and Indian activities. This is a problem to the missionaries because we feel that many of these activities are sub-Christian and much of it anti-Christian. There are many people who joined the church under former missionaries who still come once in a while, but are found to be participators in the present day non-Christian activities of the Cheyennes. I believe there are reasons for this and I shall try to state two of them that I feel are important in understanding the situation.



David Habegger, Missionary to the American Indians, Busby, Montana

8265

The first reason is that the Cheyennes are monotheistic. I do not know if they ever were polytheistic, but I have never spoken to one that has said they believed there is more than one God. Thus when they pray to God whether in church or in their own religious rituals, they are praying to the same God. It very probably is not the same conception of God that we have through Christ, but I believe that we must certainly say it is to the same God. Since the Indians realize that there is only one God, there has been a tendency to combine Christian and non-Christian practices. This was not too noticeable in the past, but recently we have been hearing that some people are ending their prayers "in the name of Christ", and that some are using the Lord's prayer in the Peyote meetings. While some may think that such practices are not so wrong, yet it is not something that we can approve. The reason is that the people are taking the forms of Christianity without its message and power. This is especially noticeable in the realm of morals, which brings up the second reason.

Among the Cheyennes, as among many pagan religions, morality and religion do not have any vital connection. Their moral standards are more along the line of cultural mores (than religio-ethical practices.) It is not religion that says what is right or wrong, outside of ceremonial acts, but the culture. It is in Judaism and in Christianity that we find the most vital relation between the worship of God and the actions of man. To us who have grown up under Christian traditions, the separation between the two is unthinkable, yet here we see it all the time.

Some of the people appear to have a guilty conscience over the things they do, but I feel it may often be because they realize the missionary disapproves of the act rather than because they feel they have sinned against God. Thus they may stay away from church for some time, not because they feel unworthy or sinful, but because they are afraid the missionary will reprimand them.

It is a problem to know how to handle such a situation. How is a person to show them that their religion is inadequate because it has no moral standard nor a Savior to forgive their sins? It seems that many feel no need for a Savior for they recognize no sin as being against God. This is especially noticeable in their prayers. They are inclined to pray for things instead of for a closer relation to God. Instead of seeking first the Kingdom of God, they are seeking the things of this world.

This does not mean the Cheyennes are not religious. I believe they are very religious. When a white person does not attend church, it is very seldom that he thinks of God and prays, but the Indians, whether they belong to a church or not, are God-conscious and will pray both in public and in private. Religion seems to be a part of their life. Thus we can say that while they are religious, they are not very spiritual.

What we need to do is to bring these people under the conviction of sin. They need to learn to do the right, not because the missionary says so, but because God asks it of us. The people have been taught what the Bible says, there is not a lack of that, but somehow the ways of the past have been strong enough to resist the teaching. It may be that there needs to be more demonstration of the right way on the part of the missionaries. After all, missionaries and ministers are human too, and they should not feel that they are above confessing their limitations and short comings to the people they work with. Very often the strength of the work in the mission fields depends upon the spiritual strength of the missionary. Is this not true of churches in our home communities as well? The Gospel needs to be lived out in the life of the missionary as well as spoken out in his sermons.

In conclusion, I would like to point out that I have generalized, to give a picture of the whole situation. We are thankful that the general situation is not true in every particular case, but that there are men and women here who are sensitive to the leading and directing of God.

The Land of Beginning Again

IT'S like a fairytale ...almost mythical ...but soon you find yourself believing it with all your might. It's a land where the human driftwood of this last war may find a haven ...where a man can earn his own bread without getting it through a bread line ...where a man can buy clothing for his family after receiving it through bundle distribution ...where later on he might even have a roof to call his own after living bunched and huddled with hundreds of others who share his same fate ...a land where he can breath clean, free air ...the United States.

A great sadness comes over one as he walks through a DP camp ...looking ...thinking. Here is a little island of persons driven from their homes by fear. An island whose roots stretch back into Yugoslavia, Czechoslovakia, Poland, the Ukraine ...and perhaps into Siberia where there may be others of their own who may be living or dead.

And here, behind walls or fences live thousands scattered throughout Western Germany. Here little children peer at you through barbed wire. Yonder sits a group of white-haired men basking in the warm spring sun and talking of the old days when they had their own oxen, plow or harrow. A group of women scrub clothes with a brush on a cement slab. An old lady hangs out amazingly white wash on a common line.

Skipping down a small walk, making a morning **spaziergang**, are the children from the kindergarten. Sixty, bubbling with laughter, untainted yet by the cares of the others around them. There a tiny one with a charming smile, a shy one hiding from the camera, one with curly black hair and eyes full of mischief. They go by a group of guards at the entrance.

And then the big colorless buildings with some of the windows boarded shut. Outside some of the windows, bits of wash hang to dry—a child's undershirt, an old pair of socks, a faded pair of khakis ...the color of the building and the washing blending into one. In the next window sits a bottle of milk, some food. But the inside ...the utter drabness, the miserable muck in which these millions live, the utter uselessness of it all seems to press over you like a cloud of heavy smoke. The hall is cluttered with empty boxes, old trunks bearing the names of Brokovitsch, Drominski ...A kitchen with huge vats in which boils and bubbles the noon meal ...bushels of potatoes ... gallons of gravy stew and vegetable soup with only cabbage. The smell of cooked cabbage hangs everywhere ...not from today, or yesterday, but from weeks ago.

Behind one of the doors which bear the numbers 168, 169 and on down the many halls are the DPs ...the women, the children, the old men ...those whose hearts still lie in their homeland, but to which they will never again return. By the window in 168 sits a tiny withered grandmother, perhaps 80 years old. She wears a white scarf tied under her chin. She sits in the stream of sunlight with a little pasty-colored girl. The thin-legged girl beside her on the window sill reads a letter which has come.

One's eyes quickly scan the room ...beds ...about twelve or fifteen of them. In front of some hangs a blanket or old bed spread hung on a wire to bring a little privacy at night. A few small bare wooden tables ...in the middle a small and very dilapidated coal stove which surely cannot spread warmth very far on a cold, clammy day ...suit cases in the corners ...a few kettles ...a mother scrubbing her area of the floor. The only bit of cheer in the midst of these deplorable surroundings is the sun streaming in the window ...and you think of the many days here in Germany when there is no sun.

Their story can be multiplied by four digits or six. We fled. The family separated. Some were taken away. Now our only hope is America. We didn't pass the Australian test. We cannot go to Canada. No, there has been no work for a long time. We get one piece of clothing a month from IRO. A coat must last four years. A pair of shoes ...two ...and than what, when the soles wear out in six months?

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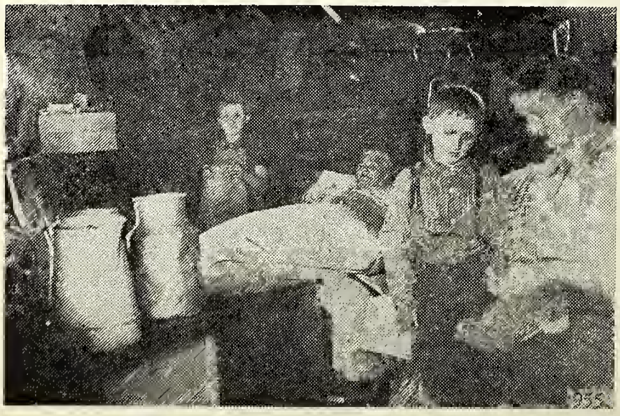


Refugee family living in a barn. 9558

Many refugees crowded in one room. 9557

Book Notes . . .

THE STORY OF THE MENNONITES by C. Henry Smith. The Mennonite Publication Office, Newton, Kansas, 1950. 856 pages.

THE STORY OF THE MENNONITES is the best known and most widely read Mennonite history in America. The 1950 edition is a revised and corrected issue of Smith's former widely-read history which has long been out of print. For the average church member this is the only complete story of the Mennonites taking into scope the whole of Mennonite history and giving an objective account of the many branches of Mennonites in all coutries from the biginning up to now.

Dr. Smith is a supurb narrator and lay people will find reading the *Story of the Mennonites* exceedingly impressive and at this time of the world's critical situation also very fruitful. The reader will be impressed with the similarity of the present world conditions and those recurring frequently throughout the previous centuries.

Valuable additions to this text, made by Dr. Cornelius Krahn, are the additions of a helpful bibliography and an index, thus overcoming one of the weaknesses of the earlier edition. In addition, all material has been brought up to date as of 1949.

Of minor importance is the somewhat bulky appearance of the new book which with its 856 pages might have been more attractive if put double-column on larger pages. The book from a standpoint of sources may well be used in Mennonite history classes but it is not primarily designed for such use. The outline does not lend itself readily for such purposes. This, however, should in no way affect the sale of the book. Those who do not have a copy in their homes ought certainly to secure one before this printing is out of stock

—J. W. Fretz

THE LAND OF BEGINNING AGAIN

(Continued from preceding page)

Food . . .yes. There is quantity . . .plenty of potatoes, plenty of soup. But after months, years, the potatoes begin to taste like the cabbage soup and the soup like the potatoes.

We've heard stories about America. The land of beginning again . . .Sadly, though, the way is narrow, and the gate is small . . .and those that will enter it will be only a few of the many left. The visas are few . . .the regulation laws too strict . . .the physical demands too high for too many . . .too few hands in America ready to receive them . . .and it will remain only a dream in the hearts of thousands and millions.

You may open the door to the land where these homeless and friendless may begin again, by sponsoring a refugee family. The Mennonite Central Committee is still looking for homes for 300 non-Mennonite Protestant DP's. Is it possible that we should some day hear the words, "I was a stranger and ye took me not in?"

Winning Men to Christ

Under this heading, a number of short articles will appear in the following weeks to prepare for the "Week of Witness" which many of our Congregations observe during Passion week. It is the fervent hope and prayer of the Evangelism Committee that the challenge of "Winning Men to Christ" will grip all our hearts in a new way.

—A. H. Schultz, member

"COMPELLING MOTIVES IN SOUL-WINNING"

THE Christian is to be Christ-like in all of life's relationships. This is true because Christ is our Life and Example. One day our Lord spoke to fishermen saying: "Follow Me, and I will make you Fishers of Men." This call of our Savior comes to us today.

The first motive for "Soul-winning" is that CHRIST COMMANDED IT. He charged His disciples: "Go ye, preach the Gospel, make disciples, baptize them, and instruct them." This applies not only to Mission work abroad, but to our witness and work at home as well. By direct inference our Lord declared that if we "follow Him" He will do something with us—"make us Fishers of Men." The question is: Are we Fishers of Men? Bringing men to Christ is a concrete, personal test of true discipleship.

Then again, CHRIST'S GOSPEL COMMENDS ITSELF to the needs of men. It is declared to be "the power of God unto Salvation to every one that believeth." It is the Good News, the Life-giving Message. It is God's heart revealed in love toward the sinner. It is His Remedy for the cancer of Sin. The Gospel is adequate to meet the needs of all men everywhere. Man's schemes and efforts to save himself are futile and always end in failure. Praise God, the divine Prescription works every time, provided the conditions are met by man.

And why present the Gospel? MANKIND STANDS IN NEED OF SALVATION. Salvation is needed because men are lost! Sin has separated men from God. Men are lost because they have "gone astray." Regardless of how cultured or Pagan, educated or illiterate, rich or poor, men may be, without Christ's Salvation they are under God's wrath and doomed to an eternal punishment. God's Word says so! We must accept it. "All have sinned and come short of the glory of God." "There is none righteous; no not one."

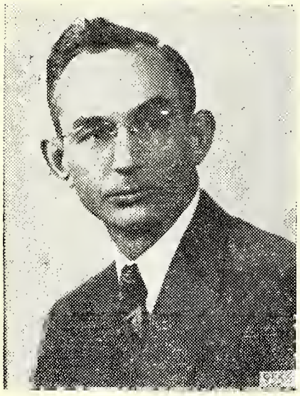
Finally, OUR OWN CHRISTIAN EXPERIENCE RECOMMENDS that we invite others to come to Jesus. "His love constrains us." After Andrew had found the Savior, immediately he brought Peter. Christ's concern for souls becomes our concern when He comes to dwell within our heart. May that passion be enlarged as we seek to "Win men to Christ."

What About a Public School Teacher?

Clinton Kaufman

"DON'T you get tired of teaching the same thing year after year?" This question is often asked of teachers. Is the work in the classroom really such a simple, well established, monotonous, routine as this question implies?

A partial answer to this question could be found by examining text books and the lesson plans of individual teachers over a period of years. But a much more valid and informative answer can be found by considering some of the problems that typical American high school students are facing.



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Clinton Kaufman, teacher in the Wichita, Kansas, schools.

Those of us who are adults are confused and uncertain about the future because of the war. This confusion is revealed in some of the many questions we ask. Is this the right time to build a home or a place of business? Will this or that piece of equipment be available next year? At what price? To students this uncertainty is even more vital; for what life work shall I prepare? Will there be an opening available in my chosen field when I have finished my preparation? Should I plan for college? What about the draft? What can I plan for in the event I return after a period of service?

STUDENTS PROBLEMS A CHALLENGE

Students are bombarded on every hand by various economic and social ideologies. The newspapers and radio laud capitalism as the only solution to man's troubles. Yet within the framework of capitalism are the terrific struggles between management and labor. Included are arguments given for and against social security, socialized medicine, and public ownership as opposed to private initiative.

Social practices and customs seem fairly well established to adults. Not so to the teen-age group. They feel the need for suitable places to go and things to do on dates, for socials and for recreation. With these often come the conflicts between group practices, personal desires, and the conditions and limitations imposed by parents.

Many young people are reared in a sheltered religious atmosphere. Their contacts are often limited to the teachings of their own particular creed or denomination. In school they find associates who do not accept all of these teachings. Some may even ridicule the religious concept as a whole. Often the so called facts of science add to the dilemma.

As a result the student finds himself questioning every aspect of life. Are the teachings of home and church really valid? How can the various ideas be reconciled? Which ones can be accepted and which must be rejected?

STUDENTS ARE LOOKING FOR ANSWERS TO LIFE

In spite of this confusion high school students are usually optimistic. They have an abundance of vitality and energy. Unhampered by the many failures and disappointments which older people have experienced they are willing to try new ideas and methods with enthusaisms. They are looking for answers, particularly answers that are vital to them.

In these circumstances a teacher who likes young people and who gives them sympathy and understanding will have many opportunities to be of help. These often come during informal conversations with individuals. Seldom can, or should a simple direct answer to the problem be given. A method of procedure for finding a satisfying answer needs to be found. Consider the case of a young senior, the oldest of five girls. She is a talented young lady who would like to enter nurse's training. The father is gone and she and her mother are having a very difficult time earning enough to make a home for the younger sisters. How should this girl be guided to help her make the correct decision?

WAYS OF WITNESSING

Class discussions can many times be directed so that they become an avenue of expression and evaluation for each student. Clubs, particularly those of a Christian nature such as the Hi-Y and Y-Teen clubs, can be used for more direct leadership. The social and athletic functions in the school can be directed so that they will serve as healthy, desirable opportunities for self expression and growth.

Many authorities think that attitudes which determine character can not be taught directly but that they are acquired by association. Here the home needs to play the primary role. The teacher can supplement the home by helping to maintain a Christian atmosphere in all of the activities of the school both in and out of the classroom.

In this environment there is no time for monotony and routine for the teacher. If one is interested in young people, in making life easier and more meaningful for them, in witnessing for Christ, I can think of no better place to do so than in the public schools.

Spiritual Development of Churches in Chaco, Paraguay

Jacob Isaak

In Two Parts — Part I

LET us, first of all, praise the Lord and give Him thanks for the help He has given to us. He has blessed the work which has been done, and we, today really can speak about the development of spiritual life within our church toward the better... At the time of our arrival in the years 1930-31 our Fernheim Church presented a sorry and discouraging picture. We had a great number of church members, but we had no "shepherd." There were no leaders which would take care of this group of Mennonites. Among them were several serving as preachers, but only one of them had been duly ordained for this service.

The church was composed of members who had come from various churches and localities in Russia. This is probably the reason that after the second business meeting of the church four of the preachers which had come with the group separated and joined the church of Evangelical Mennonite Brethren. Only three brethren stood with the church, then still in process of organization. These were the aged ordained preacher John Bergmann, and John Teichgraef and Heinrich Unruh, who were not yet ordained for their work. They were being assisted by an ordained deacon, brother Jacob Boschmann. These four, as well as a larger group of unwavering old church members were responsible for the beginning of this Fernheim Mennonite Church.

Thanks to the efforts of the old preacher, John Bergmann, the church was organized in 1930. He became its first leader. Under his leadership the church soon elected a number of young men as preachers. They were courageous, and had sufficient trust in God and Jesus Christ to begin to serve as preachers of the Gospel.

For the development of spiritual life it was a most important advantage that all three existing groups cooperated: the Church of the Mennonite Brethren, the Mennonite Church, and the Evangelical Mennonite Brethren. The disastrous years in Russia, which had been experienced by all, and the hard life of pioneers here, had brought all of us closer to each other. For this reason it was agreed that, excepting the first Sunday in the month, when each group assembles separately for services and fellowship, all other Sundays and holy days, Bible study hours and prayer meetings—the latter Saturday evening—would always be held jointly. This is being done up to this day.

Besides, we have annual preachers' conferences in which all groups participate. Also courses for choir leaders and Sunday School teachers. All this has greatly contributed to a healthy development of the life of the church. An additional advantage was that soon after our formal organization, John Teichgraef was ordained. In 1932 the church installed him as its leader. This was a great step forward and paved the way for a better development of faithfulness within the church.

(The author here quotes a song in German, the contents of which is a wonderful beginning, glorious end, when the all wise hand of God is controlling the entrance and exit. His counsel is miraculously wise, and miraculously glorious is his acting. The beginnings may seem to be awkward, but the end is well. Peace comes after the struggle...)

John Teichgraef served five years as leader of the church, which in these years was richly blessed. Yet the church had no elder. But then the church elected elder A. A. Harder, who at that time was leading the "Zentralschule." It was Brother Teichgraef who had urged him into accepting leadership. Thanks to his energy and to God's blessing of the work of Brother Harder the church became stronger, and began to grow. When, five years later, Brother Harder left the Chaco and the church, the life of the church could successfully continue, and the spiritual life of young and old keep on in its development.

Today, the long desire of the congregation for church building is just about to be fulfilled. Thanks to the love of our brethren in the North, and the great help which was given to us by the Home Mission Board of the General Conference we, at the beginning of 1949, could start to build this church. Soon we expect to dedicate this building.

Today we believe we have the right to say that the outlook for the development of the life of our church is encouragingly good, if the Lord will continue to bless our efforts. We are deeply moved when we look back at the foot prints of the Lord's leadership in the history of our church. For this reason we join A. Koebner, who sings: "We stand and testify as miracles of God's rich love about His loyalty and the powers which are the Lord's. And again every morning anew about HIS grace."

(To be continued)

The clergyman paused in the middle of his sermon to eye a group of disturbants with evident disapproval. "I am always reluctant," he said calmly, "to expose those who misbehave during services, because of an experience I had some years ago. A young man who sat in front of me was laughing, talking, and making grimaces. I was annoyed, and rebuked him severely. Later I was told that I had make a grave mistake. The man I had reproved was an idiot."

During the remainder of the service there was good order.

Mennonite Youth "A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Christ of the Upper Room -- the Brotherhood

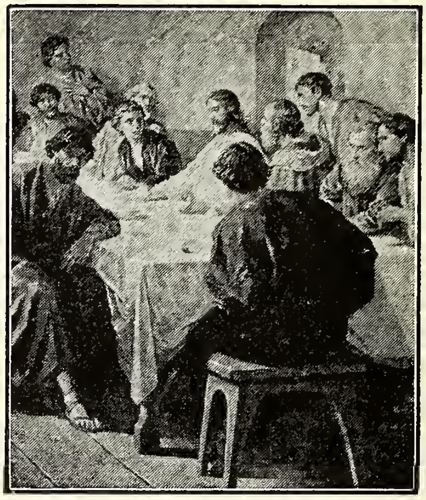
by Burton G. Yost

FOR about three years the disciples of Jesus of Nazareth had followed their Lord about the hills and plains of Palestine listening to Him speak and watching Him do wonders. Sometimes they had real insight into His mission, but most of the time they followed without understanding the meaning of it all. However, in the final week of His life the drama took on such an intensity that the events were magnified greatly, and in the magnification the meaning became more clear both to us and to the disciples.

Among the other teachings of Jesus were two concepts of brotherhood. In the background is the common creaturely existence of all mankind united in the common struggles of everyday life. The other was a concept of a select brotherhood, a spiritual brotherhood of those who were the followers of Jesus. From the Gospel records we know that neither concept was understood. For even after Pentecost the disciples were loath to take the good news to the Gentiles, and previous to His death they argued concerning the leadership in the kingdom.

Times of crisis change otherwise common acts and often repeated words into something strangely significant and meaningful. That which is distant becomes near, that which is abstract becomes real, and that which is obscure is brought into focus. Thus it was with the events of the final week of the life of our Lord. In the midst of conflict, tension, hate, and seeming catastrophe the ideas of love, brotherhood, and redemption become near and real. It is against this background of vague understanding on one hand and tremendous tension, both internal and external, that we see the meaning of the Upper Room as concerns the brotherhood. In this event are the very real bases for the brotherhood of believers.

The first is contained in the thirteenth chapter of John. Here it is recorded how Jesus washed the feet of the disciples. This was the act that softened the hard hearts of bitterness and purified those filled with avarice. After grumbling about greatness in a splendorous kingdom, they were shown true greatness in the wiping of dirty feet. The kingdom was not to be an oriental monarchy with a vast patronage system but was to be a fellowship of servants with a slave at its head. What else could result from a group of men serving each other in humble loving service than a brotherhood? Or conversely, how else can a brotherhood be established than thru humble service? All the other systems and schemes of men divide and corrupt. Only loving service of one man for another and each for the other can combine and purify. "If ye know these things, blessed are ye if ye do them." (John 13:17) It was God's will that a brotherhood should be established and this is only possible by each member assuming the role of a servant.



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The second basis is the centrality of Jesus. All the paintings that we have of the Last Supper show Jesus as the central figure. All line and color focus upon Him. It could not be otherwise. Without Him there is no picture; there is no brotherhood. All human associations are bound together about a person or an ideal. The family centers about the parents and is bound by ideals of love, home, and family life. Clubs are formed about ideals of service, fellowship, etc. The brotherhood established in service was to center about Jesus. He was to be the person-ideal from which all tasks of servitude were to receive impetus and guidance. But this was not enough. To have stopped here would have been to form a religious-ethical group without the full power of the Gospel. It was not Jesus' intent to form a new school of religious ethics, but rather to found a religious brotherhood of redemption—a church. Hence we must go to the final point.

"This is my body which is given for you..." "This cup is the new covenant in my blood..." This

(Continued on page 145)

Karl Barth and Non-Resistance

by John Howard Yoder

KARL Barth, the most influential thinker in contemporary theology, sounded yesterday like a pacifist. In his ethics lecture on the commandments of God the Creator, speaking of the awe and respect we should have for human life, he self-defense. On every point he developed strongly discussed murder, abortion, euthanasia, and then the wrongness of the sinful act, its contrariness to the commandment of respect for life as created by God. And then on each point he went on to say that in spite of everything, there are some "borderline cases" where the act is right after all. The intellectual dexterity with which he first laid down a commandment with absoluteness and vigor and then twisted it around so that it doesn't always apply is a talent to marvel at. But it's not so sure that it's Biblical.

This double-talk became impressive when he came to the question of self-defense. After explaining what was meant by the term, he demonstrated how Swiss law treats it; cautiously, not wanting to permit too much, but still admitting the possibility of violent defense in case one's life or property is threatened.

Barth then introduced the Biblical judgment on this attitude, by reading first I Corinthians 6, then Matthew 5 and Luke 6, where the attacker is put on the same plane as the beggar and the person who wants a loan; none of them to be resisted. To this Biblical teaching is added the serious consideration that in defending oneself by force, attacking, to beat the attacked to the attack, one actually descends to his level and even below, committing the forbidden act before he can.

After having outlined the Biblical attitude, Barth went on with great force to scold those who soften or compromise its severity. Tolstoy and Gandhi were strong in their mixture of this message with Hindu philosophy, but still it is a hundred times more right than those who try to explain the whole thing away. American Fundamentalists, who speak so strongly of literally interpreting the Bible, Barth cited as having notably dodged these parts.

This went on during the entire period yesterday and most of today. Then finally, in the last few minutes, he got around, as we all knew he would, to taking it all back. He couldn't do it by quoting the Bible, and that he admitted. The closest thing he could find to self defense in the New Testament was Galatians 2:11. Neither could he speak of borderline cases where it was a question of weighing one life against another, or of a life condemned to end sooner or later, as he had done in the previous cases.

The only way to get out was to get around the Biblical commands. That was done by saying that they aren't laws. Tolstoy and Gandhi, as well as the Mennonites of the sixteenth century were wrong in treating them as laws. They're really "guides to Service" and God who gave them can always make exceptions by His Spirit. The Christian himself, personally, must be nonresistant. But God's spirit can tell him to serve God by defending others, or even himself. It can happen, says Barth, and as simply as that the Biblical teaching which he built up with such detail and force is set aside.

Not completely set aside. The rule remains that indicates nonresistance as the way to serve God. But God, because He is God, is free to change His mind on any particular case and command (not only permit) the Christian to kill to defend his neighbor, himself, or even his property.

This ability of Karl Barth to proclaim the Gospel and then take most of it back might explain part of the renown which is his in the realm of Christian theology. He proclaims the Godness of God, the weakness of man, the wrongness of wrong; and the listener feels that here is a champion of the truth. Then by a dialectic trick he sets aside God's demands for strict and even suffering obedience, so that no one is required to conform his life to the truth. This comfortable feeling of being orthodox and yet not having to change too much has been one of the main sources of the social strength of compromised Christianity since Luther and Zwingli, in fact since Constantine, and it should be no surprise to us that Barth's message of "back-to-the-Bible-but-not-all-the-way" should find ready listeners.

It is heartening in a way, and yet tragic, to see his theological theory unfolding. Heartening, because Barth, as Niebuhr and most serious contemporary theologians, wholly supports as Biblical our nonresistant understanding of the Bible. But tragic because, once so close to that understanding, he, as the others, goes on to reject its basic demands because it won't work, and explains his rejection by saying that God remains free to change his mind. Actually, that so-called freedom of God is nothing but the freedom which man reserves, after having heard God speak, to disobey. Man, even the theologian, will always have that freedom. But he who takes advantage of it cannot Christianly say that the Spirit told him to.

(John Howard Yoder is a graduate of Goshen College and at present is a relief worker in Europe serving as liaison to the French Mennonites. He is also studying at the University of Basel, Switzerland.)

The distance on life's journey is marked not by the number of leaves torn from the calendar, but by the number of good deeds done.

A European Mennonite Bible School at Basel

by H. H. Janzen

IN that which follows I would like to give a simple summary of the work of this newborn child in the family of Mennonite Bible schools. This young school, which is the result of the combined efforts of the M.C.C. and the German, Swiss, French, and American Mennonites, definitely shows life. I would also like to point out that it appears as though the school is not just a "onetime thing." Rather, it seems to me it has a future promise which is: "because I live, you will live also."

On November 12 the teachers and prospective students streamed to Basel from many directions. The teachers included: Samuel Gerber from the Swiss Jura, president of the school; Christian Schnebele from Thomashof, Germany; Pierre Widmer, Montbeliard, France; Paul Peachey from the U.S. and at present director of the MCC Frankfurt center, and the undersigned from Winnipeg, Canada.

Twenty-seven students came for the daytime course, coming from France, Germany, Switzerland; three Russian Mennonite refugees and two M.C.C. workers from the United States were also in the group.

At five o'clock the first Sunday, the Basel Mennonite church at Holeestrasse invited the entire school for supper, after which the opening program was held. The sisters of the church had taken great pains to prepare a good meal for the group. After eating, the teachers and students gathered for a short meeting. Each one gave his name, home address, and a Scripture verse. Thus we became somewhat better acquainted the very first evening. In the meantime the church auditorium filled with guests who had come from various places to witness this unusual event. There had been Bible schools among the Mennonites in some of the countries of Europe. Weirhof, Germany, had a similar school some time ago. There was another one in Alsace, France, at one time. But a school like this with students and teachers from various Mennonite churches from the various countries in the Mennonite world had not occurred before. For that reason there were many present that night.

Without much formality, which so often becomes an unnecessary burden in other places, the program began. Several songs were sung to the praise of the Lord who so graciously led. A very warm word of welcome came from the president of the school committee, Hans Nussbaumer, and from the leader of the Mennonite church at Holeestrasse, Fritz Goldschmidt. The program had an especially pleasant atmosphere. One could feel from everyone that hearts were filled with expectancy. What would this school do for the youth and the local churches? Several announcements closed the program and the students returned to their homes. The students are being housed by kind members of the two Basel Mennonite churches, Holee and Schaentzli. Truly, for these local churches this is no small task.

Now we have entered the third week of classes. Soon we will stand before the close. It is too early to draw conclusions. But one can already see what direction we are going. Classes are held in the home of the M.C.C. at Arnold Boecklinstrasse 11. The M.C.C. workers have moved somewhat closer together to make room for the school. The students eat their noon meal at the M.C.C. unit. Classes are held in two rooms, for the students are divided by the languages, French and German. The same material is taught in both groups. At 8:15 classes begin, first with devotions. The brother who has charge of the devotions must have a translator too, so that all may understand. The subjects taught are: Old and New Testament, Church History, Principles of Faith, Teachings of Church Life, and Sunday School. The day closes with an hour of choir singing by all of the students.

Three times each week approximately thirty-five individuals of all ages gather for an evening course. These people are members of the local Mennonite churches who cannot attend the daytime course because of other duties. Two evenings a week the teachers give lectures in the Basel Mennonite churches, to which everyone is invited. The constant large attendance at all of these services is very encouraging and the interest shown by students in both the day and night classes is refreshing.

What purpose and meaning has this Bible school? First of all, for the youth who attend, it gives a deeper understanding of the Holy Scriptures. For many of them it means a strengthening of their personal faith. It may also happen that one or another may come to a personal knowledge of Jesus Christ. Finally, this working and studying together may give them a better understanding of each other. One comes out of the isolation of one's own Mennonite church into another Mennonite group and recognizes that all belong together.

And what meaning has the school for the local churches and the participating countries whose children attend the school? Will they also feel some of the blessings? I think so. It depends, however, on how they will react to the school and the students. We have already heard from the members of the churches in Basel that the school has been a great blessing to them. It is refreshing and contagious at the same time to see twenty-seven young people gather eagerly around God's Word in order to seek and learn to know the Lord better. One cannot very well resist, and must do the same. That is good. It is also good for our churches. We need to be reminded again of the blessings our forefathers left us. That great, great inheritance of faith which Menno carried into the churches through his messages and writings must become a newly experienced part of us. We can do much toward that end.

(Continued on next page)

Clinic on Youth Problems

Question: At our parties, we have lots of fun. After our refreshments we go home. You have suggested a worship service as a fitting close to a party. How do you fit the fun and worship together?

Answer: It is very unfortunate that we feel these two areas of our lives—fun and worship—do not go together. May I suggest, in answer to the above question, that this concept should be explored, exposed, and exploded. Have a youth discussion on it and corporately arrive at the conclusion that all of life is lived under God. Fun and worship are both a part of the Christian life. It is true they have different emotional bases but to me the problem is not, "How do you fit the fun and worship together?" Instead we ask, "What are some effective transitions (bridges) from one to the other? How can we progress from the mood of playing to the mood of worshipping?" Here is one suggestion. After refreshments try singing a few folk songs (Old Black Joe, Home on the Range, etc.) or have some one read poetry —light but not too funny—then either with songs or poetry move slowly and decisively to the sacred and worshipful. Once the group is in a devotional attitude, worship will seem natural and purposeful.

—Abe M. Wiebe, Lancaster Penna.

(Abe M. Wiebe formerly pastor of the Bethel Mennonite Church, Lancaster, Pennsylvania, now Business Manager, Mennonite Publication Office, Newton, Kansas.)

CHRIST OF THE UPPER ROOM

(Continued from page 142)

particular Passover feast was to be the last one under the old covenant of God with His people and the institution of the new covenant through a memorial to the work of redemption soon to be wrought. It is a memorial to the redeeming grace of our Lord's death. The bread was broken as symbolic of the body soon to be broken—the body "given for you." And likewise the cup symbolizing the final triumph of God in Christ—the remission of sins. It was and is a new covenant between God and His people, which changed the impotent brotherhood into a religious fellowship in the body and blood of Jesus. It is the communion of God with men; it is the "thanksgiving" (eucharist) for redemption thru grace; it is the new symbol and description of the "brotherhood." For the true "brotherhood" is composed of those who spiritually participate in the body and blood of our Lord Jesus Christ.

The Christ of the Upper Room is the Christ as the founder and head of the "brotherhood," in whose example it finds its task, and in whose covenant finds its power.

(Burton G. Yost is a graduate of Bluffton College and at present a student at Mennonite Biblical Seminary.)

The Y. P. U. Budget

The Y.P.U. budget during the first half of the fiscal year has been met. The report is as follows:

Received July 1, 1950—January 1, 1951	$1894.80
Budget from July 1, 1950 to June 30, 1951	3800.00
Percentage of budget	50%
Balance December 31, 1950 (deficit)	($46.09)

We are grateful for the support of the Y. P. U. that we have received. The Y. P. U. budget finances a number of things helpful to each local youth group. Last month Prayer Calendars were sent to all the churches. These Calendars, edited and prepared by Prof. Laurence Burkholder of Bluffton College, are paid for out of the Y.P.U. budget. This year ten editions of Program Helps are being prepared and mailed to each of the churches. At least one of these copies is sent to each church. Where needed, more than one is sent. The Program Helps are financed out of the Y.P.U. budget. Last Summer, before General Conference, a Y.P.U. Workshop was sponsored by the Y.P.U. at Gustavus Adolphus College, St. Peter, Minnesota. This Workshop was backed by the Y.P.U. budget. The editing of the four page youth section of **The Mennonite** is financed by the Y.P.U. budget. In those four pages, contact is made weekly with our youth. In order to plan and work out all these things, the Y.P.U. Executive Committee meets four times a year, one of those four times with representatives of all Districts at an annual Council meeting. The travel expense for such meetings is defrayed by the Y.P.U. budget.

Your continued support of the program in a financial way indicates that you see the need and value of a Young People's Union. It will also spur the Y.P.U. on to do greater things, and there is need for much more to be done than that which has been done so far. Your prayerful support is needed.

EUROPEAN MENNONITE BIBLE SCHOOL

(Continued from preceding page)

He who walks among the seven golden candlesticks, the Lord of lords, is present in our churches today. The school which He wants to give us is also a proof of this. He that hath ears to hear, let him hear what the Spirit says to the churches. He also wants to speak to the churches through this school. Will we hear His voice? God grant that we may. Prayerfully we stretch forth our hands and plead for His special blessing on this young child, the European Mennonite Bible School. Lord, let it grow and thrive to Thy glory and for the salvation of the churches.

H. H. Janzen is a relief worker and president of the Winnipeg Mennonite Brethren Bible School.)

Our Colleges and Seminary

FREEMAN JUNIOR COLLEGE

ONE FOOT IN HEAVEN" by Hartzell Spence has been chosen for the college play. The story concerning a pastor newly come to his pastorate who finds many prejudices among his parishioners. His battle against these is typical of many ministers' work and keeps a lively pace to the play.

The order for eight sections of the bleachers for Pioneer Hall has been sent in with delivery promised in two months. Three more sections are needed to complete both sides. Two basketball games are planned to help buy these sections.

The Christian Youth Volunteers took over Sunday morning services in the Tyndall Methodist Church, January 28. The men's quartet, Max Miller, Vernon Duerksen, Joe Graber and Lavern Unruh presented three musical numbers. Vernon Duerksen then brought the message of the morning speaking on "A Deeper Spiritual Life." The Tyndall congregation served them a royal lunch at noon.

BLUFFTON COLLEGE

DR. J. E. Hartzler, Goshen, Indiana, brought the messages for Christian Life Week February 20-23. Although the series was intended primarily for students the public was invited to attend. One lecture was given at the regular morning chapel service and the other in the evening each of the four days. All services were held in the A. C. Ramseyer chapel. Dr. Hartzler centered his discussion around the following topics, "Christianity for Dynamic Living," "Tests in Daily Life," "The Meaning of the Christian Faith," "Divine Revelation," and "The Supremacy of Christianity." The last service was a communion service.

Dr. Albert Penner, pastor of the Broadway Tabernacle Church, New York, spoke in chapel February 6, and led a faculty discussion meeting on the 7th. He conducted a series of meetings at the Grace Mennonite Church, Pandora, during the week.

BETHEL COLLEGE

H. A. Fast of the Bible Department announces that Dr. Rufus Bowman, President of Bethany Seminary, Chicago, will be the speaker at the annual Bible Week March 12-16. The ministers of the Western District will meet in their spring session March 13-15.

Erland Waltner assisted in a three-day Bible Conference at the West Zion church in Moundridge February 5-7.

CANADIAN MENNONITE BIBLE COLLEGE

EVERY year since our College was first begun, it has been the policy of both this College and the Mennonite Brethren Bible College, which is also situated in Winnipeg, to invite one another for an evening of fellowship.

The first gathering for this year was held at the M. B. College on Saturday evening, February 3. Upon arrival at the College, the students were ushered into the Chapel, where a word of welcome was spoken by John Froese, their Student President. Abe Neufeld, President of our Student Assembly, was then called upon to introduce the program, which we were to render for the occasion.

MENNONITE BIBLICAL SEMINARY

FIFTY-THREE individuals joined the Woodlawn Mennonite Church at the formal service of formulating the new church here, Sunday, January 28.

There were sixteen regular members: Frieda Claassen, Mr. and Mrs. Marvin J. Dirks, Mr. and Mrs. Henry Goossen, Mr. and Mrs. William Keeney, Mr. and Mrs. Robert Kreider, Mr. and Mrs. S. F. Pannabecker, Mr. and Mrs. Howard Shelly, Mr. and Mrs. Don. E. Smucker and Hanno Klassen. Forty-two associate members, Katie Andres, Claude Boyer, Franco Cosco, Mr. and Mrs. Elmer Ediger, Dennis Epp, Marvin Ewert, Bertha Fast, Lorraine Galle, O'Ray Graber, Mr. and Mrs. Ernst Harder, Leland Harder, Mr. and Mrs. Stan Hofstetter, Mr. and Mrs. Frank King, Mr. and Mrs. Otto Klassen, Mrs. Hanno Klassen, Mr. and Mrs. Levi Koehn, Grace Liu, Leo Miller, Mr. and Mrs. Vernon Neufeld, Mr. and Mrs. Arnold Nickel, Mr. and Mrs. Dick Pannabecker, Mr. and Mrs. Henry Poettcker, Marjorie Reimer, Martin Schrag, Andrew R. Shelly, John Sommer, Elaine Waltner, Harris Waltner, Mr. and Mrs. Willard Wiebe, Mr. and Mrs. Burton Yost.

Rev. R. L. Hartzler, Field Secretary of the Central Conference and a member of the Seminary Board of Trustees, preached a strong opening sermon from the familiar passage in Matthew 16:18 "Upon this rock I will build my church and the gates of hell shall not prevail against it." The title of his message was THE PERSISTENCE OF THE CHURCH.

Thursday, February 8, the students of our combined Seminary student body held a twenty-four hour prayer vigil of evangelism for the unconverted individuals living in the Seminary neighborhood.

Jottings

EASTERN DISTRICT

—Deep Run Church, Bedminster, Pa.: Our pastor is giving a series of sermons on "Silence." He conducted the morning devotions over Radio Station WBUX February 12-14. Aganetha Fast, returned missionary from China, recently told us of the war situation there and showed pictures of her work. A missionary play, "Mercy at the Cross" was presented to us by the East Swamp Christian Endeavor Society at a recent Sunday evening service. —Corr.

—Grace Church, Lansdale, Pa.: Over 100 men of our church enjoyed a Father-Son Banquet at the Telfard Fire House, January 30. The speaker was Wm. Doachy, a magician, and the song leader was Mr. Schultz from Quakertown. Lean Detwiler was toastmaster with John Fretz, Stanley Fretz and Mr. Plenert also taking part. Doris Hager and Harry Scheiser were married January 13, and Lois Stubbs and Herbert Detwiler, December 31. Willard Schwager was crowned the "Corn King" of Pennsylvania at the State Farm Show in Harrisburg recently. —Corr.

PACIFIC DISTRICT

—First Church, Reedley, California: The Worthwhile Circle bought and wrapped 154 gifts for migrant women at Huron at their Christmas meeting. January 24, a group of women from Rosendale and Winton met with us for a day of sewing for the Kings View Farm. A potluck lunch was served at noon. Kings View Farm was dedicated February 11. —Mrs. A. Weinbrenner, Corr.

—Glendale Church, Lynden, Washington: Missionary W. C. Voth showed slides and told of the opportunities now open in Japan, recently. Erwin Goering of Bethel College attended our prayer service January 24, and spoke briefly on "The Power of Prayer." Our pastor, Dan Toevs, and the advisory board have recently completed and signed the necessary papers for the incorporation of the church. —Mrs. Clarence C. Schmidt. Corr.

MIDDLE DISTRICT

—Zion Church, Donnellson, Iowa: We were privileged to have a Religious Educational Conference here Jan. 26, 27. Friday Howard W. Raid, a native of Donnellson, spoke on "Whither is our Youth Bound?" Saturday evening Miss Edith Claassen, who has charge of the Voluntary Service work of the General Conference, spoke on Summer Voluntary Units, using slides to illustrate her talk. Mr. Raid gave a helpful message on "The Downlook, the Outlook and the Uplook" during the Sunday morning service. John P. Klassen, instructor of art at Bluffton College, gave an illustrated lecture on "The Message of Christian Art" in the afternoon. In the evening he spoke of his Russian experiences and showed some pictures. Our former pastor, John Kaufman, spoke during the Sunday School hour on conditions in South America, January 28.

—First Church, Chicago, Illinois: January 28, Andrew Shelly spoke here on "The Inspiration of Possibilities." A potluck fellowship supper the same day was followed by the evening worship service when the film, "Journey Into Faith" was shown, based on Luke 24:13-33, with special music by Diane Thomas. The women of the church are still gathering, sewing and mending clothing and packing boxes for Europe.—Mrs. Helene McElfresh, Corr.

WESTERN DISTRICT

—First Church, Geary, Oklahoma: Mr. and Mrs. O. P. Ruth celebrated their fiftieth wedding anniversary with an informal open house Sunday afternoon, January 28, 1951, from 2 to 5 o'clock.—corr.

—Emmanuel Church, Moundridge, Kansas: P. K. Regier, executive secretary of the General Conference, brought the message December 17, and again in the evening, in the interest of conference work. A catechetical class began the first Sunday in January. Peter Dyck, pastor of the Eden Church, showed the film, "When the Light Breaks Through" January 14, dealing with the rehabilitation work with the South American DP's. Missionary and Mrs. George B. Neufeld, home on furlough after their first term in Africa, were with us January 7. Mr. Neufeld brought the morning message and an illustrated report of their work in the evening. The Mission Society observed its 10th anniversary here February 6, with a program on World Brotherhood. Foreign students from Poland, Germany, Japan and Samoa, now attending Bethel and McPherson College, spoke and furnished music for this program.—Mrs. Garman Wedel, Corr.

NORTHERN DISTRICT

—First Church, Madrid, Nebraska: John Esau held revival meetings here January 20-26. His topics were as follows: "Exhort one another daily," "Let us hold fast to the profession of Faith," "Bear ye one another's burden and so fulfill the law of Christ," "Confess your faults one to anoher and pray one for another that ye may be healed," "They that trust in the Lord shall be as Mount Zion which cannot be moved but abideth forever," "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Our pastor, J. P. Glanzer, has resigned to take over his former church in Winton, California, by March 1. —Corr.

—Gospel Church, Mountain Lake, Minnesota: The Mountain Lake Bible School held its annual conference in our church with J. Edwin Hartill, executive secretary of the Northwestern Schools of Minneapolis, as speaker, January 19, 20, 21. Sunday, January 28, Missionary Peter J. Nickel from Anke Bay, Alaska, gave the morning message. He came in search of workers for the Minifield Childrens' Home. The Nickels care for thirty neglected children.—Henry P. Klaassen, Corr.

Into the Beyond

ABRAHAM A. HIEBERT, Lehigh, Kansas, member of the Lehigh Mennonite Church, was born December 11, 1868, and died January 18, 1951.

RUDOLPH K. GLOSER, Bally, Pennslyvania, superintendent of the local Silk Mill, member of the Hereford Mennonite Church, Bally, died January 12, 1951, at the age of 67 years.

ARTHUR JACOB KREHBIEL, Lind, Washington, and member of the Menno Mennonite Church of Lind, was born December 30, 1905, and died January 2, 1951.

M C C News

Boards are Reclassifying IV-E Men

Reports from a number of Mennonite communities indicate that local boards have received the recent directive from the National Headquarters of Selective Service, instructing them to reopen all IV-E classifications to consider whether the men are eligible for any other deferment.

The new regulation, announced a week ago, provides that conscientious objectors no longer need to refuse classifications other than Class IV-E, but may now safely accept, and even seek Class IV-D (ministerial exemption), Class III-A (dependency deferment), Class II-C farm deferment), Class II-A (occupational deferment) or certain others. In requesting or accepting any of these deferments a registrant should not give the impression that he is giving up claim as a conscientious objector—he should make it clear that while he reserves the claim as a CO, he requests the consideration for deferment for which he believes he is eligible.

This change in regulations does not necessarily anticipate any change in the deferment provision for CO's under the draft. Washington officials continue to give assurance that on their part, no change is being proposed. This was again stated on Jan. 29 by Senator Lyndon Johnson, at a hearing of the Preparedness Subcommittee of the Senate Armed Services Committee, in which Harold S. Bender gave testimony on behalf of the MCC.

California Hospital Nears Completion

At Kings View Homes, the final construction and finishing are being completed and furnishings installed. Last coats of paint on inside and outside have been applied, and some minor carpenter work completed. Floor tile is also being laid, and complete cleaning is being done. The building was dedicated on February 11. The dedication service took place at the First Mennonite Church in Reedley, and in the Kings View Homes building itself. Among speakers were J. B. Toews, H. A. Fast and P. C. Hiebert.

On Feb. 10, the day prior to the dedication of this MCC mental hospital, a Mental Health Institute was held. Speaker for this Institute was D. D. Eitzen, in addition to a discussion panel of Mennonite church leaders and local civic leaders, including the psychiatrist who will serve Kings View Homes, Jackson C. Dillon, M.D.

Please enclose this label when writing.

Shanghai Relief Project Closes

Word has been received that the MCC sponsorship of the relief project in Shanghai, the Free Christian Vocational Center, was terminated on January 14. This followed a recent order from the Communist Chinese government that foreign direction of such projects would no longer be permitted.

Franklin Beahn, who has been directing this relief project, recently sent a copy of the agreement terminating the MCC contact with the project. It is expected that the Chinese members of the school's board will continue the work as long as possible on the remaining fund balance, and will also seek ways to finance it beyond that time.

This school, serving as many as 50 poor boys in Shanghai, has been in operation somewhat over one year. Boys were taught in manual skills, elementary school subjects and character building lessons. The project, though perhaps not as large as some relief projects have been, has, however, enabled a unique service and witness "In the Name of Christ," in a place and at a time of genuine need.

Good Response to Service Rally

Reports of the Voluntary Service rally at Hesston, Kansas, on January 28, sponsored by various Mennonite groups with the MCC, indicate that much interest was shown and attendance was good. Over 1500 persons were present to hear discussions on the place of Voluntary Service as an avenue for peace witness at this time.

Relief Personnel Notes

John and Grace Gingerich of Hartville, Ohio, sailed on January 5, for Germany. Dr. and Mrs. Harold Engle of Palmyra, Pa. left on January 8, from San Francisco for Formosa.

Ruth Martin returned on January 7 from the Philippines. Returning on January 18, were James Good from Germany and Dallas Voran from China.

Beyond Our Own

NATIONAL INCOME in 1948 was divided among 38,537,000 families in the United States with 10.6 per cent having an income less than $1,000 a year and 25 per cent whose income was between $1,000 - $2,000. The $2,000 - $5,000 income bracket had 54.2 per cent with 18 per cent making $5,000 - $10,000 and only 2.9 per cent made more than $10,000 per family.

SINCE 1830 more than 62,000 Mormons have become missionaries, using only their own personal savings plus donations from family, friends, and fellow workers to support themselves. That is one in 100 Mormons that becomes a missionary, voluntarily, under this unique system.

A RECENT DECREE BY THE VATICAN forbidding Catholic priests to join Rotary clubs or to take part in their meetings and warning laymen to avoid secret, condemned, seditious, or suspect associations of such as try to avoid the legitimate vigilance of the Church, has caused a stir in this country. A Catholic bishop in North Carolina has stated there will be no change in membership at this time unless further notified.

A LIGHT IN THE DARK

(Continued from page 134)

and position, with no place to go, and nothing to which one can look forward. I have tried to put myself in position of a father with wife and children to support, but with no home and no work and no income. It is a trail of misery left by the war.

And plans are being made now for another war! Is it any wonder that we hear people ask what life is for and whether it is worth living? Our Nachbarschaftsheim attempts to bring a little light and good will, and something of the milk of human kindness which these people need so much.

—Lester Hostetler
MCC, Berlin, Germany

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 66 —— March 6, 1951 —— Number 10

IN THIS ISSUE

Seeking First the Kingdom

Garmen H. Wedel

"I Must Know..."

Rhoda Ressler

M C C Work in Palestine

Myron Ebersole

In This Issue

EDITORIALS 151

SEEKING FIRST THE KINGDOM
by Garmen H. Wedel 152

SPIRITUAL DEVELOPMENT OF CHACO CHURCHES
by Jacob Isaak 153

SEED SOWING AND HARVESTING
by Elsie Pfister 154

"I MUST KNOW..."
by Rhoda Ressler 155

MCC WORK IN PALESTINE
by Myron Ebersole 156

"OUT OF THE DUST" 157

"DO GOOD MEN GO TO HEAVEN" 157

MENNONITE YOUTH
CHRIST OF THE GARDEN 158

VOLUNTARY SERVICE FOR 1951 159

SLIDES OF VOLUNTARY SERVICE AVAILABLE 161

OUR COLLEGES AND SEMINARY 162

JOTTINGS 163

MCC NEWS 164

JOB WANTED

Married man, 23 years old, no children, desires outside work. Farming, surveying, or job on poultry farm.

The Mennonite

Editor, J. N. Smucker
Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

THE MENNONITE is the weekly religious journal of the General Conference Mennonite Church in the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1919. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas or 722 Main Street, Newton, Kansas. Address all manuscripts for publication to: J. N. Smucker, Editor, THE MENNONITE, Bluffton, Ohio. Postmasters Note: Send change of address, Form 3579, to 722 Main, Newton, Kansas.

THE READER SAYS— NOTHING?

Many people find letters from the readers of a periodical among the most interesting parts of a paper, and turn to them first. Many papers give a page or more to such letters and extracts from them.

Why does not *THE MENNONITE* regularly run the feature "The Reader Says?" The answer is simple: the reader seldom says. Is the paper really read by the subscribers? Is there nothing stimulating enough to call forth a reaction? Is there too much modesty to venture an opinion? Are we afraid of being misunderstood by others if we venture a criticism or suggestion. No, we are not asking for bouquets; but the reader can render a real service by expressing his opinion as to how *THE MENNONITE* can best serve the Church; what articles have proved helpful; what types of articles might prove more helpful; which parts are read first; how much of it is read at all, etc.

So reader, if you have anything to say, and can say it kindly, helpfully, and briefly, why not send it in? The editor will not promise to publish all such letters, O no! But he would read with interest, profit from what the reader thinks, and would like the right to publish such brief letters or parts of them as might prove of general interest. Even a postal card would do.

This center column of the inside front page is yours—if you want it. If our *own* people do not care to use this space, then it will probably be filled with news "Beyond Our Own."

BUSINESS OPPORTUNITIES

Near Caldwell, Idaho, furniture and secondhand store doing thriving business, $16,000.

Also manufacturing and planing mill with all equipment for sale. Operator is retiring, $6,500.

Garage and home for sale priced at $10,000.

Other employment openings. Write to Menno Kliewer, Caldwell, Idaho or J. W. Fretz, North Newton, Kansas.

Of Things to Come

March 11-16 Annual Bible Lectures, Bethel College
March 18 Palm Sunday
March 18-25 "Week of Witnessing"
March 25 Easter Sunday
April 26-29 Middle District Conference, Berne, Indiana
April 29 Song Festival Memorial Hall, Bethel College
May 3 Ascension Day
May 3-6 Eastern District Conference, Richfield, Pa.
May 13 Pentecost
May 27 Commencement, Mennonite Biblical Seminary
May 29 Commencement, Bethel College
May 31 Commencement, Freeman Junior College
June 4 Commencement Bluffton College
June 10 Children's Day
June 20-24 Pacific District Conference, Colfax, Washington
July 23-29 Intermediate Retreat, Shavehead Lake, Mich.
August 6-12 Senior Retreat, Shavehead Lake, Mich.
August 8-15 Ministers' Retreat, Bluffton College
August 13-19 Junior Retreat, Shavehead Lake, Mich.
August 20-26 Young Adult Retreat, Shavehead Lake, Mich.

Dr. Rufus D. Bowman, president of Bethany Biblical Seminary in Chicago, is the featured speaker at the annual Bethel College Bible Week to be held March 12-16 in Memorial Hall. He will devote his afternoon lectures to "A Study of Bible Doctrines," while the evening series is entitled, "Christ and Spiritual Living." Afternoon lectures begin at 2:45 and the evening services at 7:30.

The ministers of the Western District will meet in a three-day study conference March 13-15, and the Women's Missionary Society will sponsor an all-day meeting March 14.

CHINA CHANGE

Chinese missionaries announce no one is to send any letters to the old address at Chengtu. All letters to Reverend and Mrs. Boehr, Elizabeth Goertz, and Wilhelmina Kuyf are to be addressed: In care of Mennonite Central Committee, Shatin, In care of Neva White, N.T., Hong Kong, China.—Howard Nyce, Sec.

Editorials

LET NOT YOUR HEART BE TROUBLED

On that last evening before the Crucifixion, it was not the disciples who were encouraging the Master; rather, He was comforting them. He saw their confusion and bewilderment; their lack of understanding; their sense of impending calamity. "Let not your heart be troubled," He says lovingly to them in their uncertainty.

Today, as He fellowships with His followers, who again are uncertain of the future and afraid, who are bewildered by the circumstances and events around them, He brings again to us those reassuring words: Let not your heart be troubled. He would again bring quiet and peace to troubled hearts; calmness and confidence for uncertainty and despair.

How is it that we may have this treasure of the untroubled heart? The answer follows: Ye believe in God and in Me. The individual who has a living, vital, loving faith in God and Christ is unmoved by fears of circumstance. He knows in Whom he believes, and in that faith he rests secure. "Come unto Me, all ye that are weary and heavy-laden," "Let not your heart be troubled."

A NEW DAY IN INDIA

India is a coming world power. In her new-gained freedom and right of self-government, she is striving to come to her own. India is open to whatever seems to improve her condition, but is not in a mood to receive dictation from outside nations. India needs no longer bow to a foreign power.

The party now in power is favorable to missions, as many of the present leaders have come up thru Christian schools and influence. The caste system has long been a hindrance to Christianity. But now the caste system has been abolished by law, and upper caste people are taking a new interest in the Christian religion. The many native "states" which were units in themselves, have been abolished and absorbed into India proper. Now, many of these, for the first time, are open to Christian missions. Seeking to find the best possible political and social systems, India is also greatly interested in improving her religious condition. It is a strategic day for Christian missions.

The day may come when missionaries will not be welcomed nor allowed in India. There is a strong movement in one party to make and preserve everything Hindu. Should they come into power the picture of missions may be radically changed. Present missionaries are well aware of this possibility and are planning their work accordingly. But while there is yet time and opportunity we need to give full support by prayer, means, and men, to the great cause of Christian missions in India. It is a strategic day, not only for India, but also for the cause of Christ in India.

THE OLD AND THE NEW

What is time? When is a thing old? Visiting the pyramids, constructed some 5650 years ago, time seems pushed back and our own country, now 175 years old, seems like a mere child. The great pyramids were several thousands years old when the Children of Israel were slaves in Egypt. No doubt they and Moses often beheld these great structures and marvelled at their immensity and at their great age. They still stand as monuments to those who wanted above all else to be remembered down through the ages.

But there are better ways of being remembered. In Westminster Abbey in London there is a simple slab of stone marking the resting place of one whose name will not be forgotten though the Abbey be destroyed. David Livingstone poured out his life that the dark places of Africa might have the light of the Gospel. He unconsciously built for himself a monument in the heart of the world that will outlast the pyramids. Those great stones will finally crumble; but Living-stone will be remembered.

We don't build pyramids today. But we may build ourselves into the lives and characters of others, and they in turn will influence still others so that our influence may go on. They that turn many to righteousness shall shine as the stars in heaven.

WAS THE SERMON A SUCCESS?

The minister did his best; at least we hope it was his best. The sermon was carefully worked out, prayed through, and checked with the Word of God and the needs of men. Was it a success?

That may depend on our preparation to receive it and how we now react towards it. Had we prepared our souls for spiritual food so that our hearts and minds were not too cluttered up with material things? Had we been in prayer for the minister during the week and surrounded him with prayer during the delivery of the sermon? Were we sympathetically attentive with fertile ground well prepared to receive the divine seed?

But the real test of the sermon's success is how we respond to it after the service. Have we taken it to heart and are really profited by it? Are we now living it out? When we left the "meeting" did we really begin the "service?"

Don't be too quick to blame the minister if the sermon does not seem to be a "success." Much of the success of a doctor depends on how well the patient heeds his advice and takes the medicine prescribed. The success of a sermon depends largely on how faithfully we apply it and live it out. The minister has delivered his sermon; now we may make it a success.

Seeking First the Kingdom

Garmen H. Wedel

Matthew 6:33

"But seek ye first the kingdom of God,
and his righteousness; and all these things
shall be added unto you."

"WHAT are we seeking in this life?" is a question we need to ask ourselves repeatedly. It is said of a Christian that while he is in the world he is not to be of the world. This is not merely a play on words but the "in" and "of" represented in the foregoing statement have a wide chasm of separation. We accept this statement as true, neverthelesss we must realize that as Christians we have not yet perfected a program of complete isolationism. The world with its ideology and philosophy of life still has a definite influence.

9453

Garmen H. Wedel, Pastor of the Emmanuel Mennonite Church, near Moundridge, Kansas.

What does the man of the world seek in life? What do we mean by the man of the world? In short, we might say a man of the world is one who consciously or unconsciously keeps God out of his life and leaves God out of his plans. His is a life void of fellowship with God.

In I John 2:15-17 we are told that a life associated with the world is corrupt, evil and short-lived. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away and the lust thereof: but he that doeth the will of God abideth forever."

BEWARE OF COVETOUSNESS

The old philosophy of life which says, "Eat, drink and be merry for tomorrow we die," still sets the pattern of life for the man of the world today. It matters much after what kind of philosophy we pattern our lives. A certain man in the last decade arose in Germany who thought the Aryan people to be a super race destined to rule the world, and as a result the world went through another blood bath. Greed, selfishness, and the worship of the god of materialism characterizes fairly well the philosophy which governs the life of the fan of the world. Thinking that the gaining of material goods will bring him security, satisfaction, pleasure, and joy in life he seeks these goods at all cost. Anything in the way of achieving this goal must be removed; the life and property of others are of no concern to him. He knows no self-respect or sincerity of life. Destruction and waste lie in the wake of his path. He further seeks all glory for himself. "Seek first the kingdom of God" is completely foreign to his experience.

He feels rather secure when his search for material things is rewarded in great abundance. No doubt he feels much like the man in the parable of whom Jesus spoke in Luke 12:16-20. "And he said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." Might we not trace the ills of our present day economic disturbance to the fact that man is seeking material goods as ends in themselves? Are not wars fought mainly for the sake of gaining material possessions? God never intended for man to seek material goods as an end in itself, but rather to gain a greater end, a more abundant spiritual life!

MATERIALISM VERSUS CHRISTIANITY

We have been dealing with the man of the world and what he seeks in life. Let us see how he influences the Christian. There is a warfare of the material against the spiritual. The Christian of today stands bewildered as he views the traffic of human lives in their mad search for something abiding. He finds himself engrossed in a world of materialism. In these surroundings he finds it difficult to grow spiritually. He must either engage in a warfare against materialism or yield to its demanding influences.

Which will win depends upon the individual. In a book entitled the *Fall of Christianity* the author points out the weakness prevalent in Christianity today and places the blame for the most part on the Church for giving materialism a firm hold. No doubt we have allowed materialism to influence us. This accounts for the spiritual indifference and coldness prevalent in the churches of America today. The cry grows increasingly louder for the need of a spiritual baptism. We need a mighty rebirth of the spirit of the Son of God!

The question which we must face and ultimately answer is, "What are we seeking in this life?" Allow your aims in life to be tried in the crucible of God's Word. Are we laying up for ourselves treasures upon earth where moth and rust corrupt, and where thieves break through and steal, or are we laying up for ourselves treasures in heaven, where neither moth nor rust corrupt, and where

(Continued on page 154)

Spiritual Development of Churches in Chaco, Paraguay

Jacob Isaak

Part II

AS far as the development of spiritual life of the Mennonite Church in the Neuland colony is concerned, we can rejoice about it. Thanks to the Lord there, too, progress is being made.

The beginning there, too, was very, very hard. The original number of church members, there, was much greater than was with us in Fernheim in 1930. Yet they had but one solitary preacher when they arrived. This was Hans Rempel, still a young man, full of energy and devotion to the work of the Lord and the church. Unfortunately he is physically much handicapped. During the war he lost 75 per cent of his eyesight, and he is not a strong man otherwise. Nevertheless with great energy he began tirelessly to gather and to organize the congregation. This was very difficult, for these people for two decades had lived under the Soviet regime and had completely lost contacts with church life. We thank the Lord that the church had this courageous man. He knew his people and knew how to handle them. Thanks to the grace of God that which seemed to be an impossibility has become a fact.

It was very fortunate that in 1947, when the first group arrived, Elder G. G. Neufeld from Whitewater, Manitoba, Canada, was here as representative of the Conference. He visited the immigrants in their first living places, and later also in the colonies and assisted Bro. Rempel in the first efforts to establish a congregation. After him came Elder A. Friesen from Henderson, Nebraska, and served a year and a half. Later came Elder J. W. Nickel and Rev. Peter Klassen from Canada and Brazil respectively. They all have done what they could to organize and to strengthen the Mennonite Church of Neuland, to spread the Word of truth and thereby to contribute to the spiritual development of church life.

Today this church has a goodly number of young preachers and deacons. They are earnest in their faith and the work of Christ and the church. Although they are still considerably self-conscious, they are serving faithfully, and among them are some who promise to become good forces in the service of the Gospel. In 1948 these brethren had the opportunity to participate in a preachers' study course of several weeks duration, which had been organized by Director Corni Dyck of the M.C.C. Several of them were enrolled one and two years in the Bible school of Fernheim and others in the teacher's seminary of the same place. We rejoice over all this and expect that the spiritual development of the church will be normal and for the best of the congregation and the glory of God.

The church, today, has over 700 adult members. The colony spreads over a distance of about 46 miles and for this reason the church has three places of assembly: Halbstadt, Tiege and Schoenhorst. On the first Sunday of each month they gather here for worship and the discussion of business matters. On the other Sundays each village has its own services in the forenoon. Halbstadt and Tiege are preparing the erection of a church building. The financing of this is also done by the Board of Home Missions of the General Conference of America. This will doubtlessly be a great aid for the development of spiritual life within the church.

Most villages have Sunday Schools and choirs. Unfortunately there is a great need of song books. It was expected that by the end of the year a second edition of a special book of choir songs Harfenklang I. and II. part and the first edition of a III. part would be completed. In August, however, the editor Bro. Jacob Wall died suddenly and the edition will be postponed for another year. They have also started Young People's Work. Once a month the young people come together and hear lectures about Mennonites, church history and sermons which seek to induce them to accept Christ.

These loved-ones have suffered great losses which must be recovered if they are to stand firm in their loyalty to the Lord in the hardships and uncertainties of the future. One has realized this necessity and is doing all that is possible to help. Much has already been achieved and we rejoice over this. Much is still to be done, for the field is ripe for harvest.

Unfortunately in both colonies many of the young men, women and juveniles are not yet receptive to the truth of the Gospel. They keep themselves isolated. Please help us pray for them so that they, too, will realize what is good for their peace and become converted to Christ, the Shepherd and Bishop of our souls. They are to be won through evangelization and personal visitation. Think of this in your prayers. Oh, if we could win all of them for Christ. Read Romans 13:11 and 12.

THE WEAKY

I swear because . . .
It is a mark of manliness.
It proves I have self-control.
It indicates how clearly my mind operates.
It makes my conversation pleasing to everybody.
It leaves no doubt in anyone's mind as to my breeding, culture, and refinement.
It indicates that I have been well educated.
It enhances my personality among women and children, and in respectable society.
It is my way of honoring God, who said, "Thou shalt not take the name of the Lord thy God in vain."
And—it is a strong way to express a weak mind.

Seed Sowing and Harvesting

Two Examples from the Southern Mountains

Elsie Pfister*

Part I—David

DAVID!" To you that is just a name. To us, that name is an answer to prayer as well as fruit from sacrificing, sowing the Word and investment of time and money—The Lord's, yours and ours.

After having him in Sunday School, Bible School and Bible Club, one night during evangelistic services a year ago, Dave came home to say to his mother, "Mom, we're not living right". I believe it was the next night he gave his heart to the Lord.

Last summer he went to Camp Nathanael, where we take many children who earn their way by memorizing 200 verses of Scripture. We watched him one night around the campfire when the invitation was given to all who wanted to place their lives in the Lord's hands for Him to use as He chose. Dave seemed to be thinking quite seriously and then stepped out.

His life has shown, in so many ways, that he has been sincere and also steadfast in these steps he has taken. We rejoice as we hear him pray when the children are gathered for prayer as they often are.

Such as he need your prayers that they may not be hindered by some who, in their ignorance, are like the disciples of old who, "rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."

We are praying David will be truly an example of what the Lord can do with a child's life yielded to Him.

Part II—A Changed Man

"I have planted, Apollos watered; but God gave the increase." Often that verse brings comfort to our hearts as we minister the Word to some, over and over again.

An example is a fine family who formerly were neighbors. The wife professed to know the Lord and really seemed to. The husband appeared so indifferent and often even a bit mocking in attitude as he listened to the Word being taught. But after some years, one night in a Gospel service he accepted the Lord. He was very faithful in attending meetings and seemed truly a changed man but they soon moved away.

Not long ago we had a letter from Detroit. He was working in an automobile plant and had had a fuller experience with the Lord. As he wrote us of that he also told us some of his problems which seemed great. As best we could he was encouraged in the Lord thru the Word. Last week we saw him. He is out of work, somewhat discouraged, but has a face that radiates joy in the Lord.

And so, while some "have planted, some watered and God given the increase" there is still need for prayer and spiritual help for him and many like him, that they may learn that God's "strength is made perfect in weakness", and that, "when He putteth forth His own sheep He goeth before them."

Pray for us that we may ever remember that, "In due season we shall reap, if we faint not."

***Home Mission worker in the Southern Mountains**

SEEKING FIRST THE KINGDOM

(Continued from page 152)

thieves do not break through nor steal? Let us remember that where our treasure is, there will our heart be also!

KINGDOM OF GOD FIRST

We are to place the Kingdom of God first. In this life we are accustomed to placing things in the order of their importance. "Seek ye first the kingdom of God, and his righteousness." What is meant by the kingdom of God? It is apparent that God has a kingdom over which He is the Sovereign Ruler. The Kingdom is the rule of God in the hearts of men and women. Jesus came preaching, "The time is fulfilled and the kingdom of God is at hand; repent ye, and believe the Gospel." The kingdom of God is at hand; it is here and now.

Jesus says, "Behold the kingdom of God is within you." The kingdom is at hand today. It can be received now. The conditions for the acceptance of the Rule of God in our hearts are simple but necessary. Jesus says, "Repent ye and believe the Gospel." Without this condition we cannot see the kingdom of God and his righteousness. Our need to be in right relationship with God is met as we take our stand beneath the Cross.

By faith we become members of a spiritual Kingdom; our whole outlook upon life is changed. Where formerly we have lived unto ourselves, our desires now are to discover more and more the meaning of the rule of God in our hearts. There is no substitute for the kingdom of God. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" How dare we substitute for a vital spiritual life? I submit to you that there is only one answer to the question, "What should man seek in this life?" "Seek ye first the kingdom of God and His righteousness."

Blessed are they who were not satisfied to let well enough alone. All the progress the world has made, we owe to them.

"I Must Know..."

Rhoda Ressler*

WE sat on the narrow bench ringing the outside wall of a shelter on the mountainside eating our lunch. We had spent several hours climbing the one side of the mountain in drippy clouds and were about to reach the top, ready for the descent of the other side by cable-car. My companions were a group of University students who have grown up in an age of serious world events and they are a thoughtful group. After lunch I read with them parts of the Sermon on the Mount in that quiet, cloud-enclosed shelter. I know the Master was there for He spoke to those boys.

Tanimoto-san loves the study of history and has a deep appreciation for the venerated places of his country. He knows we live in a changing world and he wonders many things.

"How can I begin to study the Bible? What is the best place to start?" he queried.

"The Gospel of John is a very good starting place, Tanimoto-san," I replied and I believed then that I was right.

"But that is the story of Jesus, isn't it? Was there God before Jesus was born?"

"Yes, God always was. Jesus is His Son. The story of what Jesus did on the earth and the people who knew Jesus and believed on Him as God's Son is told in the New Testament part of the Bible."

"Then what is the Old Testament? Is that history? I like to know the history of things. Can I find the history back of Jesus somewhere?"

"There is much history in the Old Testament; the history of the creation of the earth and the story of God's people through hundreds of years."

"I want to study the Bible—all of the Bible—but I hear that the language is very hard. Will you help me study?"

"I will be very glad to help you study the Bible, Tanimoto-san, any part of it in which you are interested—all of it. When can we find time?"

Some of the other boys had been talking about the clouds, the shrine on the mountainside, and the hundred and one things that interest active, serious youth. By now they had begun to sense that an interesting conversation was in progress.

"Is there a Bible study class for us?"

"What are we going to study?"

"Where do we meet?"

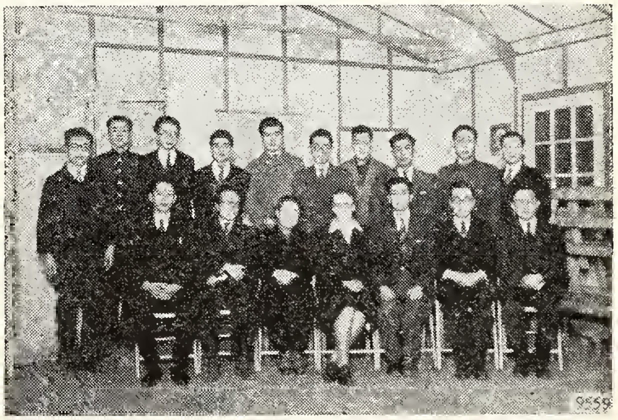
"How many are in the class?"

"Can we study in English so that we know it is the real Bible? Our Japanese Bibles are hard to understand and many things are not explained in them."

The questions came so fast that I had no time to answer and the task ahead looked very great indeed. But that is how it came about that now on Sunday afternoon in our room a group of students meet to study. They are not all alike.

One of the boys prefaces most of his questions with, "I do not believe, but why is it that you think—?" This week he wondered, "If God created all things, animals, man, and everything, why is it that men were allowed to be above animals and to sacrifice them?" Another does not want to pray to God when he has trouble because that is not fair to complain to Him. God is too busy. It is all right to pray when he sees beautiful things about him, the stars and the moon, or a beautiful lake—but no, not when he is worried. Still another says that so far in Job he has seen nothing that is not contained in Buddhism and he thinks, too, that it is useless to talk to God. He, if He is as wise as we think, knows everything already and what we should do is simply shut out all thought so that our minds are clean and at peace.

It is Tanimoto-san who summed up the reason for the class. I would have the class had there been only the one who wanted it. "The Bible is a wonderful Book and I do not know anything about it. I must know."



9559

Advanced Adult Conversation Class. (The Author in center)

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*MC Worker in Japan.

Moral power does not derive from any act of Congress. It depends upon the relations of a people to their God. It is the churches to which we must look to develop the resources for the great moral offensive that is required to make human rights secure, and to win a just and lasting peace.

—John Foster Dulles

Quiet minds cannot be perplexed or frightened, but go on in fortune or misfortune at their own private pace, like a clock during a thunderstorm.

—R. L. Stevenson

M C C Work in Palestine

Myron Ebersole*

TITUS Lehman first came to the Middle East in the spring of 1949. Until Jan. 1, 1950, he served in a medical unit under the Quakers in the Gaza strip where approximately 200,000 refugees were located. From January 1, 1950, he was located at Beirut, Lebanon where with the help of the G. A. Gaedderts of Silver Springs, Maryland, he supervised a large clothing and soap distribution among Refugees in the area of Tyre, Lebanon. From that time on he was involved in the many formalities and investigations preliminary to beginning work among the Refugees in Arab Palestine, that part of Palestine which lies west of the Jordan, not occupied by Israel, and now controlled by Hashemite Jordan. In July, 1950, Myron and Geraldine Ebersole of Sterling, Illinois, and Harrisonburg, Virginia, arrived on the field and in September, Waldemar Schroeder of Drake, Saskatchewan came making a total of four in the present Hashemite Jordan Unit.

The endless waiting, praying, hoping, planning, and having plans changed that are a part of every new work, served to make each member of the unit more aware of the ways of a new country as well as the need for careful planning with the guidance of the Lord. For some weeks the group used Jerusalem as a base of activities while looking for housing, visiting camps and securing equipment which included a new Chevrolet Carry-All. Jericho was chosen as base for operations, a house rented for the year, and the group moved in during the last week in September.

There are two rather distinct types of work among the refugees. The first and in some ways the most impressive is that of direct relief such as clothing and food. These needs are occupying most of the efforts of other relief agencies already on the field. The second type of work is that of rehabilitation and resettlement. This task has been receiving only incidental attention because of the urgency for direct relief and the appalling size of the job of resettlement and rehabilitation of nearly 900,000 Arabs. The problem of resettlement is intensified by the limited resources of the country, the limited education and ability of the people and their hesitancy to settle because they would prefer to return to their homes.

With these things in mind, the Unit chose to begin with a project in the second category, a vocational school for boys located in the camp "Ain Sultan." The first trade to be taught is that of shoemaking. The Unit was able to secure a capable young shoemaker as a teacher and with his help bought equipment. The tent was supplied through the UNRWA (United Nations Relief and Works Agency).

The shoemaking school was started after some minor delays with 25 boys enrolled in two classes, one in the morning and one in the afteroon. Since a special effort was made to enroll boys who were not in school, half of the boys enrolled have had no school and the others from one to seven years. At this writing they are just completing the first shoes. There are more boys on the waiting list and by the time this is printed it is probable that there will be nearly 50 boys enrolled with an added sideline of leather work such as belts, briefcases, etc.

Beyond the present shoemaking classes it is probable that classes in carpentry or weaving will be added. It is hoped that with approximately six months of training in these trades the boys will be able to secure jobs which will lead them into a life vocation.

Opportunities for direct relief are almost endless. UNRWA is providing basic food, shelter and medical care. The food provision is inadequate and poorly balanced. The diets of children and old people are especially in need. The MCC Unit anticipates a program of supplementary feeding for the refugees although details have not been worked out.

Clothing is badly needed among all the refugees. A home for the aged and expectant mothers has appealed for bed clothing and layettes.

In a brief way the reader has seen the beginning of the MCC work among the Arab refugees. There are great possibilities for serving in the role of the modern "good Samaritan." The Arab refugee has fallen victim of the modern robber of power politics. He has been beaten and stripped and largely forgotten. He has become accustomed to being passed on either side and ignored by the rest of the world.

Highly symbolic of the situation which the refugee faces is the present state of the old "Good Samaritan Inn." The ruins of the old Inn lie along the road about half way between Jerusalem and Jericho. Nearer the road is a more recent Inn which has been converted into a Police Post. The innkeeper is no longer present to serve the needs of travelers. Likewise the refugee finds few who will help him on his way.

To serve in this situation then is to stoop in the spirit of the good Samaritan to bind the wounds of disillusionment and lend a helping hand along the road to recovery.

In this spirit the present Unit is serving and plans to serve, leading a witness to the love of Christ. Only as this love is known to the refugees can they find the final solution to their problems.

Half the world's troubles, political, business, and personal, result from misunderstanding. Taking the time to sit down and talk it over has saved nations the security of their people, employers the confidence of their workers, and men the loyalty of friends.

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*MCC Worker in Jericho, Hashemite, Jordan.

Out of the Dark

OUT OF THE DUST is a 45 minute film on Latin America with a rental fee of $10.00 and can be secured from the Religious Film Association.

Out of the Dust portrays both the need for missionary work in Latin America and some of the results of missionary endeavor there. The story of the picture centers around a young engineer, who had become a missionary, as he relates the account of his call to an American salesman whom he meets at an airport. He depicts some of the transformed lives brought about through missions to this person.

The first incident he describes to him is the story of the pastor of a small rural evangelical church in Cuba who had the vision of assisting his people in agricultural methods as well as taking care of their spiritual needs. The scene changes to Mexico and he recounts the tragedy which befell a Bible colporteur, who was attacked and killed by a group of Catholics. Pablo, a young man, was listening to the Bible colporteur read from the Word of God when this incident occurred. Pablo later enters a mission school and there learns more about God's Word and feels led to become a doctor. He secures his training and the picture ends with him taking over the mission hospital. As the salesman sees the results of the missionary enterprise he dedicates himself anew to the cause of the Lord as a layman.

The entire picture portrays the Gospel story clearly and should be helpful in presenting the needs of this field to the people of our churches.

—P. R. S.

Bernard Baruch once said: "Every man has a right to his own opinions, but no man has a right to be wrong in his facts."

"United States and British Marines gave first aid, food and water to about fifty wounded Chinese Communist prisoners today and left them in a heated house, to be recovered after United Nations troops left here.

This was a "thank you" from the fighting forces in eastern Korea for similar treatment accorded United States prisoners on the northwestern front two weeks ago by the Communists.

The Marines placed a red cross on the house in which the prisoners were left and asked United Nations pilots not to bomb that area.

This incident is a witness to an inextinguishable light. It looks small now, in Korea, but it will finally flood the earth."

The American Friend

Minds, like streams, may be so broad that they are shallow.

"Do Good Men Go to Heaven?"

SOMEONE may say, "Why ask such a self-evident question. Why of course, good men go to heaven." And that is right. But lest anyone get the wrong impression as to what is meant, let us define the term "good men."

In our quest for a satisfactory explanation we turn to God's Word. We are consciously aware that man's concept of "goodness" is in sharp contrast to that of God's. Said our Lord to His disciples: "Except your righteousness (or goodness) shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

We begin with the basic proposition that "God is good" and the source of all goodness. His Word declares it; His acts and dealings prove it. Therefore man must submit to God's standard in gauging as to what is meant by "good."

A rich, young ruler came to Jesus, kneeling before Him and saying: "Good Master, what shall I do that I may inherit eternal life?" Jesus answering this important question, gave a remarkable reply. "Why callest thou Me good? there is none good but one, that is God." Note several significant points here. 1. Jesus declared: "There is none GOOD but GOD." This excludes man, even at his best! This ruler did not see Christ in His true perspective as God manifest in the flesh; therefore Jesus must arrest his thinking and help him to realize that none but God is good. 2. Jesus, by so doing, pointed out this young man's need of a divine goodness—something outside of himself. The ruler thought he was good, being very religious and obedient to the Commandments. But standing exposed before God—his goodness was as filthy rags. (Isaiah 64:6) Man is not good by nature; there is NO spark of goodness in sinful man! God says: "There is none righteous (good) no, not one." Neither are man's works good. At least five times in God's Word this statement appears: "There is none that doeth good, no, not one." Even the good deeds of Matthew 7:21-23, "prophecying, casting out demons, many wonderful works," as done by those who are good in their own eyes, are classified by our Lord as those who "work iniquity." They are not pleasing to God.

This points out the tremendous need of having a "goodness or righteousness" which is acceptable to God; "a robe of righteousness" which the Lord will grant when we seek to enter heaven. And where do we obtain this? from Christ, God's beloved Son, Who has become our Righteousness. As we receive Him by faith, He removes our filthy rags and bestows upon us His Goodness or Righteousness. His Cross, Death, Blood and Resurrection procure our goodness. "Nothing in my hands I bring; simply to Thy Cross I cling."

This Message we must make known if we would be "Winning Men to Christ."

A. H. Schultz

Mennonite Youth "A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Christ of the Garden

Bertha Fast

AND when they had sung a hymn, they went out to the Mount of Olives. And they went to a place which was called Gethsemane."

The Lord left the Upper Room and Jerusalem with His eleven disciples and crossed the brook Kedron. In the darkness He found His way to their familiar retreat in the Garden of Gethsemane at the foot of the Mount of Olives.

The dark premonitions which had gathered round the Savior's mind during the closing moments of the Last Supper acquired a terrible intensity in the hour in Gethsemane. The tragedy of the Last Week, mounting in force and significance, came to a climax in the Garden scene. According to the picture presented by the Gospels, the disciples did not realize the critical character of the situation. In spite of the many things that had happened to forewarn them, in spite of Christ's repeated predictions of the oncoming tragedy, the disciples seem to have been wholly unsuspecting and unprepared.

Christ was facing a crucial and sacred hour in His earthly life. It was to be an anguishing experience of mind as well as of body. His intuitive and mystical nature sought out a place where He might be alone for a time. Peter, James, and John were taken nearer the scene of his wrestling than were the other disciples, but even they were to remain outside and watch. Then the final drama of His self-consecration to God enacts itself. Jesus had looked forward to death and now He was facing it in its terrible reality. The Lord's human soul shrank from the Cross. But the "cup" of which He speaks is more than the physical torture and death. There was His rejection with its bitter ingredients, Judas' betrayal, the sense of being totally misunderstood and even accursed, His anxiety lest his disciples should also prove disloyal, His consciousness of Satan's power even in His life, so closely bound to God. The sin of men rested heaviest on Him, making his cross the object of horror and shame. Jesus shrank from the "cup." Could it be the Father's will that He should face its bitterness? Whatever Jesus knew or thought about the outcome of His ministry, it is only now that the full weight of its responsibility brings Him to His knees in the great and terrible soul-struggle that ensues.

The picture of Jesus in agony, agitated and appalled, is in striking contrast to the attitude of calm which is ascribed to Him elsewhere. The strong statement of His amazement indicates His hope that the divine will might still find an easier way to redemption. Christ finds Himself an isolated Spirit. He who loved man, whose whole life was wrought by love into the fiber and tissue of the common human life, finds the situation almost unbearable. "My sorrow is killing me," is the thought. His agony casts a light on the measure and nature of his suffering. His was the temptation to find an easier way, an option to the direction in which His work of redemption was taking Him. He would escape the tragic fate if possible.

Again and again he prayed. It was a moral battle, such as prayer at its highest is wont to be—a conflict where man rises to God and seeks His hand. Then His "if it be possible" is followed by "All things are possible to Thee." But He thinks only of a conditional possibility within the limits of the object for which He had appeared in the world. The condition is now the will of God. Jesus' wish and prayer is to have the cup removed, but He knows that His Father's will must be carried out.

At intervals during his struggle Jesus goes to His disciples. He wanted His disciples to watch with Him, to share His vigil. If possible Jesus would have companionship in His extreme hour. The second time Christ enjoins them to watch and pray, keeping in mind the weakness of their flesh in this hour of temptation. In the crisis of His fate and theirs he is anxious to impress the lesson upon them. They failed to recognize the urgency and consequently failed to watch and pray past the danger of desertion and denial as they could have done. In addition to the warning Christ desired their sympathy for Himself, and requested their compassion, possibly even their intercession. To the disciples the dawning of the full meaning of the garden experience must have sounded like a stroke of doom. They still did not understand their Lord and His ways.

The importance of the struggle and petition is outweighed by the victory that Jesus won. Out of that conflict He came forth a conqueror. The scene which opened with Christ torn by the strongest of elemental emotions closed with Him possessed with calmness, confidence, and assurance. Christ's victory came by the complete surrender of His will

(Continued on page 160)

Voluntary Service for 1951

Edith Claassen, Director Voluntary Service, Chicago, Ill.

Each year, the General Conference offers opportunity for service in connection with its mission and institutional work. Here are the opportunities for 1951.

Chicago Home Mission

UNIT lives at Mennonite Biblical Seminary. Serve as Summer Bible School teachers, assist in Day Camps. In afternoons, work with full-time recreation director in providing a program of crafts and recreation for the community. Home visitation program. Week of orientation and training before unit begins work.

Dates: Beginning about June 15 for 6 weeks.
Needed: 7 people.

East Harlem Parish, New York City

In an area of 40 per cent Puerto Rican, 40 per cent Negro, 10 per cent Italian, and 10 per cent of various nationalities. Storefront churches serve the people with Sunday School, Bible School, recreation, singing, counseling. Outreach of a cosmopolitan locality are a part of the unit's problem. Workers visit families, organize clubs for boys and girls, conduct nurseries, direct plays, assist in church worship services.

Dates: Beginning about June 15 for 9 weeks.
Needed: 3 people.

American Indian Mission Stations

Volunteers teach Summer Bible School, do home visitation, serve as cooks, painters, plumbers, farmers, camp leaders and counselors. Living with missionaries and sharing all that mission life holds is one of the significant features of this work.

Arizona

Dates: Beginning about June 1 for 8 weeks.
Needed: 6 people.

Montana

Dates: Beginning about June 1 for 8 weeks.
Needed: 4-6 people.

Oklahoma

Dates: June 1-15. Needed: 2 girls.

Paint Rock, North Carolina

Located near Great Smoky Mountain Range. A mission station for mountain people. Unit will teach Bible School and visit homes.

Dates: Aboue June 5-30 Needed: 2 people

Cachipay, Colombia, South America

Unit will assist in work at our mission home for children of leprous parents. Construction work, farming, clearing land for gardening, teaching English, recreation, sewing, as well as religious activities make up the work. Study program of Spanish and Latin American culture. Travel by air from Miami to Bogota. Travel scholarships available.

Dates: June 15 — August 15. Needed: 2 girls, 2 fellows

Expenses: $400 should cover summer's expenses.

Church Visitation Team

This group will travel to churches in Oklahoma, Kansas, and possibly Nebraska. They will spend 1-2 weeks at a church and will be ready to conduct worship services, Bible story hours, young people's retreats, direct Day Camps, community recreation programs, conduct Peace Institutes.

Dates: Beginning in June for 6 weeks.

Needed: 4-5 people.

Y. P. U. Team

This team, composed of people with some experience or training in young people's work, will visit selected churches, probably in the Kansas area. In week-end conferences, they will explain phases of the Young People's Union and cooperate with local young people in conducting discussions, organizing a local Y.P.U. group, planning recreation, young people's projects. A week of training will precede their work.

Dates: About June 15 for 4-5 weeks.

Needed: 4-5 people.

Canadian Youth Farm

The Canadian Young People have established a Home for Invalids and a Home for Children on a farm at Rosthern, Saskatchewan. Unit will help care for patients, assist in construction work and farming, cooking, gardening. Opportunities to go to other areas in Saskatchewan to teach Bible School and to participate in retreat held on the farm.

Dates: About June 15 — August 15

Needed: 4-6 people.

MENNONITE YOUTH

Migrant Workers

Three workers will have a period of training in Michigan, then go to migrant camps in Michigan or Wisconsin. Bible School, crafts, recreation, visitation, music are part of the program for migrant children. Salary of $30 a week. Board and room provided. Sponsored by Women's Missionary Society.

Dates: About June 15 for 4-6 weeks.

Needed: A couple and a single person.

North Battleford Provincial Hospital

Located in Saskatchewan. Serve as attendants, making beds, bathing patients, feeding, and otherwise caring for mentally ill. Sponsored by the General Conference, administered by MCC.

Men-O-Lan Retreat Grounds

At this camp site and retreat grounds of the Central and Middle District Conferences, men are needed to serve on the staff and help in construction work. Allowance—$10 per month.

Dates: (as early as May 1—August 15)

Needed: 2-3 men.

Shavehead Lake, Michigan

A splendid oppotunity to work with one of our largest and most intensive camp programs—the Eastern District Retreat in Pennsylvania. Group will help maintain camp grounds and assist in retreat program. Openings for an office worker, a "handy-man," kitchen workers, recreation leaders.

Dates: June 25 — August 4.

Needed: 4-6 people.

General Information

Workers will receive a weekly $5 allowance, except in the

----East Harlem project where a $25 travel scholarship is granted instead.

----Migrant project where workers receive a salary.

----Colombia, South America project where a $50-$100 travel scholarship is available to qualified persons.

Maintenance is provided on the field of service.

Workers are responsible for transportation but the local churches are encouraged to share expenses of the volunteer.

***If interested in any of the above projects, write to

Edith Claassen, Director
General Conference Voluntary Service
4614 Woodlawn Avenue
Chicago 15, Illinois

TEN LITTLE CHRISTIANS (?)

Ten little Christians standing in a line,
One didn't like the preacher, then there were nine.
Nine little Christians stayed up very late,
One slept on Sunday morning, then there were eight.
Eight little Christians on the road to Heaven,
One took the lower road, and then there were seven.
Seven little Christians got in an awful fix,
One didn't like the music, then there were six.
Six little Christians seemed very much alive,
But one lost his temper, then there were five.
Five little Christians wishing there were more,
But they quarreled with each other, then there were four.
Four little Christians, cheerful as could be,
But one lost his religion, then there were three.
Three little Christians knew not what to do,
One joined a sporty crowd, then there were two.
Two little Christians, (our rhyme is almost done,)
Differed with each other, then there was one.

—United Evangelical Action

CHRIST OF THE GARDEN

(Continued from page 158)

to that of His Father. The will of God had been the condition from the beginning; and now realizing that the Cross was necessary to redeem man He finds His answer and victory.

The struggle in Gethsemane is one of the greatest scenes not only in the life of Jesus but also in all religious hisory. All of mankind is deeply impressed with such a Man on His knees, struggling with his God, with such a prayer on his lips. Gethsemane stands as a scene of temptation, but more than that as a scene of victory through the surrendered will.

The true way to be humble is not to stoop till you are smaller than yourself, but to stand at your real height against some higher nature that will show you what the real smallness of the greatest greatness is. **—Phillips Brooks**

Slides of Voluntary Service Available

Slides of Voluntary Service are available from Miss Edith Claassen, Director of Voluntary Service, 4614 Woodlawn, Chicago 15, Illinois. Think through the significance of this service. Orie O. Miller has said, "We in America are a highly privileged, sheltered group living on a plateau far above the remainder of the world. We have unprecedented opportunities and freedom of choice." We also have responsibilities. Voluntary Service expresses our responsibilities in concrete action. The challenge to give your time and talent in Christian service needs to be made again and again. The slides tell the story. Make use of them.

9251

ON LEFT

Montana Indian Mission—Jacob Peters from Saskatchewan, shingling the Birney church, Birney, Montana.

East Harlem Protestant Parish, New York City—A typical scene of the inside court in Harlem where Puerto Rican and negro families live.

Cachipay, Colombia, South America—Some of the youngsters of the mission school learning gardening —banana bushes in the background.

ON RIGHT

Migrant work—Margarita is waiting for a visit. She is standing on a small bridge crossing a canal. Her home is hidden in the brush. She was baptized the previous year. Her small brother was baptized this year. The family has joined the Mexican Methodist Church. They wholly rely on the unit for transportation to the church on Sunday, as they have no other transportation.

East Harlem Protestant Parish, New York City—The "Golden Scorpions," an eight to ten year old boys club of the parish. Before the Parish began work in East Harlem, the "Golden Scorpions" was one of many organized gangs, a training center for delinquency—dope peddling, burglary and so on. The Parish took the club and turned it toward Christian and wholesome acivity. They still call themselves the "Golden Scorpions."

The Mission in Chicago—During vacation Bible school, boys helped build lawn chairs at the Bible mission.

9252

Our
Colleges
and
Seminary

BETHEL COLLEGE

DR. H. A. Fast has returned from an M.C.C. mission to California and Mexico. In California he participated in the Mental Health Institute held February 10, at the First Mennonite Church of Reedley, in presenting the M.C.C. Mental Health Program. Another speaker on the program well known to Bethel people was Dr. D. D. Eitzen, now teaching at the University of Southern California School of Religion.

On Sunday, February 11, Dr. Fast gave the message at the Dedicatory Services of Kings View Homes, the new M.C.C. Mental Hospital near Reedley.

From California Dr. Fast went to the states of Chihuahua and Santa Clara in Mexico, where he visited the M.C.C. service units and conferred with leaders of the Old Colony and Sommerfelder Mennonite groups, also visiting Rev. B. H. Janzen and the General Conference Mennonite group at Cuauahtemoc.

Drs. J. Winfield Fretz and Cornelius Krahn spent the week-end at Meade presenting messages on non-resistance and voluntary service.

A group from Grace Bible Institute presented a program for the Student Volunteer meeting Thursday evening, February 15, and conducted the chapel service Friday morning,February 16.

Final plans are being made for the annual Bible Week, March 12-16. Dr. Rufus Bowman, of Bethany Biblical Seminary, will be the principle speaker.

MENNONITE BIBLICAL SEMINARY

RUDOLPH Martens, New Hamburg, Ontario, a member of our senior class was one of the featured student speakers this wek in the chapel program which opened the twenty-four hour prayer vigil for unevangelized people living adjacent to Bethany and Mennonite Biblical Seminary.

On February 6, Olin Krehbiel, President of the General Conference and pastor of the First Mennonite Church, Berne, Indiana, addressed the class on Mennonite Doctrine and Polity now being taught by Andrew R. Shelly. In the evening Mrs. Krehbiel led the Christian Education Workshop in a study of visual ways of teaching Bible stories. Her presentation was very suggestive and greatly appreciated by the group.

Don. E. Smucker has started a series of Wednesday evening Lenten addresses at the Fourth Presbyterian Church in Chicago, under the general subject of "The Cross and Modern Man," with the following topics for subsequent evenings: "The Cross and the Bible," "The Cross and Jesus Christ," "The Cross of John Doe," "The Cross in Russian Christianity," "The Cross in Middletown America," and "The Cross and Its Challenge."

Elmer Ediger, a member of our senior class, recently delivered an important address on the subject "Voluntary Service and Alternative Service." This address was given to our combined student body of our two institutions and was based on his extensive experience during the past ten years in Civilian Public Service and MCC Voluntary Service Projects.

The Mennonite Biblical Seminary Musical Ensemble returned from a trip to Pandora and Bluffton enthusiastic about the fellowship and the experience of the tour. The director of the Ensemble, Marvin J. Dirks, recently presented a Sacred Song Program at the Pekin, Illinois, Mennonite Church. During the afternoon he also presented a gospel message in song over the Pekin radio station. Rev. Lloyd Gundy, one of our Middler students, is the pastor of the Bethel Mennonite Church at Pekin.

Miss Edna Homa of Haifa Israel spoke to the Seminary Women's Fellowship Friday evening, February 16.

FREEMAN JUNIOR COLLEGE

PHYLLIS Mueller of the South Church, Freeman, spoke in chapel Tuesday, Feb. 6, on her work in the European voluntary service unit in Donaueschingen. The work, Baustelle Neue Heimat, was a refugee resettlement housing project in which Miss Mueller and others helped in construction.

The Student Association held its election for the editor and business manager of the "Star." The new editor will be Thelma Wollman and the business manager will be Marles Preheim.

The Christian Youth Volunteers presented a program in the Bethesda Church in Henderson, Nebraska, February 11. The program was sponsored by the Henderson Young Peoples' group, and was presented to the church as a whole.

A men's quartet, trumpet trio and mixed quartet presented musical numbers. Christa Hege gave a few thoughts on her experiences and Rev. Goering spoke on three types of people, criminals, conformists and creators, stressing the Christian's place in these three. Those taking part in the program were Marles Preheim, Calvin Waltner, Leslie Kaufman, Abe Krause, Ardys Fliginger and Vivian Hofer. In the trumpet trio were Duane Kaufman, Ardys Fliginger and Vernon Duerksen.

Jottings

NORTHERN DISTRICT

—Friedensburg Church, Avon, S. Dak: Miss Helen Zlcuov of the Slavic Gospel Association spoke here January 30. She also appeared in the local Youth for Christ rally in Avon, January 31, sponsored by the local churches. —Mrs. Albert Boese, Corr.

CENTRAL DISTRICT

—Topeka Church, Topeka, Indiana: February 4, Mrs. S. J. Hostetler, former missionary from Goshen, Indiana, to India, spoke and showed pictures. Miss Lois Slagel of Pioneer, Ohio, on furlough from the C.I.M. Mission field, spoke and showed pictures of her work February 11. During February this congregation took offerings for the C.I.M. Mission work, with Don Oeseh in charge. World Day of Prayer was observed in a union service. —Opal King, Corr.

PACIFIC DISTRICT

—Calvary Church, Barlow, Oregon: Erwin Goering, Newton, Kansas, was guest speaker January 28. February 1, Mr. and Mrs. Leonard Hanes, missionaries from South America, were with us. Mrs. Hanes is a sister of Wilbert Regier, pastor of the Pratum Church. Our choir rendered several numbers at the Monitor Parent-Teachers Association meeting recently. Ten members attended the annual Oregon Fellowship meeting held at the Grace Church, Dallas, Oregon, January 26. —Mrs. Ivan Learfield, Corr.

—First Church, Newport, Washington: D. C. Wedel of Bethel College brought us the Sunday morning message recently. The C. E. had an interesting program recently, with discussion topics centered on "The United Church." Prayer night and Bible study are quite well attended. The group is studying Genesis. —Mrs. Henry Hiebert, Corr.

—Grace Church, Dallas, Oregon: Men's Fellowship had their monthly meeting January 23, with R. W. Elmer of the E.U.B. Church speaking and the Wall brothers quartet furnishing music. Four young people were baptized and received into the church January 28, and one by the right hand of fellowship. January 28, the young people of the church sang for the sick and aged. —Mrs. F. J. Schmidt, Corr.

WESTERN DISTRICT

—First Church, Burns, Kansas: A group of men and women helped a day at the relief center at North Newton recently. February 4, E. W. Zimmerman, representative of the Northern Bible Society, delivered the morning message. A collection was taken for that Society. Our Mission Society sponsored a ham and waffle supper in Burns February 2, to raise funds for the treasury. Berean Academy had charge of the C. E. program January 21.—Mrs. Ike Martens, Corr.

—Bethany Church, Kingman, Kansas: January 24, C. J. Jantz, West Plains, Missouri, showed slides and told of his work in the Ozarks. A colored sound film, "Japan Welcomes the Word," was shown January 28. Highway evangelist, A. E. Suckau, showed there films and spoke February 4. A catechism class of seven members is being conducted by our pastor, F. W. Loewen. Dallas Voran returned home recently after serving as relief worker in China under the MCC for one term. February 11, our Men's Chorus gave a program in the M. E. Church in Kingman. —Corr.

—West Zion Church, Moundridge, Kansas: A Bible Conference was conducted in our church February 4-7. Speakers for this conference were Erland Waltner, Bethel College; Lands Hiebert, Tabor College; and J. J. Toews, Buhler, Kansas. —Mrs. L. L. Lehmberg, Corr.

—Ebenezer Church, Gotebo, Oklahoma: The Brotherhood met January 11, and resolved to recall Gerhard Peters to serve them another year. January 24, they met to discuss the possibilities of purchasing a parsonage. A catechism class was started the first Sunday in January, with three members.—Mrs. Gerhard M. Peters, Corr.

—Meadow Church, Colby, Kansas: At the last church business meeting it was voted to erect a new church. Archie Kliewer was guest speaker January 14, in the absence of our pastor W. H. Regier. The church board is making plans for a spring Bible Conference to be held in April.—Mrs. Homer Goertzen, Corr.

MIDDLE DISTRICT

—First Church, Nappanee, Indiana: Our congregation has decided to adopt a building fund to raise $3000 a year for five years. After architectural plans have been completed for an over-all picture, work will be started on remodeling the basement. Classroom space is sorely needed. Ellis Graber of the Zion Church of Souderton, Pennsylvania, held meetings in this church February 26 through March 4. The theme for these meetings was "Evangelism for Today." —Helen Yoder, Corr.

—First Church, Summerfield, Illinois: We had the re-dedication service for our redecorated sanctuary February 4, with Don. Smucker of our Mennonite Biblical Seminary as guest speaker both morning and evening. The ceiling is light blue, side walls a little darker blue and all wood work white. The Ladies Bible Study class purchased a beautiful carpet for the pulpit platform. New covers for the refinished pulpit and communion table were given by one of our families. New folding choir chairs were secured. Our young people are arranging a "church night" service once each month. The Men's Brotherhood meets the third Monday of each month in members' homes. The choir has started preparations for an Easter service of song.—A. S. Bechtel, Corr.

Into the Beyond

MRS. JOHN BERGEN, Newport, Washington, member of the Newport Church, was born May 7, 1871, and died December 18, 1950. The Bergens celebrated their Golden Wedding anniversary, April 1, 1950.

PETER BIXEL, Bluffton, Ohio, member of the Ebenezer Mennonite Church, was born November 17, 1863, and died February 8, 1951. He had been a Sunday school teacher for 60 years; also a trustee and deacon.

RUTH STROUSE JOHNSON, Lumberville, Pa., member of the Deep Run Church, was born July 10, 1918, and died February 9, 1951.

M C C News

Student Service and Tour

The European study trip sponsored by the Council of Mennonite and Affiliated Colleges is expected to include a smaller group than in past years. About 20 American students and others plan to leave on June 8 to spend five weeks in visiting Mennonite congregations and communities, MCC relief projects, and other places of interest in Europe. This is to be followed by four weeks with European young people, in service projects under the direction of the MCC. Expenses for the trip (estimated at about $750) are borne by the individuals participating. Those interested in this educational trip should write to C. N. Hostetter, Jr., Grantham, Pa., or the MCC, Akron, Pa.

Frieda Claassen
4614 Woodlawn Avenue
Chicago 15 Illinois

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For

YOUR SUNDAY SCHOOL

Is your Sunday School using this material? If not, why not suggest it to your superintendent?

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If you desire this material or wish to review it, order from:

Mennonite Publication Office
Newton, Kansas

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 66 — March 13, 1951 — Number 11

8919

IN THIS ISSUE

Our Daily Bread

Ward W. Shelly

Modern Cities of Refuge

Myron Ebersole

The Power of Victorious Faith

Edward J. B. Waltner

In This Issue

THE READER SAYS 166
EDITORIALS 167
OUR DAILY BREAD
by Ward W. Shelly 168
MENNONITE MEN
by H. M. Harder 169
THE POWER OF VICTORIOUS FAITH
by Edward J. B. Waltner 170
"GOOD LUCK"
by Cornelius Dyck 171
MODERN CITIES OF REFUGE
CHRIST? 173
BEAUTY 173
by Myron Ebersole 172
ARE YOU WINNING MEN TO
BOOK REVIEW 173
MENNONITE YOUTH
THE CHRIST OF THE CROSS 174
THE CALL TO SERVE 175
THOSE WHO SERVED 176
PROBLEM OR ANSWER 176
OUR COLLEGES AND SEMINARY 177
JOTTINGS 178
MCC NEWS 180
THE STORY OF THE MENNONITES 180

MINISTER'S RETREAT SPEAKER

The Retreat Committee announces that Dr. Rufus Bowman, President of Bethany Biblical Seminary has been procured as the guest speaker for the Minister's Retreat to be held at Bluffton College, August 8-15.

The Mennonite

Editor, J. N. Smucker
Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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The Reader Says

On page 52 of the January 16 issue of **THE MENNONITE** were given five reasons why we should read "Mahatma Gandhi, An Interpretation," by E. Stanley Jones. Under point five the reviewer mentions that Gandhi's principles of non-violence will perhaps give some added light on our Mennonite belief. It seems to me that if we wish for any added light on our belief we should go to the Word of God rather than to a heathen. This mentioned book would most likely offer a good contrast between Gandhi's non-violence teaching and the teaching of Biblical non-resistance.

It seems to me many of our people are confused on this non-resistance teaching and I would invite articles in our church paper which distinguish between Biblical non-resistance and this non-violence idea and similar teachings.

Peter C. Andres
Elbing, Kansas

THAT REMINDS ME

A few evenings ago Albert Gaeddert told our Youth what to do in regard to service for Uncle Sam. And that did remind me. In the year 1890 I was of draft age when I left Germany for the U.S.; Germany then, as the U.S. now, was enormously prosperous; her military might supreme as is now the U.S. Army. And now our economy is based on permanent preparation for war. On universal military training altering the educational and family status of our Youth. But our youth can possibly serve with the MCC. In Germany our youth could serve in a hospital corps. Slowly but surely the youth in Germany accepted full armed service so that Dr. Mannhardt after the first world war stated with pride that almost 100 per cent of the German Mennonite youth saw active service. So will they here, I assure you; in fact many already serve actively. It therefore behooves us, I believe to think about emigration, say to South .America, while we can—. Auf auf mein Volk die Flammenzieehen rauchen.

J. H. Penner
Beatrice, Nebraska

Of Things to Come

March 11-16 Annual Bible Lectures, Bethel College
March 18 Palm Sunday
March 18-25 "Week of Witnessing"
March 25 Easter Sunday
March 31, Vacation Bible School "Workshop," Memorial Hall, North Newton, Kans. Leaders, D. C. Wedel, Mrs. Orlin Frey.
April 26-29 Middle District Conference, Berne, Indiana
April 29 Song Festival Memorial Hall, Bethel College
May 3 Ascension Day
May 3-6 Eastern District Conference, Richfield, Pa.
May 13, Mother's Day or Festival of the Christian Home
May 13 Pentecost
May 27 Commencement, Mennonite Biblical Seminary
May 29 Commencement, Bethel College
May 31 Commencement, Freeman Junior College
June 4 Commencement Bluffton College
June 10 Children's Day
June 20-24 Pacific District Conference, Colfax, Washington
July 23-29 Intermediate Retreat, Shavehead Lake, Mich.
August 6-12 Senior Retreat, Shavehead Lake, Mich.
August 8-15 Ministers' Retreat, Bluffton College
August 13-19 Junior Retreat, Shavehead Lake, Mich.
August 20-26 Young Adult Retreat, Shavehead Lake, Mich.

SENTENCE POSTPONED

Dwight Platt Case

Overflowing Courtroom many visitors from far and near were expelled for the lack of seating space March 2, when Dwight Platt was called up for sentence for failure to register for the draft. Only those who could be seated were permitted to remain.

Judge Delmas C. Hill, presiding over the Federal District Court, ruled that he wanted two weeks to make a decision, although Dwight pleaded guilty.

District attorney said visitors are welcome. It is not known whether visitors bringing folding chairs would be admitted. March 2 there were approximately as many standing in the hall outside the courtroom as inside. March 16 may see this repeated, as many letters are being sent both to the judge and to the Wichita and Hutchinson newspapers which featured the previous trial and Dwight's "Open letter to Mr. Truman," sent both to Truman and to many others, before Dwight turned age 18.

Editorials

"WHO IS THIS?"

THE Triumphal Entry into Jerusalem caused considerable speculation among the on-lookers. "Who is this?" they asked as He entered the city. Many did not really care who He was so long as He did not interfere with their lives. They did not care to follow one who made such exacting demands upon them. Many did not even want to admit that He was a good man. They hated to be disturbed by His goodness.

Again, He comes to the citadel of our lives. We may fling wide the gates and let Him in, or we refuse Him entrance. It depends on who we think He is, and how willing we are to receive Him. One thing is certain: we will never find a proper solution to the world's ills nor for our own inner peace and joy until we are willing to acknowledge that He is the Christ the Son of the Living God, and receive Him into our hearts as such. To receive Him as Lord of our life will give us a proper guide, a consoling friend and a redeeming Savior.

MENNONITE MEN FOR CHRIST

IN this issue under this heading appears a notice indicating that the men of our Conference districts are hard at work on a real project. They have set for themselves a high goal. In a very concrete way, they wish to show their love and interest in their South American brothers. We wish them success in their endeavor. May it also encourage the men of other districts to undertake great and difficult tasks. A Brotherhood cannot hope to be a successful organization unless it undertakes some worthy projects.

COMMUNISM AND THE INDIAN MIND

THE question is frequently asked, is there danger of India accepting communism? In answer to this question it is well to consider how very different is the doctrine of communism and the Indian mind.

India is very god-conscious. The people believe strongly in some supreme being who controls their life. True, they may have a very inferior idea of the God as we know Him through Christ, yet they do not doubt the existence of a divine being. Communism would rule out the idea of any god and make man supreme. This is repulsive to the Indian mind.

The Indian mind loves peace and not war nor violence. This desire was greatly strengthened by the non-violent teachings of their beloved Gandhi. The Indians complain that foreign powers have twice dragged them into unwilling wars and India does not intend to permit them to do it a third time. Communism spreads through violent revolutions and wars and killings, all of which is repellent to the Indian mind.

The inhabitants of India are very individualistic. They resent being herded into one group and being treated as mere tools. They rejoice in their newfound freedom and independence. They are too wise to allow communism to take away their personal liberty and freedom.

India loves its past culture and is proud of it. The Indian fears that communism would destroy and abolish that culture.

The Indian is skilled in self-abnegation and is not fascinated in mere material things. He is more interested in the things of the inner life than in the mere animal comforts of the body. He can deny himself much. Communism takes, and often ruthlessly so.

Communism and the Indian thought-pattern are far apart. INDIA IS RIPE FOR CHRISTIANITY, NOT FOR COMMUNISM!

YOU ARE THE CRISIS

IT is to be hoped that many churches will take the suggestion of the Evangelism Committee and make Holy Week a week of witnessing. Christians who have never tried it should take this opportunity of becoming "fishers of men." They may help to bring men to a definite decision.

Many people will not change their ordinary way of living until some crisis large or small strikes them. Then they are forced to make a decision which they may have evaded for a long time.

A successful personal worker looks upon himself as some such "crisis." He confronts the individual with the necessity of making a definite decision. He finds that, many times, when faced with a definite choice, men will choose Christ. He is the crisis bringing them to this decision. Perhaps during this special week you may be the crisis that will bring about a decision for Christ.

A TIMELY WARNING

A CONCERNED individual has sent a letter to the editors requesting that they sound a word of warning to their readers. Attention is called to the common disrespect for God and His worship; irreverence of laymen; tithing becoming obsolete; sanctity of marriage neglected; liquor and gambling increasing. It is rightly pointed out that we need to "meet God face to face in repentance, fasting, prayer, confession, restitution and obedience to God in all things." Attention is called to the great promise in God's Word: "If my people which are called by my name shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." II Chron. 7:14.

Our Daily Bread

Ward W. Shelly*

THIS PETITION in our Lord's prayer is striking both in its simplicity and in its contrast. Here we are taught that our prayer need not contain theological terms or a sermonette. Its contrast is revealed in the petition that immediately preceeds it—"thy will be done." The one request is so comprehensive, the other seems so narrow. But its narrowness is aparent only on the surface.

Prayer is not only communion with God or reverent contemplation of His Holy Name, though that should be first and chief. To pray is to adore, but to pray is also to ask. We have to say, "Our Father" but we also have to say, "Give us"—being sure that if we being evil know how to give good gifts to our children, much more does He know how to give good things to them that ask Him.

In this prayer for bread our Lord condemns that overstrained and fantastic spiritualism which says we are not to pray for our earthly and physical needs. "Give us this day our daily bread" is a wonderful testimony of Jesus of the worth of common gifts. To give predominance to the material is heathenish but to ignore our daily needs in our daily prayers is unchristian. Some say we should pray only for faith and holiness but this attitude is not approved by our Lord. We are to be more concerned for our soul's health than for our bodily wants, but our prayers should include all that we need. Our desires should be such as we can turn into prayers. If we dare not ask God for a thing, let us not seek after it. Nevertheless let our supplications cover all the ground of our daily needs. If any man lack—let him ask of God who giveth liberally.

This prayer also is the recognition of God as the Giver of the daily bread. The Psalmist says, "Thou openest thy hand and satisfieth the desire of every living thing." There is nothing that is spoken of in the Bible so frequently and so lovingly as God's care for His creatures.

In giving us our daily bread the hand of God is so often hidden by second causes—the rain, snow, sunshine, fruitful seasons, modern agricultural methods, etc. Right here is the point where we in America, we in the church, we in the Mennonite Church have drifted so far away from God. We do not recognize Him as the Giver of our daily bread. What are your thoughts as you receive a loaf of bread from your baker—not about God, I am sure. Rather about exhorbitant price of seventeen cents. Many of our forefathers lived closer to God than we do. We wonder, "how." They did not complain about the price of bread. They baked their own bread and so enjoyed a closer relationship and contact with God. But with us—a middle man has crept in and in this case as in many other instances in life, helped to make havoc with our relationship to God. You say baking your own bread is such an unimportant detail. But our lives consist of details. In these days many of us put God as far away from our daily lives as we can.

This prayer, if prayed sincerely, will help us live consistent Christian lives for we cannot pray for our daily bread and then go and seek it by unchristian means. We cannot pray, bless my cheating, bless my sharp practices. There is nothing that our church age stands in need of more than this fourth petition in our Lord's prayer. It has a bearing on our whole attitude toward life. Did *you* ever notice in the Gospels that whenever the Lord ate bread with his disciples, somehow they seemed to be drawn closer to God. In fact, for the Saviour, eating bread was like conversing with the Father.

Of course our prayer is "Give us." We could never pray, "Give me" when there is poverty and starvation on all parts of the globe including our own land. It is most interesting to note that king and peasant, the high, the low, the rich and poor must all hang on God for the same bread. This prayer requests bread for to-day—like the manna of old. How beautiful it is to depend on God day by day. Of course we know nothing of that beauty in our day in most parts of our land. We have lots of bread without even asking God; but all this has sent leanness into our souls.

213

Notice how personal is this request for *"Our daily bread"*—the bread that is best suited to our need. Some of our bodies require wholewheat bread, others rye or white bread. So also the Lord knows best what kind of bread our souls require in order that we may be enriched and properly nourished. Lord, "Give us this day our daily bread."

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*Pastor, Springfield, Perkasie, and Saucon churches, Penn.

MEN NONITE for CHRIST MEN

PARAGUAY is a country that is as backward as any in South America, but it has a heart, nevertheless, and has opened its doors to Mennonite immigration in a way that no other country has. Paraguay has received thousands of Mennonite displaced persons from Europe and has been willing to take our people as they come, irrespective of physical condition. Thus Paraguay has become the adopted homeland of many Mennonites who could not otherwise emigrate from Europe. The country presents very definite obstacles in resettlement, however, and it is therefore necessary that our brotherhoods in North America provide some of the tools and equipment that the immigrants need to conquer the Paraguay Chaco frontier.

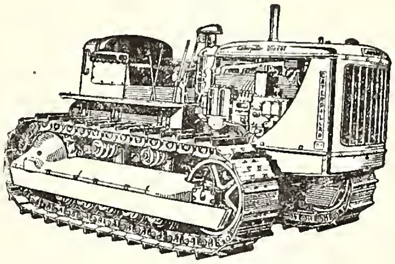
"If you can imagine a group of thousands of persons moving onto land areas that have been entirely unsettled, you can imagine the task ahead of our Mennonite pioneers in Paraguay. Their job is every bit as challenging and difficult as the pioneering our forefathers did on this continent generations ago. Roads must be constructed and maintained, water holes must be dug for conserving moisture for the livestock, land must be cleared, and other heavy jobs accomplished either by hand or with machinery. Such work is going forward even today but much of it is backbreaking and difficult, hence the very great need for a bulldozer which you men of the Northern District so kindly decided to provide." So writes Mr. William T. Snyder from MCC headquarters in Akron.

Sometimes I wonder whether we here in the United States really appreciate our government and what it does for us by way of road building. We take good roads very much for granted; hence largely fail to recognize their value. Nor do we understand the hardship of those who have really no roads, at least as we know roads.

Then too our forefathers came to this country by choice. The European immigrants in Paraguay are there by necessity having lost their homes and property in Russia. But they are glad that they again have a home. Let us thank God for what we are spared of and let us show our thankfulness to God by extending a helpful hand to our brethren in distress, so that their lot may become a little lighter and their burden less grevious to bear!

It is now about nine months since we as men of the Northern District adopted the bulldozer project. It is hoped that we can raise $15,000, which is our goal, by April 1. This sum of $15,000, which is our the male church membership amounts to somewhat less than six dollars per man. To fill the lack for those who are unable to give and for those who have no heart for the cause others must give more. Several churches have exceeded their allotment but are still continuing the gathering of funds. Others are starting with the gathering of funds now.

The picture which appears with this article is a picture of the Caterpillar D6 now under consideration for this project. This tractor has a drawbar horsepower of 66 and belt 76. It weighs 16,725 pounds. Or in other words this tractor will handle a load of an eight bottom sixteen inch plow in fourth speed in average soils and up to ten bottoms at slower speeds. This seems like much power, yet our experienced road builders think this unit rather light for its intended use. If sufficient funds come in a larger unit could be considered.



It has been suggested that a man, conversant with road building equipment, be sent to Paraguay to teach the men there how to operate and care for this expensive equipment. We have a fine Christian young man, in the church of which I am a member, who has seven years experience with road building equipment. He has declared his willingness to go to Paraguay, if sent, and to help get the work started over there. Perhaps this is something to be considered. But first we must have the money for the bulldozer.

To the men of our Northern District we would suggest that we seek to meet this goal by April 1. The factories are six months behind in filling their orders, therefore it is really high time that we get the money gathered so that the order may be placed. Perhaps those groups which have not done anything yet would hasten the matter speedily from now on, please. Kindly mail your contributions to the undersigned.

Let us therefore diligently do this work in the Name of Christ, remembering His words when He said, "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40.

H. M. Harder
Butterfield, Minnesota.

There is one certain way to make war inevitable, and that is to plant in people's minds the idea that it is inevitable.—George E. Sokolosky

The Power of Victorious Faith

Edward J. B. Waltner*

The sick of the palsy: Matt. 9, Mark 2, Luke 5.

The jailer converted: Acts 16, 31.

Aaron and Hur sustain the hands (of faith) of Moses: EX. 17, 12.

Job's Intercession and sacrifice for his children: Job 1, 5.

THE idea of substitution is quite prominent in the divine plan of redemption; we find it running through the entire system of Old Testament sacrifices, and notably in Leviticus. Then we have it supremely in the New Testament Sacrifice —the Lamb of God. The topic, Vicarious Faith, is also closely related to intercessory prayer, which is so emphatically enjoined upon believers.

It may not be so easy to determine, even on the basis of Scripture, the possibilities of one's faith in behalf of another; obviously we as individuals and churches have at no time fully appreciated what can be wrought by faith coupled with action in behalf of those in physical or spiritual distress. "This is the victory that overcometh the world, even our faith." We have certain Scripture pasages which strongly point to faith working for, and in behalf of others who are in a state of utter helplessness. Let us look at some of these, but first let us have it understood at the outset, that in the following examples the faith revealed was not operating vicariously in the fullest sense of the term, but rather highly supplementary, and the principle that each one is saved through his own faith, still stands.

In the miracle of the Sick of the Palsy, recorded in the three synoptic Gospels, we have the interesting account of how four men struggled on, carrying a sick man to Jesus. These four seemed to be the chief object of interest of this story, judging from the oft repeated reference to them. It is told how they, impelled by a mighty faith, overcame mountains of obstacles before they finally accomplished their benevolent mission. This incident closes with the remarkable statement, that, "when Jesus saw THEIR faith he said to the sick of the palsy, 'Son be of good cheer, thy sins be forgiven thee'." Some may wish to raise the argument that the sick man had faith also, and without any of his own he could not have been forgiven. Be this as it may, but still by painstaking fidelity to the record, we arrive at the conclusion that in this instance Jesus was prompted chiefly if not exclusively by the faith of the four men who carried him.

In the story of the conversion of the Philippian jailer, we have another indication of how far-reaching the simple faith of one man can be. You will recall how in the hour of deepest anxiety, he was comforted with the calm assurance by Paul, in these words: "Believe on the Lord Jesus Christ, and thou shalt be saved, AND THY HOUSE." This statement, surprising as it seems, again, does not imply, that because a father is saved, his family also becomes automatically so. But we can rightfully infer that a deeply hidden, dormant, God-consciousness in the hearts of the members of this man's family was to be fanned into perceptive reality by the faith of others. For all practical purposes we can say that this man's faith could and did function in a substitutional manner, even if it was with the aid of Paul's preaching.

Another striking instance, which has some bearing on this theme we find in Exodus 17, 12. Here we see Israel in mortal combat with their adversary, the Amalekites, and Moses as leader holding up holy hands (of faith) to God, in his zeal for victory. But his hands became weary and began to sink,—just as our faith sometimes does under the terrific onslaughts of the powers of darkness. Then God used Aaron (who was a weaker vessel) and Hur to sustain their leader in that hour of severe testing. Here the strength (and faith) of Aaron and Hur did not exactly supplant that of Moses, but it greatly supplemented it to the end that Israel won a glorious victory over Amalek.

In Job 1:5, we read how this righteous man of old, under the press of circumstances assumed priestly functions to appease a God who might have been outraged by the frivolous conduct of Job's household. This account, sadly enough, does not give us the assurance that he succeeded in staying the hand of judgment, so far as his family was concerned, it still shows how a saint of old was willing with all his resources, to step into a possible breach between his descendants and his God.

These true stories from Holy Writ, I verily believe, show us that our heavenly Father has invested His children with powers of faith, usually expressed in intercessory prayer, of which we have only feeble understanding, and which we have as yet left largely untapped.

A certain father in his later years was greatly burdened for lack of the assurance of salvation for his children, who were living in various parts of our country. He, as Christian parent from early years, sincerely tried to rear his family in the fear and admonition of the Lord. As he was treading the last few miles of his earthly sojourn, his concern for his loved ones increased; he confided this to a brother minister and asked him to help him pray that none of those entrusted to him might be lost. The brother spoke words of encouragement and quoted the words of Paul to the Philippian jailer, and it brought peace and assurance to this anxious father.

A young girl born to unbelieving parents, was early converted to faith in the Lord Jesus, by the preaching of the gospel. Her father however did everything by the way of ridicule and mockery to discourage her in her faith. The daughter in turn at once set her heart on winning her father to this same faith which was living in her. In due time

(Continued on next page)

***Farmer, Freeman, South Dakota.**

"GOOD LUCK"

Cornelius Dyck*

THE other day I took a friend who was going on a long trip, to the local airport, and as he boarded the plane I wished him Godspeed and good luck. I am certain all of us have frequently had a similar occasion to wish someone "good luck," and like I, on many days previous to this particular morning, thought no more about it. But actually—should a Christian believe in luck—chance; or should he attain that degree of faith and trust which takes even the most common everyday experience as ordained by Divine Providence?

Dr. Leslie Weatherhead, whom I had many occasions to hear in London churches and Hyde Park, defines "chance" as a "happening which God did not intend and man could not foresee." This I interpret as meaning that while God is almighty, there are things and events which he "permits," but does not intend, such as sin, crime, famine, war. Why then does it happen—why do we have war and suffering, for example? If I may venture an answer I would say, "Because of man's folly." Wherever man's God-given free will demands its own, it must clash with the Divine laws of God which govern the universe and our lives, resulting in luck, accidents—unforeseen events. Since luck was defined as something unforeseen, it follows logically that it and knowledge are distinctly related, and in proportion that every increase of knowledge reduces the possibility of chance occurences.

If we then could but eliminate the continual occurrence of our free will going on the rampage with ourselves (which we can't because we are human and born in sin) and follow exactly the laws of Divine Providence, there would be no such thing as chance, for we would then be following exactly the plan and will of God, and His plan is perfect, without flaw. Our lives would then fit together piece by piece in perfect order and harmony.

This no human has ever succeeded in doing except the one and only perfect human being—the Son of God, the Redeemer Jesus Christ. It follows therefore that we, while weak and erring and self-centered, can go a long way towards eliminating "chance" in our lives, by yielding our free and stubborn will to God, learning more and more to say, "Not my, but Thy will be done," and in drawing closer to Him, fit more nearly into His perfect master plan for us, in which there are no loopholes or possibilities of chance happenings. The nearer a Christian comes to the center of God's will and subjects his desires to the leading of the Spirit, the less cause he will have to bemoan "bad luck." His will and that of God's being one, the Christian will receive every experience he encounters "as from God" and out of the Hand of the Father the child will take both good and bad, as it comes, and grow. Finally, "All things work together for good to them that love God," or as Professor Dodd translates "With them that love him, God cooperates in all things, for good." With Jesus Christ as complete master in and leader of our lives we have exchanged "chance" for faith, and "luck" for knowledge. We know He will see us through.

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*M.C.C. Director, South American Area.

THE POWER OF VICTORIOUS FAITH

(Continued from preceding page)

this daughter was married to a fine Christian young man. The two now decided to pool their spiritual resources, and renew and increase their efforts, for they knew it was God's will that all men should be saved and come to the knowledge of truth.

Many days passed. On a particular visit the father as usual restated his unbelief, but somehow this time the daughter instinctively felt that the morning light of heaven was about to break. When her father repeated that he still did not believe in God, the daughter replied, "Yes, I know father, **but God believes in you."** Blind, stubborn, unbelief, at last gave way under the impact of a declaration so bold and striking, and the fog of infidelity was dispelled by the sunshine of redeeming love.

We as Christians, who normally feel a burden for the lost condition of some one close to us by ties of relationship, (and who has not felt concern for a father, mother, brother, sister, **son,** or **daughter?)** should for our own comfort claim the promises of Him who is able to "save to the uttermost," with or without human instrumentality. Is this visionary, or wishful thinking? If so, I should like to know what the deeper meaning of the Scripture passages here used, is. No, friends, we shall never out-dream the possibilities of divine grace flowing in response to the cry of a human soul.

We are coming to a King
Great petitions to Him bring,
For his power and grace are such:
None can ask of him too much.

Let us then never fear but renew our faith in Him "that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us——." Eph. 3:20-21.

POINTS ON LIVING

TRY TO LIVE for one week without grumbling.

Be severe with yourself, but gentle with other folks

Where there is darkness be a light; where there is a desert be a fountain; where there is need be a giver; where there is trouble be a peacemaker; such are the children of God.

SUNSHINE MAGAZINE

Modern Cities of Refuge

Myron Ebersole*

IN the present age of frequent world shaking events, it is easy to ignore the plight of large segments in the world's population. The approximate 900,000 Arab refugees which were driven from their homes in Palestine from the beginning of Arab-Jewish hostilities in 1948 still constitute a major refugee problem.

To describe adequately the refugee picture at present is quite difficult. Orie Miller recently described it as "the worst case of pure unrelieved suffering with no solution in sight" that he has ever seen. A few of the refugees have found homes and have been able to re-establish themselves, but the largest number are still living in tent "cities of refuge" in various parts of the above mentioned areas.

Let us look at a typical "city of refuge" in the West Jordan area. Ain Sultan camp is a camp of some 6,000 refugees situated just north of the modern town of Jericho and within sight of the mound of the city which Joshua conquered on the event of the Hebrew conquest of Canaan. The camp takes its name from the spring (sin) of the Sultan which is also called Elisha's fountain since it is likely the spring which Elisha sweetened with the new cruse filled with salt (II Kings 2:19-22).

The Camp is made up of hundreds of tents each of which holds from 6 to 12 people, generally of two or more families, but few of which are larger than the average living room in our Mennonite homes Between the tents many of the refugees have constructed mud brick houses which will become unsafe when the rains come and additional shelter is most needed. Near the road are the larger tents of the camp administration and distribution center, the milk center and the clinic all operated by UNRWA (United Nations Relief and Works Agency for Palestine Refugees). Some distance from the road is the UNRWA school for about 700 boys. A small school for girls is also located near the road. The Mennonite Relief Unit vocational school tent is erected near the administration tents.

Life in this camp, typical of other camps, is quite dull. The women carry water and walk, sometimes several miles, into the barren plains or mountains to gather huge bundles of weeds which they carry on their heads. These weeds and dung are the only fuels available for cooking and heating. They cook their meals from scant rations of flour, oil, lentils and beans supplemented occasionally by vegetables raised in small plots between the tents and on rare occasions with a bit of mutton or fowl. The men in camp find occasional jobs, (some are hired regularly on road crews and camp maintenance jobs) the average wage being equivalent of from 30 to 40 cents per day.

The health of the refugees is surprisingly good in spite of the low diet, inadequate clothing, and poor sanitation. During the summer the heat is almost unbearable in the Jordan valley where over 40,000 refugees live in camps near Jericho. Last winter, an unusually severe one, brought snow for the first time in known history to Jericho. MCC workers visiting the area last winter reported many refugees walking barefoot in the snow. This winter again will produce many hardships, although it is hoped there will be no snow. The rains will soon come and instead of blowing dust there will be mud several inches deep. The rotten tents will give away under the blast of the wind and rain, to leave the people out in the rain and chill of winter.

So live the 6,000 inhabitants of Ain Sultan camp. Thousands of others living in the hills and to the north face a more severe winter. These people are not nomadic Arabs used to living in tents as some misinformed people have said. They are farmers, merchants, or tradesmen of the lower and middle classes who have had homes and land in what is now Israel. There are some Bedouin refugees who were able to bring their tents with them and continue living as they had before but the proportion is comparatively small.

What is the responsibility of the Mennonite church in this situation? We propose a three phase program of responsibility to be carried out "in the name of Christ." First of all as nonresistant Christians we will be required to examine critically the claims of the groups involved and choose our position in regard to the political and economic implications from an objective viewpoint. The governments directly involved, the larger governments who have influence and the United Nations must be a continual object of our prayers as the tension continues and as efforts are made to secure a satisfactory peace.

The need for direct relief is evident. One of the best ways which Mennonites have found in recent years to give witness to the love of Christ and against the evils of war and aggression is that of supplying food and clothing to the unfortunate victims of catastrophe. While the UNRWA is supplying the basic needs along these lines there is adequate need for a supplementary program of food and clothing distribution in these modern "cities of refuge."

No amount of direct relief, however, would fulfill our responsibility toward these unfortunates among our fellowmen. For the majority of the refugees, already having lived in tent cities for two or three years, the present outlook gives little hope for re-establishment of homes and businesses. The third phase of responsibility then is that of a program which will provide some hope for economic rehabilitation and resettlement of the refugees.

If you don't have everything you want, be thankful for the things you don't have that you didn't want.

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*M.C.C. Relief worker, Jericho, Heshemite Jordan.

"Are You Winning Men to Christ?"

"He that winneth souls is wise." Prov. 11:30

WE are living in days of intense activity. Much is being said about Evangelism, Christian witness, and Church extension. Naturally there comes a time when we must evaluate our work and determine whether or not we are accomplishing what is most important in the life and work of any church or individual Christian. Therefore we are asking ourselves this question: "Are we winning men and women to Christ?"

Soul winning is the main business of every Christian. Saving sinners is the nearest thing to the heart of God. For that purpose Christ came to earth, and died, and rose again. Even now heaven rejoices over one sinner that repents more than over the ninety-nine just persons that have no need of repentance.

Soul-winning is much more than changing a man's ideas about certain things, or getting him to turn over a new leaf, or pursuading him to go to church every Sunday. It is approaching men and women with all the tender compassion of Christ and the wisdom of heaven, to press the claims of Christ upon their lives. It involves also showing them their lost condition without Christ regardless of their heritage, their prestige or their moral standards. Then too, one must show them the Truth concerning the Death of Christ for their redemption, and how by simple faith they may appropriate the righteousness of Christ for themselves.

The time to begin soul-winning is today. The fisherman would be considered foolish who purchases expensive fishing tackle and then goes down to a stream full of large fish, to sit and gaze at them without throwing in his line for a bite. Yet many Christians do that very thing. They know Scripture, they are born of the Spirit, and yet they often allow those who are without Christ to continue on their way to destruction without a single effort to arrest them for Christ.

Will you make your life count in the matter of Soul winning today? The joy and blessing you will receive from the experience will be beyond words.

Randall Heinrichs, Home Mission Worker, Roaring Spring and Smith Corner Churches, Penn.

BEAUTY

THERE is beauty in the simple things of life. What is more beautiful than the sunset? What an array of colors the flowers give us! The green grass makes a soft carpet for little feet. The birds sing their joyful songs and tell people everywhere to forget their troubles and be gay.

But what, you say, is beautiful about the cold north wind? What a beautiful sight to behold the fields and trees covered with ice and snow with the sun shining down upon them. Think of the good times children have building the snowman and coasting down that icy hill. Then there is the skating on what was the old swimming hole last summer.

Nature truly is beautiful. How God must have loved his children to give them so many beautiful things to enjoy! There is also a different kind of beauty in a thoughtful act of kindness to that ill neighbor or that crippled friend. How much just a cheerful greeting can do for the soul!

In these tense days of uncertainty, let us take time to meditate on the simple things of life. This will draw us close to our Creator and make us realize that all things are in God's hands.

Mrs. Galen Basinger

Book Notes . . . .

Six Great Reformers

PERSONALITIES IN SOCIAL REFORM, by G. Bromley Oxnam. Abingdon-Cokesbury Press, 1950. 172 pages.

IN this small volume the author selects six well-known men and women and portrays them as different types of social reformers. By description, factual data, and quotations from their own writings, as well as by his own interpretations, he gives a clear and stimulating picture analysis of each type. Sidney and Beatrice Webb are selected to represent the scholars as social reformer; Walter Rauschenbusch represents the minister; David Lilienthal, the administrator; Mohandas Gandhi, the Saint; and Albert Schweitzer, the Missionary. There seems to be no attempt made to exhaust all possible types of social reformers, but the author clearly reveals how the same goals in social reform may be approached from quite diverse motives and in quite diverse ways.

The author's evaluation of each reformer's contribution as well as the portrayed motives and techniques used by him will be appraised differently by the reader depending upon his religious, social, and economic viewpoints, but the book is well worth the time of any reader. It is bound to stimulate thought, give information often unknown or overlooked in one's appraisal of the types of social reformers discussed, points out the advantages and possibilities of each type, and above all, it presents each reformer discussed as a living, dynamic, personality, consecrated to human welfare and the alleviation of human suffering in his own particular way.

I. W. Bowman

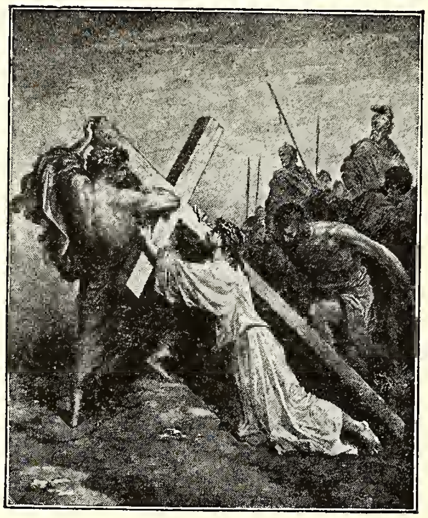
Mennonite Youth

"A United Mennonite
Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

The Christ of the Cross

O'Ray Graber



74

WHEN his creatures make a shipwreck out of life, God is not satisfied to sit afar off and pronounce judgment and condemnation upon those whom he has loved and still loves. He descends to them in redemptive love and sacrifices himself for them that they may know him not merely as a holy and just God but as a caring Father. Our meeting with God in Christ is a joyous discovery that he loved us before we loved him.

God in his infinite love has acted for our salvation. He has given himself to us and has come among us in Jesus of Nazareth, his word made flesh. In him, he has conquered the power of sin and death. The Suffering Servant Jesus was also the Christ of victory through whom we are assured of forgiveness and salvation when we penitently turn to him.

The Christ of the Cross is therefore a unique revelation of God's redemptive love and unlimited forgiveness. The entire life of Christ, the event of Christ, was a special act of revelation and was made only at a tremendous cost and sacrifice which was the Father's no less than the Son's. The "foolishness of the Cross" as the power of God and the wisdom of God consists precisely in the revelation of a depth of divine mercy within and above the wrath of God.

The Cross of Christ is a tremendously significant point in history because it is a special event in the life and work of Christ. It is the climax in the redemptive work of Christ and became God's point of correction with man in history, by revealing God as love, seeking to save the sinner. Redemptive love is God's will and way with man, but it led the Suffering Servant Messiah along the road to the cross. For Christ to walk that road was a tremendous cost and sacrifice both to God the Father whose revelation it was, and to God the Son who was the revelator. Christ voluntarily chose to follow the will of God, which was what it was because man in sin rejected Christ.

The revelation of God's forgiving love on the cross is but the culmination of the whole trend of our Lord's teaching and life, a humble entry into our life. Thus the central point of the Christian faith, and the climax of revelation is precisely not a climax in the human sense, but a lowest point—the cross. This is the meaning of Galatians 3:13—"Christ redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is every one that hangeth on a tree." The Christ of the cross is therefore a sacrifice for us. He suffered immeasurable agony in our stead. He died to clear away the cloud of guilt between ourselves and God; an act which assures us of God's willingness to bear our guilt, even at the cost of the life blood of his beloved Son.

The Christ of the cross broke the power of evil over our souls in an encounter with Satan in which he demonstrated once and for all the ultimate victory of God and his way of goodness.

Finally, all these truths are united in the realization that in the cross of Christ, as in all that leads up to it and follows from it, God in suffering love identifies himself with mankind and gives us the victory in and through him which we could not possibly win by ourselves. He embraces our human lot as his own. Above all else the cross is a symbol of an identification of life with life, the merging of strength with weakness to the point where even the blood of Christ was shed to make possible this union.

The cross stands as the focal point in history where Divine Love met and conquered human sin. It represents uttermost self-giving. It is the symbol of Christ's life, death, his life after death, and his endless ministry for men now, as he suffers with us and is again crucified by us that he may change human nature and make us like himself. It is both the symbol and the pledge of a sacrifice for his

(Continued on next page)

Evaluation of Voluntary Service

La Verne Rutschman

1. Did the summer service unit fill a need in your community?

In such an institution such as this in Colombia, there can never be too much help. By sewing, teaching, gardening, and by helping out in any number of places the service unit showed its value and filled an obvious need.

2. Did the unit adjust itself to your community?

One need only ask the children if the group adjusted itself. They were so fond of them that one of our older girls became hysterical when she thought the unit had left without a special farewell.

3. What was the greatest contribution the unit made?

Since the time was so short, we can hardly say that the physical work accomplished, important as it was, was the greatest contribution. We feel that the major contribution was simply their being with us, renewing our enthusiasm, giving us new ideas, a new outlook, making us understand that we are all a part of one great work. And reciprocally, we feel that their being with us, on the field, is important from the standpoint of creating more interest in missions in the home churches.

4. What were some weaknesses?

As to weaknesses there were two, neither of which reflects on those who were present. The first is that the time was too short. The second there were no men.

5. Would you be interested in using Voluntary Service workers in the future?

We shall always welcome them.

6. General Evaluation:

Voluntary service with its emphasis upon sacrifice and cooperation can be of tremendous value both for the workers themselves and their home churches, as well as the missionaries and the indigenous church. The workers get an idea of what missions is all about. Their churches cannot help catching the vision. Missionaries are greatly encouraged. And the indigenous church, so outnumbered and unpopular there, begins to recognize that it is bound visibly and invisibly with a great body of believers in other lands who also have experienced the regenerating power of the Gospel. These values we consider greater than the physical work accomplished. Because of the lower cost of labor, much of this work could be hired done cheaply. This is especially true due to the short term (2 months) involved. However, were the term longer, it is possible that due to greater application of such workers as compared to local help, voluntary service would be worth-while even from that standpoint.

All of us here think it is a good idea and hope that this is only the beginning as far as Colombia is concerned.

THE CHRIST OF THE CROSS

(Continued from preceding page)

people, a sacrifice which is to be their spiritual nourishment, and a pledge to transform and reorientate the center of men's purposes and wills from self-centeredness to the will of God by union with them. Christ knew himself to be in complete unity of will with his Father in accepting the cross which guaranteed his right to be the Messiah and Lord of our lives.

The mission of the cross is both a finished work and an unfinished work. It is finished in the sense that it is done in-deed. It is complete and sufficient. It is the final crowning deed and word of truth. In the sense that it must find its fulfilment in the hearts of men and their acceptance of its redemptive power, it remains unfinished. The cross is the symbol not alone of the work of Christ for our salvation but of the price which any man who follows him must be prepared to pay.

The Call to Serve

BELIEVING that those who would follow Christ in full discipleship in the way of peace and love are **at all times** called to serve the needs of the world both spiritual and material in the name and spirit of Christ **but particularly** so in a time of world distress and emergency, such as the present, we call upon our churches, and particularly all young men and women, to enlarge their ministry of service with a deepened sense of responsibility. This should mean more persons in service, longer periods of service, and more service to those outside of our fold in our communities, our country, and the needy areas of the world beyond. It does not mean service taken up under pressure without a clear and sincere Christian purpose, nor the abandonment **without call** of present significant Christian work or preparation for greater usefulness in service. It does mean that all of our young people, however, whose family and life circumstances permit, particularly between the ages of 19 and 25, and older, should seriously face the question before God whether they should not now offer themselves for a substantial period of direct special service, both to meet the needs of their fellow men and to give further witness for Christ and His Gospel. It will mean that significant work projects must be provided by the church which will of themselves be both valuable in service and give good room for Christian witness in the life and spirit of the worker as well. Christian love and redemptive action must find expression in our ministry of service now more than ever before in view of the spirit of the times which emphasizes the use of force and war in attempts to solve current problems.

Y. P. U. Financial Report

The following is a financial report of the Young People's Union as of February 1, 1951.

Total amount received, July 1, 1950-Feb. 1, 1951	$2276.59
Percentage of budget of $3800, July 1, 1950-June 30, 1951	60%
Balance, January 31, 1951	$296.69

In a previous issue of the paper, it was reported that at the half year, the budget had been met. The above figure would also suggest that we are meeting our budget. However, the General Fund of the budget is in arrears. It is the General Fund that supplies the Prayer Calendars, the Program Helps, sponsors Youth Workshops, finances expenses of the executive committee who meet four times a year, and finances the Y. P. U. share of expenses in editing "Mennonite Youth," the four page section of "The Mennonite." As local groups make contributions, it would be better if their contributions were not earmarked for a specific cause, but would be given to be used where needed. If this would be done, no single cause would need to suffer.

Some people have asked to pay for copies of "Program Helps" or for copies of the Y. P. U. Prayer Calendar. There is no charge per copy for these things. They are available to the churches for use. The churches can pay for them by giving the Young People's Union their support. These items are simply one of the services of the Young People's Union to the churches.

Those Who Served the Summer of 1950

Chicago Home Mission:
Wanda Bartel—leader, Hillsboro, Kansas
Betty Quiring, Frazer, Montana
Cornelia Franz, Inman, Kansas
Edna Foth, Mountain Lake, Minnesota
Helen Neufeld, Chicago, Illinois

East Harlem Parish: (International Work Camp)
Ernest Goertzen, Mennonite representative, Hillsboro, Kansas
Esther Berky, Bluffton, Ohio
Joanna Bowen, Topeka, Indiana

Migrant Work: (Home Missions Council)
Mary Kathryn Bauman, Mennonite representative, Bluffton, Ohio
Ruth Banfield, Trinidad, Br. West Indies

Colombia Mission:
Erna Friesen—leader, Henderson, Nebraska
Ellen Harder, Whitewater, Kansas
Renata Dyck, Laird, Saskatchewan, Canada
Clara Dyck, Laird, Saskatchewan, Canada

Youth Team—Kansas and Oklahoma
Evelyne Sawatzky—leader, St. James, Minn.
Elaine Waltner, Marion, South Dakota
William Lampi, Carlock, Illinois

Indian Mission Fields:
Oklahoma:
  Cornelia Franz—leader, Inman, Kansas
  Donald Isaac, Mountain Lake, Minnesota
Arizona:
  Bruno Penner—leader, Mt. Lake, Minn.
  Heinz Janzen, Upland, California
  John Wiens, Herschel, Saskatchewan, Can.
  Henry Wall, Osler, Saskatchewan, Can.
  Helen Regier, Newton, Kansas
  Faire Stucky, Chicago, Illinois
Montana:
  Jacob Peters, Aberdeen, Saskatchewan, Can.
  Elizabeth Peters, Aberdeen, Sask., Canada
  Erna Dyck, Waldheim, Saskatchewan, Can.

Youth Farm, Rosthern, Saskatchewan, Canada
Mr. and Mrs. P. A. Unruh, Whitewater, Kansas

Problem or Answer

by Orlo Kaufman

DID YOU realize that we are either a problem or an answer? You may not have; but in every situation in which we are directly involved, we are either the problem, a part of the problem, or we are the answer, or a part of the answer to the problem.

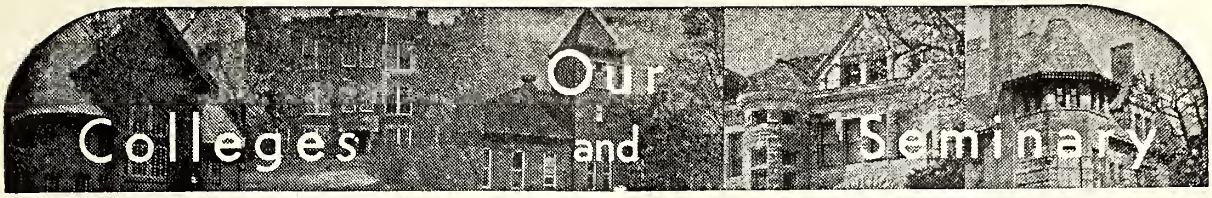
Are we particular about our food? Then we are a problem to the one who prepares our meals. If we eat all things set before us joyfully and with thanksgiving, we will be the answer to the necessary joy and satisfaction necessary for such daily work.

Do we feel ourselves or our work of more importance than another person or his work, then we are a problem to our friends and working companions. If on the other hand we do not "think of ourselves more highly than we ought" and are willing to minister unto rather than be ministered to" we are an answer to friendship and good working relationships.

Do we consider our family, church, race, or nation superior to other families, churches, races, or nations, and worthy of special consideration or services from others? If so, we are a problem in the area of community, religious, racial and international goodwill and friendship. If on the contrary we are humble, willing to recognize others, serve the needs of all, exercise love to each, then we are part of the answer to the problems of injustice, strife, and war.

We are either a problem, part of a problem, or an answer, or part of an answer in each situation personally involved. It is easy to assume we are only answers because we are helpful in an institution or unit devoted to helping others in their problems, yet we may be an answer in one area but a problem in another area. Being an answer in one area does not mean that we are an answer or part of the answer in all areas, for each problem must be considered separately.

(Continued on next page)



Our Colleges and Seminary

CANADIAN MENNONITE BIBLE COLLEGE

On Friday, February 9, the College observed the World Day of Prayer. The Prayer Session was begun at 9:00 A. M. with a period of personal dedication. This was followed by a consideration of the following themes: Love in the College Home, Love in the Home, Love in the Church, and Love in our Canadian Schools and Colleges. After each of these topics time was given for prayer. Appropriate testimonies were also rendered in song and recitation.

During the noon hour the students were divided according to the provinces from which they came, to discuss the needs of their home province.

In the afternoon Arnold J. Regier gave a short talk on "Our Vocation and Guidance." This was followed by two periods devoted to Missions, Home and Foreign.

The Prayer Day was concluded by observing a Communion Service at which J. J. Nickel officiated.

A very warm spiritual atmosphere was felt throughout the entire day, and every student felt the significant place of such a Day of Prayer, especially in view of the situation of the world about us. May the effects of this day live long in our hearts and minds.

BLUFFTON COLLEGE

Barton Rees Pogue, poet, lecturer, and humorist spoke at the college March 2. Mr. Pogue was formerly a member of the faculty of Taylor University. He has a homespun common sense philosophy which is fundamentally sound. His philosophy is interspersed with humor and his own poetry in a most interesting way. The lecture was sponsored by the college lecture committee.

The Vesper Choir sang at the South Church of Christ, Lima, Ohio, Sunday evening, February 25. On March 4 concerts were given at Trenton and Shandon, Ohio. The spring tour beginning March 16 will take the choir through Indiana, Illinois, Iowa, and Missouri. The group will return home March 27. A trip into northern Indiana will be taken May 4-6.

Foreign students from Mennonite Biblical Seminary will give a Vesper service at the college March 11. Speakers will be Ernst Harder from Paraguay and Franco Cosco from Italy. On April 8 Dan West from Goshen, Indiana will speak at a Vesper service. Mr. West is very active in the work of peace and relief in the Church of the Brethren.

BETHEL COLLEGE

The art department sponsored a color film, "Rembrandt," Monday evening, March 5, at 7:30. Following the film there was an exhibit of various art work and student demonstrations of different art work.

The Bethel College radio station has been used for recording and experimental purposes. Some residents in the North Newton area have been able to receive local music broadcasts presented from 10:00 to 10:30 p.m. last week. The studio of the radio station is being used to make a cappella choir recordings.

Dr. Erland Waltner has been conducting special services at the Emmaus Mennonite Church, Whitewater, the week of February 18-23.

Students took their final quarterly examinations February 27-28. The spring quarter began March 5.

The Westminster Choir College which presented its traveling choir unit here March 6-7 has granted degrees to more than 800 young people who have completed its curriculum preparing them to become Ministers of Music in churches. Each year more churches ask for more graduates than can be supplied. This is the third concert the Westminster Choir is giving at Bethel College. Since the auditorium of Memorial Hall was not large enough for previous appearances, the choir has been engaged for two consecutive nights this year.

The debate squad participated in the eleventh annual Universtiy of Nebraska debate and discussion tournament, February 23 and 24. The teams, composed of Pete Ediger and Elmer Neufeld, and Mary Moyer and Gladys Pearl Schmidt, received high ratings for their work.

PROBLEM OR ANSWER

(Continued from preceding page)

To think that we might be a problem to someone or some group is humiliating. No one wants to be a problem to others. We want to be answers to problems. This is the Christian challenge. Thinking we might be answers when we are doing nothing is also disturbing. As Christians we desire to be answers, for it was Christ's purpose to be the answer to men's problems. He therefore undertook a ministry of healing, teaching, preaching, and reconciling men to each other and to God. We want to do no less for this is Christ's purpose for us. "As the Father hath sent me, even so send I you."

Jottings

CANADIAN DISTRICT

—North Star Church, Drake, Saskatchewan: Two catechism classes were begun in February, one in German and one in English. February 8, Mrs. John Gerbrandt celebrated her 94th birthday. About 30 members of the North Star Sewing Society gathered at the home of her daughter, Mrs. Mary Funk, where she also resides, to help celebrate this event. Mrs. Gerbrandt is in fairly good health. —Mrs. Milton Ewert, Corr.

—Bethel Mission Church, Winnipeg, Manitoba: The Church held its annual meeting on January 24, when reports by the pastor and church organizations were heard. A church fellowship supper was enjoyed before the meeting. Hugo Hildebrand was ordained as evangelist January 21. The Altona Male Choir gave us a program in the evening of February 4. John Demster of the Mission to Lepers spoke and showed a film on leper work on February 18. —Hugo Hildebrand. Corr.

PACIFIC DISTRICT

—First Church, Aberdeen, Id.: Missionaries Titus & Florence Wiebe Nickel and Wm. Dahlenberg spoke in our church recently. At the end of a furlough the Nickels will return to their work among the jungle Indians in Peru with the Wycliffe Bible Translators. Brother Dahlenberg spoke on work he and his wife are doing among the Assiniboine Indians at Frazer, Montana, for the Northern District Conference. Mrs. Dahlenberg is the former Mildred Harder of this church. Bethel College representatives D. C. Wedel and Erwin Goering took part in Sunday services January 21, and spoke at a dinner meeting of the Bethel College Fellowship the next day. —Corr.

—Calvary Church, Barlow, Oregon: February 4, H. G. Abernethy, a missionary, showed pictures from the Sudan Interior Mission. Our Missionary Society gave $87 to help finish the basement walls. We are now completing the kitchen equipment with counters and cupboards, a double sink, new hot water heater and a new electric range. One member of this society gave over 100 pieces of stainless steel knives, forks and spoons. Other members have donated plates, cups and linens. —Mrs. Ivan Leafield, Corr.

—Immanuel Church, Los Angeles, California: Installation service for new officers took place January 28. Our annual Missionary Conference was held February 18-25. The first class in Teacher Training met February 5 at the Brethren Church. The E.T.T.A. is being used and credit is given to participants. At the infant dedication service February 4, the following children were dedicated: Janet Louise, daughter of Mr. and Mrs. Lawrence Regehr; Diane Jeanette, daughter of Mr. and Mrs. John Wall; Michal John, son of Mr. and Mrs. Levi Stauffer; Douglas Alan and Gregory Kevin, sons of Mr. and Mrs. Norman Owens; and Deborah June, daughter of Mr. and Mrs. Irvan Yoder, Jr. The third annual Young People's Conference was held at Acorn Lodge, February 16-18. Their theme was "Be still, and know that I am God." Psalm 46:10. —Mrs. Karl Quenzer, Corr.

—Calvary Church, Barlow, Oregon: Our pastor, Paul N. Roth, and Mrs. Roth were surprised February 15, when about sixty members brought with them gifts of groceries to the regular prayer meeting. Harley Hostetler gave a message on "Prayer" and Mr. and Mrs. David Jones sang a duet. Wallace Burck led the group in hymn singing with Miss Grace Banker accompanying. —Mrs. Ivan Learfield, Corr.

WESTERN DISTRICT

—First Church, Newton, Kansas: The membership of our church at present is 787. Sunday School attendance of 868 shows an increase of 15 per cent over the previous year, partly due to the completion of the Sunday School addition. Thursday evening family Bible class and prayer meeting attendance is about 200. The Duplex Envelope Offering System is being used this year. —B. E. Regier, Corr.

—Beatrice Church, Beatrice, Nebraska: New Year's Eve a group from the Mennonite Biblical Seminary gave a program here which was also broadcast over KWBE. This was followed by a family watch night party and program. New rugs have been bought for the church recently. At the annual business meeting our pastor was extended a unanimous call for another three years. Don. Smucker of the Seminary held a series of meetings here beginning January 21.—Mrs. Arnold Reimer, Corr.

—Inman Church, Inman, Kansas: A group of Student Volunteers from Bethel College presented a program February 4. The messages on missions were a challenge to our spiritual interest. The "Plan of the Ages" is the subject of our adult midweek Bible study. The Women's Mission Society has recently purchased a living room suite and piano for the parsonage. Our pastor, Ben Rahn, and family held open house January 28. Corr.

—Lorraine Avenue Church, Wichita, Kansas: Our pastor, G. S. Stoneback, has moved into the church study, "The C. E. Memorial Study." Work on completion of our sanctuary is progressing rapidly. Thursday evening is church night, and while the men work, the women attend a child-study lecture and also our three choirs, junior, youth and adult, rehearse. January 28, Mr. Kurdian was guest speaker here and displayed old manuscripts and scrolls from his large private libray obtained from his travels abroad. This service was sponsored by the Men's Brotherhood. —Mrs. J. H. Gaeddert, Corr.

—Deer Creek Church, Deer Creek, Oklahoma: Missionary George Neufeld and Mrs. Neufeld held services here January 14, showing pictures of their work in Africa. We have begun our mid-week Bible study with our pastor, Richard Ratzlaff, leading discussions on "Personal Evangelism." Mr. and Mrs. John Goebel celebrated their Golden Wedding Anniversary with open house January 31. —Mrs. Allen Moyer, Corr.

—Gnadenberg Church, Whitewater, Kansas: P. K. Regier, executive secretary of the General Conference, and Mrs. Regier had charge of the morning and evening services January 14. In the morning Brother Regier brought a challenging message and Mrs. Regier gave a flannelgraph story for the children. In the evening they showed slides of the General Conference officers and explained the setup of General Conference work. W. F. Unruh, field secretary of the Western District Conference, met with C. E. officers January 11, discussing with them projects and work of the YPU. The Mission Church of Elbing, Kansas, gave an inspiring C. E. program February 11. —Corr.

—Walton Church, Walton, Kansas: Ronald von Riesen attended the annual Christian Education meetings in Columbus, Ohio, February 11-16. We are again planning pre-Easter meetings in cooperation with nearby churches: Goessel, Alexanderwohl, Tabor and Springfield K.M.B. Each pastor speaks once in each church, the final night in his own church for communion services.—Harold Peters, Corr.

—First Church, Fredonia, Kansas: The Bethel College Student Volunteers were with us February 4. Arthur Isaac, a member of the quartet, served us in the morning worship. In the evening the quartet gave a program of testimony and song. The World Day of Prayer was observed in a union meeting at this church. About 60 young people were present. —Mrs. Alvin Schmidt, Corr.

—West Zion Church, Moundridge, Kansas: Our pastor, John B. Graber, left February 17 for a conducted tour through Palestine. The cruise is sponsored by the Archaeological Department of Wheaton College, Wheaton, Illinois. Thirty people will make the trip, including Graber's father, Jacob B. Graber, of Pretty Prairie. Some of the prominent places to be visited are the Hashemite Kingdom of the Jordan, Lebanon, Arab Palestine and Israeli Palestine. Ten days will be spent around Jerusalem. Though the bulk of the trip will revolve around the Holy Land visits will also be made to Italy, Greece and Egypt. Part of the trip will be made by airliner. The group plans to return to New York April 2. —Mrs. L. L. Lehmberg, Corr.

MIDDLE DISTRICT

—Bethel Church, Fortuna, Missouri: The theme for World Day of Prayer Service here was "Perfect Love Casteth Out Fear." Paul Hilty presided at the all-day meeting. Dinner was also served at the church. Five churches besides our own cooperated in this meeting. This is about the tenth year the World Day of Prayer has been observed in this way here. —Mrs. Ed Baumgartner, Corr.

—Ebenezer Church, Bluffton, Ohio: Mr. and Mrs. Lester Place, musical evangelists, held special services here January 30 to February 4. They are from Spring City, Pa. The program given by the ensemble from our seminary in Chicago on Sunday afternoon, February 11, was very much appreciated. —Minerva Hilty, Corr.

—First Church, Sugarcreek, Ohio: Through a special offering February 11, over $600 was raised as part of a loan to help our Danzig Mennonite brothers. February 11, Stewart Lehman, young people's secretary of the Middle District Conference, told of the work of the Young People's Union and showed pictures of our Home Mission project at Paint Rock, North Carolina. Mr. and Mrs. Lester Hostetler spoke to us at the regular service February 18, and again the following Monday. They have just returned from a year of service in Berlin, Germany. The combined Ladies Organizations of our church prepared 19 baby layettes along with a bolt of yard material and other sewing needs which are to be sent to MCC. —Wiley McDowell, Corr.

—Salem Church, Dalton, Ohio: Mr. and Mrs. Vernon Gerber are parents of a baby boy, Ned Lynn, born December 23. To commemorate the 70th anniversary of Christian Endeavor, a short recreational period of fellowship followed by refreshments was held February 4, after the evening meeting. Forty-four Christian Endeavorers from our church attended the annual Wayne County banquet at Smithville Inn, February 12. World Day of Prayer service was held in the Methodist Church of Dalton, February 9. —Mrs. Ivan Badertscher, Corr.

—Apostolic Church, Trenton, Ohio: Our pastor is conducting an instruction class for those preparing for church membership. Our choir has been giving a musical program for the first Sunday evening of each month since last June. Each time a short address is given. Instrumental or vocal solos or duets are often a part of the program with some songs sung by a joint congregation and choir. Robert Zigler is choir director with Margaret Stretcher at the organ. These programs have proved to be a success and a great help to the church. —Mrs. J. E. Amstutz, Asst. Corr.

EASTERN DISTRICT

—Bethel Church, Perkasie, Pennsylvania: The total offering for 1950 from this small congregation of less than 60 contributing members, was about $4500. Christmas white gifts for missions was $272. Cash gifts for our pastor Ward W. Shelly was $165. Ladies Aid and Mission Society paid $360 on a new carpet for the sanctuary and recently contributed 140 pounds of used clothing for European relief. Pastor Shelly recently was guest speaker in the Kitchener, Lancaster and Schwenksville Mennonite Churches. —Corr.

NORTHERN DISTRICT

—Bethel Church, Wolf Point, Montana: February 5, our pastor began a week of special meetings at Lustre Bible Academy, but the next day roads were closed so he was unable to continue. The Academy brought a program of choral and other musical numbers and a message January 21. Four of our young people are attending L.B.A. this year. Mr. and Mrs. A. F. Toevs are planning a trip west to see their children in western Montana and Washington. Our mid-week prayer service has suffered in attendance because of road conditions. Our pastor has started a monthly meeting with the young people which has proved popular and a blessing to many. All young people of the community are invited. Recently they decided to send Gospel tracts to people whose names are provided by each one bringing a list and exchanging with someone else. —Corr.

—First Church, Mountain Lake, Minnesota: Total collection of our Sunday School for adults in 1950 was $3,269.20 and for the Junior Dept. $501.41. January 25, Mr. and Mrs. J. W. Warkentine spoke and showed pictures to illustrate the need of a bulldozer for the refugees in Paraguay. Solomon Mouttet from the "Go Ye" Mission spoke to adult classes January 31, during the Bible study hour. The local churches and high school cooperated for World Day of Prayer with S. P. Anderson as the speaker. February 18, Missionary Arnold Ratzlaff brought us the message while our minister, L. R. Amstutz, spoke in the United Mennonite Church of Omaha, Nebraska. Mrs. Sara Enns and daughter Sara, refugees from Germany who arrived here December 29, under the sponsorship of our church, are at present helping out the Menno Schroeder family. Mrs. Schroeder passed away recently. —Mrs. Sam. A. Quiring, Corr.

Into the Beyond

G. N. HARMS, Whitewater, Kansas, pastor of the Gnadenberg Mennonite Church, was born August 19, 1863, in Michalin, Russia, and passed away January 18, 1951. He served as pastor of the Gnadenberg congregation for 53 years, 1888-1941.

M C C News

Dedication of Kings View Homes, the MCC Mental Hospital near Reedley, California, took place on February 11. About 1,000 persons attended the service at the Reedley M.B. Church, and about 3,000 the second portion of the service held on the hospital grounds.

Relief Shipments

The following shipments of relief materials from Canada and the United States valued at a total of $32,109.60 left port during January:

To Germany: 30 tons flour, 45 tons meat and lard, 10 tons clothing, bedding, etc., and ½ ton German hymnbooks; **To Paraguay:** ¾ ton school supplies.

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THE STORY OF THE MENNONITES

by C. Henry Smith

Have you seen or read, in one or the other of our national magazines, pictures and stories of the Mennonite people? If you have, you will agree that the presentation is sometimes distorted. Usually they depict either the Amish or the "Old" Mennonites—and that inadequately.

CAN YOU OR I DO BETTER? How much do we know about the history of our people—past and present? We know something about the General Conference but what about the Amish, or how the Mennonite movement was born in Switzerland and Holland? (Or was it Kansas and Russia?)

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The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 66 — March 20, 1951 — Number 12

8330

In This Issue

EDITORIALS 183
WITNESSING TO THE RESURRECTION
by Paul E. Whitmer 184
CHRISTIAN, BE NOT DISMAYED
by H. E. Miller 185
THINK IT OVER 186
MUST IT BE CALVARY AGAIN? 186
MENNONITE MEN 187
WORLD MISSIONS AT A GLANCE 187
WHAT EASTER MEANS TO ME 188
CAN I BE SURE? 189
MCC NOTES 189
MENNONITE YOUTH
CHRIST OF THE EASTER MORN 190
WE WORKED WITH MIGRANTS 191
CLINIC ON YOUTH PROBLEMS 193
OUR COLLEGES AND SEMINARY 194
JOTTINGS 195
BEYOND OUR OWN 196

Restaurant for sale in Mennonite community. Living room adjacent. Good business at present. See Harold Raid, Bluffton, Ohio. Rock quarry for sale. Good business. Owner desires to retire and sell to Mennonite. See Harold Raid, Bluffton, Ohio; or J. W. Fretz, North Newton, Kansas.

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The Mennonite

Editor, J. N. Smucker
Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

THE MENNONITE is the weekly religious journal of the General Conference Mennonite Church in the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1919. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas or 722 Main Street, Newton, Kansas. Address all manuscripts for publication to: J. N. Smucker, Editor, THE MENNONITE, Bluffton, Ohio. Postmasters Note: Send change of address, Form 3579, to 722 Main, Newton, Kansas.

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Winona Lake, Indiana

June 25-30, 1951

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For further information address: Mrs. S. F. Pannabecker, Publicity Chairman, 4642 Woodlawn Avenue, Chicago 15, Illinois.

The Reader Says

Dear Sir:

We note with a great deal of approval the fine cover pictures in the MENNONITE of some of our old meeting houses. However, the name 'churches' does not fit into the picture. They always have been meeting houses and still are. They are part of our plain, simple form of service and worship.

We pride ourselves upon our background, our ancestry, extending back to the Reformation. Why not use the old terminology, meeting houses, for example. We read and hear much about Lent in the MENNONITE and in some of our churches. A good Mennonite lives a Christian life twelve months in the year, not just at the Easter season.

Why do we have this increasing formalism and ritualism in our order of services? Why this constant trend in our schools and through the MENNONITE to conform to practices and forms of service maintained by some of the larger and more liberal denominations? We seek to maintain, so we are told, some of our distinctive Mennonite doctrines and have all but lost that same distinctiveness in other areas of practice. Is not this a sign of professionalism in the pulpit? Having ever less of God's Word to offer, we substitute an increasingly more formal order of service. The old simplicity of service with its emphasis upon Bible exposition is disappearing. We are losing some of our most precious possessions because of the "middle of the road attitude" and "straddling the fence" position; we claim we are neither Modernists or Fundamentalists. Is not this "neither hot nor cold," the Laodicean attitude, the worst kind of liberalism?

The above are some thoughts and questions raised for discussion in the MENNONITE. They are vital to some of our laymen whose support, after all, our leaders need.

A Layman

Of Things to Come

March 25 Easter Sunday
March 31, Vacation Bible School "Workshop," Memorial Hall, North Newton, Kans. Leaders, D. C. Wedel, Mrs. Orlin Frey.
April 8, Western District Sunday School Convention, Moundridge High School; guests to West Zion Church.
April 26-29 Middle District Conference, Berne, Indiana
April 29 Song Festival Memorial Hall, Bethel College
May 3 Ascension Day
May 3-6 Eastern District Conference, Richfield, Pa.
May 13, Mother's Day or Festival of the Christian Home
May 13 Pentecost
May 27 Commencement, Mennonite Biblical Seminary
May 29 Commencement, Bethel College
May 31 Commencement, Freeman Junior College
June 4 Commencement Bluffton College
June 10 Children's Day
June 14, 15 Cultural Conference, Messiah Bible College, Grantham, Pa.
June 20-24 Pacific District Conference, Colfax, Washington
June 25-30 Winona Union Summer School of Missions
June 29-July 4 Young People's Retreat, Men-O-Lan
July 5, 6 Y. P. U. Work Conference, Men-O-Lan
July 7-14 Junior Retreat, Men-O-Lan
July 14-21 Intermediate Retreat, Men-O-Lan
July 21-27 High School Retreat, Men-O-Lan
July 23-29 Intermediate Retreat. Shavehead Lake, Mich.
July 27-29 Adult Retreat, Men-O-Lan
August 6-12 Senior Retreat, Shavehead Lake, Mich.
August 8-15 Ministers' Retreat, Bluffton College
August 13-19 Junior Retreat, Shavehead Lake, Mich.
August 20-26 Young Adult Retreat, Shavehead Lake, Mich.

Editorials

8430

I am the resurrection and the life; he that believeth in me though he were dead, yet shall he live. And whosoever liveth and beieveth in me shall never die.

He is risen; he is not here. The Lord is risen indeed!

Now is Christ risen from the dead, and become the first-fruits of them that slept.

He showed himself alive after his passion by many infallible proofs.

Why should it be thought a thing incredible with you, that God should raise the dead?

This Jesus hath God raised up, whereof we are witnesses.

Whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it.

Jesus Christ hath abolished death, and hath brought life and immortality to light through the Gospel.

He that raised up Christ from the dead shall also quicken your mortal bodies by his spirit.

Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

If ye then be risen with Christ, seek those things which are above.

Be thou faithful unto death and I will give thee a crown of life.

—*The Bible*

VICTORY IS ASSURED!

JESUS is victor! "If Christ is not raised, then is our faith vain." But He did arise and so brought in the glorious light of Easter; a light which can dispel all darkness, and flood our souls with its radiant beams. The prevailing note of Christianity is not defeat but VICTORY.

It is the victory of hope over despair. From the darkest day of history—Good Friday—we come to its brightest, Easter. The broken-hearted disciples leave their deep despair, as they are thrilled with a new hope.

Faith has triumphed over fear. After the resurrection the disciples have lost their fear and taken on a holy boldness. Our fears should melt in the white light of Easter, as we find ourselves sustained with a great faith.

Light has conquered darkness. The dawn of Easter drives away the darkness of uncertainty and bewilderment. It did so in the hearts of the early disciples; it can do so for each of us. Let us walk in the light.

It is a triumph of joy over sorrow; from the deepest sorrow of Calvary to the high joy of Easter. No matter how deep our own sorrow, Christ is the victor over sorrow and can bring us abiding joy.

It is a victory of life over death. The last and greatest enemy of man is death. But now death is swallowed up in the victory of life. Its power has been broken; death is not the end. To sorrowing millions this has been their strong comfort.

Love is victor over hate. Hate had done its worst but love triumphed, and is still the greatest power in the world. He loved unto the end. By this shall men know that we are his followers, if we have love for one another.

It is the victory of holiness over sin. The power of sin is strong, (how well we know its power), but it is not as strong as holiness. The holy Christ rose in triumph over the evils of sin. As we are risen with him we too may walk in holiness.

Easter is the day of deep rejoicing. Because He lives, we too shall live. With Him we are on the victorious side. With Him victory is assured!

INCREASED INTEREST IN RELIGION

THE **Christian Science Monitor,** considered as one of the most dependable American newspapers, recently published an article listing ten key signs that indicate an upsurge of religious interest in the United States.

1. Seminaries are filled and many applicants turned away.
2. Bible sales steadily mounting; a 5 to 10 per cent increase during the past year.
3. A recent religious radio program received the greatest listener's response in all its sixteen year history.
4. Increase of syndicated religious features in newspapers and magazines.
5. Church-building programs at an all-time high.
6. Colleges and universities have expanded religious curricula to meet demands.
7. Touring evangelists are attracting record crowds.
8. A nation-wide religious promotion program receives backing of industry and advertising men.
9. Church contributions and attendance increasing.
10. Religious books have achieved a regular place among the best-sellers.

Among the explanations given for this increased interest are the insecurity of the times and a reaction against materialism. This trend may be our great opportunity for Christian witnessing!

Witnessing to the Resurrection

Paul E. Whitmer

ONE of the most rewarding approaches to an understanding of the resurrection of our Lord is to let the unfolding events speak for themselves. Then too the men and women who were most closely associated with Christ in his earthly ministry are the best personal witnesses to the events which led up to and resulted in his crucifixion and resurrection. What were these events? Who were these witnesses? What testimony did they leave for our instruction and guidance in the Christian life?

The one event which stands out in bold relief in the closing days of Christ's life on earth was his triumphal entry into Jerusalem as the accompanying crowds acclaimed him the messianic King who came in the name of the Lord to seek and save the lost. The intense enthusiasm of the crowds; the joyous songs of Hosanna to the son of David; the generous spreading of their garments and branches of trees in the path of the Lord as he approached the holy city; the eager expectations of the people that Christ would now assert his lordship as Redeemer and King, all witness to the degree of their devotion to him and his mission on earth. They looked for great events to follow the triumphal entry into Jerusalem.

Paul E. Whitmer, former teacher at Goshen College, Bluffton College, and Witmarsum Seminary. Former pastor, Grace Church, Pandora, Ohio.

The priests and scribes were the proverbial enemies of Jesus because they feared that his popularity with the great Passover crowds would replace them in the hearts of the masses. They were jealous of their honorable positions and profitable offices which were in jeopardy if Christ should win the hearts of the people. They feared a popular uprising of the crowds who marched with him over the Mount of Olives, down the western slope, over the brook Kidron and up into the city of the great king David. The military and religious rulers in Jerusalem stood by helpless as they watched this spontaneous demonstration of the faith and support of the multitudes who followed their Messiah into his capital city. Their fear of the crowds is the explanation for the inaction of the all powerful Roman rulers and the all powerful Jewish priests. Here organized authority gave way temporarily to unorganized and earnest support.

After the cleansing of the temple of its hucksters, money-changers and thievish traders, who desecrated the house of God, Christ continued to teach the people for some days. He spent each night in the quiet little village of Bethany on the eastern brow of the Mount of Olives. In the morning he returned to Jerusalem to teach all who were willing to hear. Christ shared with his hearers the message of the Gospel, life everlasting in time and eternity. But the people seemed to prefer triumphal marches into Jerusalem and vigorous denunciations of the defilers of the temple rather than the message of salvation to all who believe in the Son of God and follow him faithfully. After the lapse of two or three days the marching and singing crowds of a few days before became silent and gradually dispersed.

Now the priests, scribes and Roman rulers with the cooperation of Judas Iscariot, gave Jesus a pretense of a trial, condemned him and hurried him to his crucifixion before the Passover visitors in Jerusalem realized what was taking place. Fear seized even the faithful disciples in this dark hour. Judas betrayed him. The rest followed him afar off. Peter denied him. All forsook him. In the garden they slept while their Master watched and prayed alone. He was crucified, died and was buried. The disciples scattered, perhaps in fear of sharing the fate of their Master. Some seem to have gone to their homes in Galilee. Some went fishing. Few if any expected to see Christ again even though he had told his disciples what was to befall him in Jerusalem. Despair and hopelessness paralyzed his followers.

In the midst of this gloom and helplessness the glad news reached the faithful women at the tomb that the Lord had risen. Peter and John early learned this report and ran to the grave to verify

(Continued on page 187)

92b

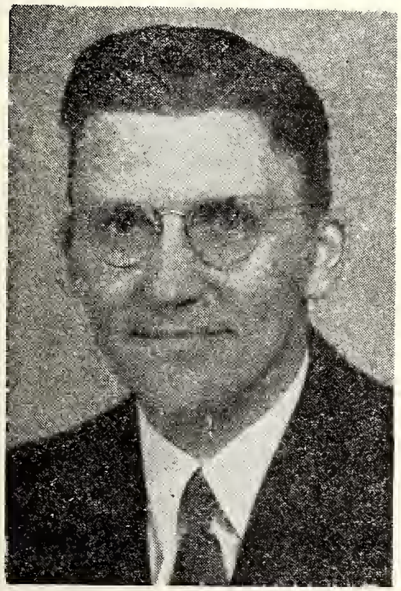
Christian, Be Not Dismayed

H. E. Miller

"Have not I commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." Joshua 1:9.

THESE were great words spoken to a great man. God, the Father in heaven, spoke them to Joshua, a servant on earth. God commissioned Joshua to lead the Israelites across the Jordan River into the Land of Canaan, the promised land. The One knew all that lay ahead in the form of trials, temptations, hardships, and foes, and had power to overcome them all. The other had to go one step at a time, and live a day at a time. He had to walk by faith and trust, and with the assurance that all could be carried out as had been commanded.

Every zealous Christian goes through a similar experience. Jesus commissions us to perform great works in this world whatever the nature and type of our Christian service may be. Satan, on the other hand, opposes us in whatever Jesus commissions or commands us to do. We know from the Scripture that Satan is stronger than man, and we have probably experienced it on a number of occasions. So, in order to carry out the Lord's work, we must yield ourselves to Jesus, who is able to overcome Satan. Thus the words in the text become very meaningful when we hear the Lord say:



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"—be of good courage."

We know that the work of the Lord is not just for a day, or a few weeks, neither is it to be tried on an experimental basis, but it is for eternity. It is a work of great importance for the Lord, and such work takes courage.

God laid for us a secure and lasting foundation, Jesus Christ, upon which we stand for good solid footing as we shoulder our responsibilities and obligations. We receive much courage in knowing that God's blueprint for faith and works is accurate, the materials are adequate, the resources of grace and mercy are plentiful, and the field to work in is wide enough, namely the whole world.

In this work courage is needed because we may not see results immediately and sometimes not for a long time. The time will come when we will awaken to the fact that the hardest places of our life were the places of greatest blessing. "The Lord is with thee, thou mighty man of valor. Go in this thy might. Have not I sent thee? Surely I will be with thee." Judges 6:12, 14, 16.

"—neither be dismayed."

Joshua needed an understanding of the nature and type of his work even as we do today. In our present day we would say, "look at the contour of the land; observe the hills and the valleys; consider the forests and the rivers; take note of the waste land and the fertile plain. You will need to acquaint a people with their future home and environment. Do not be easily dismayed by their reactions. They may not readily adjust themselves. Learn to understand the human traits of character and personality which have been marred by sin." God knew his people were rebellious and disobedient, but they were **His** people.

As Christians working in a world of much sin and ungodliness we get much comfort and consolation from the words "be not dismayed."

These words were no doubt given to prepare us for those moments when it seems to us that wickedness and evil are getting the upper hand. We often become dismayed when immediate results are not apparent. We must concentrate on His commands on how and what we are to do rather than primarily on the results we hope to accomplish for Him. It may be years, and sometimes not even in our lifetime, before the fruits of our labor will be revealed.

"—the Lord thy God is with thee
whithersoever thou goest."

This promise is for the Lord's servants and is in effect at all times as the Lord sees best to carry it out.

Peter and John were questioned by the rulers, elders, and scribes, "By what power, or by what name, have ye done this?" (Healing of the lame man). They answered, "By the name of Jesus Christ of Nazareth, whom ye crucified."

The Lord permitted the Apostle Paul to be stoned at Lystra. He survived and continued to preach in the same city. At Philippi Paul and Silas were beaten and put into jail for healing a girl of an unclean spirit. They prayed and sang praises in the prison, God sent an earthquake, and it all

(Continued on page 189)

Think It Over

SUPPOSE you left home five years ago with the clothes you had on and what you could put in one suitcase. Suppose that you had no money for that entire period to spend on clothing of any sort. How much would you have today that would be fit to wear? How much underwear, shirts, socks, shoes, and that sort of thing would be left? And then suppose that you never had decent soap to wash yourself and your clothing but were compelled to use ashes or soap that was half sand. How would your things look today? Then let us suppose that you had several small children with you when you left. In spite of everything, children grow. Their clothing becomes too small. New clothing must be gotten. But from where? The few pennies that can possibly be spared purchase the absolutely essential things for the children. But if there are no pennies to be spared from those that must be spent for bread and potatoes, then what? This is the story of the German refugee. We have heard it in countless versions these past months. How many families are in such need, we cannot tell but we know that it runs into the thousands. Work is often very scarce and the refugee is the last person to be employed and the first to be let off. These things we have seen and know to be true.

But you ask what do the Germans and Germany need? Consideration. Understanding. Love. We must consider the needs, understanding why they arose, and answer with Christian love. Of course, we need things. We need tons of men's and boys' clothing, especially underwear, shirts, and trousers. But these men and boys need to feel our concern for them, which means much more than the clothing, however necessary the clothing may be. How do you express your concern for them? Certainly, the women need warm dresses, underwear and other clothing in quantities; but more than that, they need our sympathy and understanding. Are you expressing sympathy for these people in a way that they can feel it? To be sure, the children need all kinds of clothing and shoes; but more than that, they need our love and compassion. How do they know that you love them?

The answer to that might be found in the Apostle James and paraphrased as follows:

> Now we know that you have a concern for us and understanding and love, because you have come with your gifts and have personally seen to it that we received them. By this we know all this. Brother, show me your love without your gifts and I will show you my love with my gifts. James 2:14-18

—Howard Blosser
MCC worker—Hamburg

The sunset days of life; poor, cold, and hungry; but the hand of Christian love is still upholding them.

VAN TUYL
8352

Must It Be Calvary Again?

We hoped for the glorious dawn of an Easter
When men would in hope and in blissfulness dwell,
But armies march forth with the mien of a monster
To scatter destruction, and suffering and hell.
Men seek for a peace—but a peace of their making,
They strive for the highest of thrones for their clan,
The real path of peace as of old still forsaking
O must it be Calvary again and again?

The heart is a tomb and in death we are sleeping,
In selfish ambitions we slumber alone,
With hate standing guard, and the Son of God weeping,
It is only His love that can roll back the stone.
O come holy love in thy strength and compassion
Preside in the hearts and the dwelling of man,
O! let it be Easter in all of her glory
It must not be Calvary again and again.

—Robert L. Byrd
in *Gospel Messenger*

MEN NONITE for CHRIST MEN

It was my privilege to attend a Brotherhood meeting composed of the men of the five northern Indiana churches—Goshen, Silver Street, Middlebury, Topeka and Nappanee. The meeting, held in Nappanee, was attended by 125 men. From the very start it was an enthusiastic meeting of Mennonite men.

Mr. Melvin Bontrager, Topeka church, president of the group had charge of the meeting. Mr. Stanley Miller, Middlebury church, had charge of the devotional peried. Rev. Harold Thiessen played a violin solo, and a men's quartet sang.

This men's group had previously undertaken projects. One of the purposes of the meeting was to discuss the advisability of sponsoring the purchase of a bus for the Mennonite Biblical Seminary. The idea was presented to the assembled group, and discussed around the tables at the time of informal fellowship in the church basement.

After some discussion, the group voted to sponsor the project. A number expressed the conviction that not only would this be beneficial to the seminary, but also would be a stimulus for the men of the church.

Again I felt that there is much power in the men of the church. Perhaps in our conference we have not been giving sufficient attention to this phase of our work. May the Lord use our men ever more fully!

—Andrew R. Shelly

WORLD MISSIONS AT A GLANCE

LATIN AMERICA

Population 133,000,000
60,000,000 still unevangelized
1 missionary to 55,000 population

AFRICA

Population 150,000,000
50,000,000-70,000,000 still unevangelized
1 missionary to 18,000 population

INDIA AND PAKISTAN

Population 430,000,000
200,000,000 still unevangelized
1 missionary to 100,000 population

CHINA

Population 462,000,000
200,000,000 or more still unevangelized
1 missionary to 200,000 population

JAPAN

Population 78,000,000
40,000,000 still unevangelized
1 missionary to 83,000 population

CENTRAL ASIA

Population 34,000,000

Afghanistan, Baluchistan, Nepal, Bhutan, Sinkiang (Chinese Turkestan), and Russian Central Asia (six Soviet Socialist Republics) almost wholly unevangelized and mostly closed to foreign missionaries.

ISLAND WORLD

Population 76,000,000 (consisting of Malaysia, 61,000,000; Philippines, 13,000,000; 1,500 Pacific Islands, 2,000,000)
27,000,000 still unevangelized.

EUROPE

Population 475,000,000 (including European Russia), 300,000,000 (Professing Catholics, Roman and Greek Orthodox), 150,000,000 (Non-Christians)

—*United Evangelical Action*

WITNESSING TO THE RESURRECTION

(Continued from page 184)

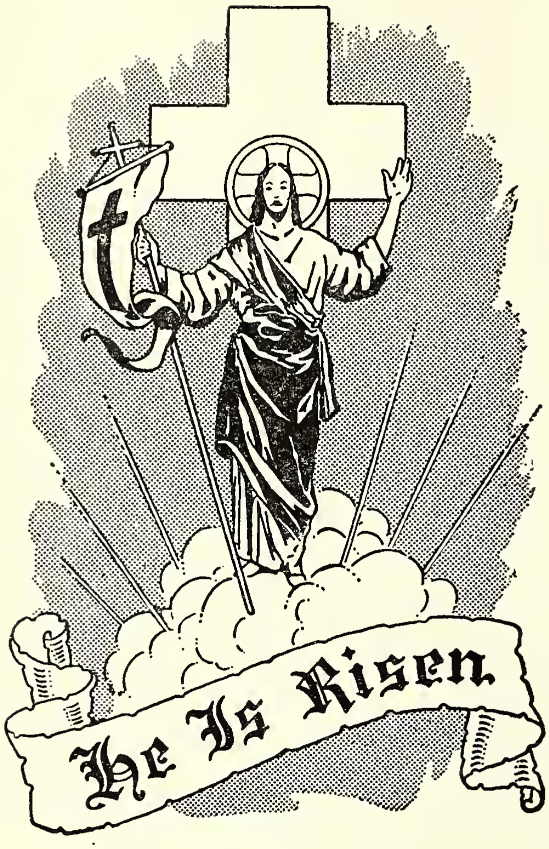
it. The two disciples of Emmaus met the risen Lord on their way home from Jerusalem and became convinced that he still lives. Groups of the disciples had repeated meetings with their risen Savior. On one occasion he met with five hundred followers in a group. Sometimes he met with his disciples when they had gathered secretly behind closed doors indicating closed doors were no longer barriers to him and his glorified state. The testimony of these witnesses is convincing but we need not depend alone on these early witnesses. The witness of the Spirit testifies to the risen Lord in our day also. Men and women are born again today by the witness of the Spirit.

Peter, who was an impulsive and unstable man throughout his earlier life, became a rock of courage, fearlessness and strength after his reinstatement by his risen Lord. His sermon on the Day of Pentecost and his testimony before the Sanhedrin some weeks later indicates that Peter was a changed man. He had met and walked with his risen Savior.

Paul has always been the outstanding example of what Christ can do in and through a consecrated soul. The arch persecutor of the church became the master builder of churches and godly lives. Paul had never met Christ in the flesh but he met the glorified Christ on the Damascus road and remained in daily companionship with him through life.

A great testimony came to me nearly forty years ago of what the resurrected Christ can mean to a devoted Christian. I sat by the bedside of my mother taking care of her in the last week of her life, a cancer sufferer, enduring severe pain which no sedative could relieve. In all those days and nights of incessant suffering she manifested a fortitude, a courage, a reliance on her Savior and a triumphant faith which never faltered. She, the sufferer, was our chief comforter in the loss we were about to sustain in her imminent death. Such unselfishness and such concern of the dying for the well is not of man but it is the gift of God through the living Christ.

What Easter Means to Me



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I HAVE often regretted that we did not have a more Christian name for the day on which we celebrate the resurrection of our Lord. The event that put new life into the faith of the disciples, and became the dynamic around which the early church grew, demands a name untainted by possible pagan significance. But since we learn that it takes more than a name to keep a holy day sacred—Christmas for example—it behooves us to put new meaning into Easter, so that it can be celebrated as the joyful occasion on which Christ conquered both death and the grave, "and became the first-fruits of them that slept" (1 Cor. 15:20).

We all wish for a glimpse of the deeper meanings of Easter and all the mysteries about life and death and the fulfilled blessings beyond the grave. But likely in our present state we are incapable either of judging or appreciating the values of the land of the redeemed, and it is better that we walk by faith and hope in him who knows all and from whose love no power can separate us. So while others may find in Easter its deeper meanings, I shall mention only a few of its more general assurances to me.

Easter assures me of the deity of Christ. After the frustration, shame and brutality of Calvary, we can scarcely blame the disciples for being scattered. Had I been there, I imagine I too would have taken a walk to Emmaus or, perhaps like Peter, been found among his accusers with the spirit of a coward! They all needed something to help them in this dark hour. Easter morning assured them that God was in their midst, touching the earth: angels to meet the women, an empty tomb and the Lord himself to speak to them.

Easter assures us of the truth of the Scriptures. How the apostles, and Paul in particular, loved to remind both Jews and gentiles that Jesus died and rose again according to the Scriptures. The Sadducees doubted the possibility of any resurrection, but Jesus reminded them that it was because of their ignorance of the Scriptures and the power of God (Matt. 22:28).

Easter assures us that life does not end at the tomb. Easter is the season of hope. All anxieties were cleared away for the women as they sought to minister their token of love for his body. "Where did they lay him?" "Who shall roll away the stone?" and other questions haunted them. But God was there first. The Roman seal and soldiers could not hinder God. Life at its best begins with Easter and what the world thought was the end of this disturber proved to be only the beginning of life indeed!

Easter offers a world-wide hope. The risen Lord told the women, "Go tell." Good news must be told, and this is the very best. If it is not told, we shall begin to doubt it for ourselves. The low character of much of our social and home life is due to the lack of mentioning the good news of hope in Christ. Suspicion and conflict among the nations is due to selfish propaganda. It would be different if we manifested our loyalty to Him who bids us to deal fairly with all men and nations, telling them the good news too. Our education will not result in a fruitage of character, wisdom and statesmanship, if we deny the growing generation the knowledge of a loving Father and a living Redeemer! Let us share our Easter hope with everybody, in season and out!

Easter assures us that our hope of eternal life is in Christ. "God was in Christ, reconciling the world unto himself,..." (2 Cor. 5:19). "For the Father judgeth no man, but hath committed all judgment unto the Son" (John 5:22). Eternal life is in the Son and "he that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:11, 12). Easter shows us where to find life eternal, for he who died for our sins God has raised up. Easter ought to strengthen our faith and fill us with joy to help others to know the Lord of life and glory. May we all be blessed to this end and service.

—C. D. Bonsack
in *Gospel Messenger*

Can I Be Sure?

It is the believers privilege to know that he is saved now in this life. That he can have the fullest measure of joy and power in Christian service, because he knows that his sins are forgiven, that he is a child of God, that he has life eternal. HOW CAN WE KNOW?

I. BELIEVING GOD'S WORD.

"These things have I written **that ye may know that ye have** eternal life." (I John 5:13). "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him **should not perish, but have everlasting** life" (John 3:16).

Any one who does not believe God's testimony that he has given unto us eternal life and this life is in his Son, and that he that hath the Son **hath everlasting life,** makes God a liar. (I John 5:10)

II. BELIEVING IN CHRIST.

"That **ye may know** that **ye have eternal life,** even unto you that **believe** on the name of the Son of God" (I John 5:13). "By Him (that is by Christ) **every one that believeth** is justified from all things" (Acts 13:39). The Philippian jailer said: "What must I do to be saved?" The answer was: "Believe on the Lord Jesus Christ and Thou shalt be saved" (Acts 16:30, 31). "He that **believeth** on the Son of God **hath** the witness in him" (I John 5:10).

III. RECEIVING THE LORD JESUS CHRIST.

"For as many as **received him** (Christ) to them gave he the power to become the sons of God" (John 1:12). Zacchaeus experience: "Jesus said to him: —today I must abide in thy house." "—And **received him** joyfully." Jesus said to him, "This day is salvation come to this house" (Luke 19:5, 6, 9).

IV. PAUL'S TESTIMONY.

"For **I know whom I have believed,** and **am persuaded** that he is able to keep that which I have committed unto him against that day" (I Timothy 1:12).

If you have received the Lord Jesus Christ in your heart, YOU ARE SAVED, you are a child of God, your sins are forgiven. Believe it, know it. Rejoice in it. Having settled it, let it remain settled. Never doubt it.

—J. J. Plenert

CHRISTIAN, BE NOT DISMAYED

(Continued from page 185)

resulted in the conversion of the jailer, and an orderly farewell for Paul and Silas.

The Lord's strength is no less today nor is the work less imperative than it was in that day. We cannot do the Lord's work without His strength, nor can He carry out His will without us.

In view of the Lord's work and our duty as servants may we carry on in the spirit of Romans 8:37, "In all these things we are more than conquerors through him that loved us."

M C C News Notes

Where is MCC Doing Relief Today?

Relief units in a number of countries have been closed, where needs were no longer acute, or where it was not possible to continue work with a clear Christian witness. But in a number of countries there are yet genuine needs which challenge continued giving and serving.

Relief is carried on in four general areas: (1) South America; (2) Europe; (3) The Middle East; and (4) The Far East.

In South America and Mexico the "relief" is largely directed to the Mennonite colonies. Here help consists in more complete settlement of the more recent immigrants; help in transportation and communication; shipments of tools and equipment for agriculture and industry; shipments of clothing and literature; the service of teachers and doctors; agricultural experimentation; etc.

Relief in Europe, once involving mass food and clothing distributions and other emergency relief measures, continues on a more limited basis, but is nevertheless substantial. Community centers in Germany and Austria continue as opportunity for self-help for needy people—relief in physical and also spiritual ways. Children's homes in France and Germany care for unfortunate children. In general, the emphasis has shifted toward the spiritual type of service.

In the Middle East, the medical service in Ethiopia continues. The project of helping Arab refugees near Jericho in Palestine is also filling a genuine need.

In the Far East there is work in three countries. The unit in Java helps to operate a medical clinic and carries on some clothing distribution, and hopes to extend its service to include a hospital project. In Japan the workers are situated in the industrial city of Osaka, to help needy people there. Projects there include sewing classes, English classes, Bible study groups, dental service, some material aid distribution, and other services. In China the clinic and orphanage projects in Formosa and the service to TB-threatened children in Hong Kong are continuing.

9562

Helmut Wiens, a minister of the Danzig Mennonites in Germany, now visiting congregations in the United States and Canada, presenting the needs for spiritual ministry to his people.

Mennonite Youth "A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Christ of the Easter Morn

William Keeney

THIS series of articles began with one of the most dramatic events in Jesus' life, the Triumphal Entry. Certainly to His disciples it was a momentous occasion and they were filled with the expectations of the establishment of the Kingdom of God. Jesus entered the Holy City to the cries of "Hosanna" and the waving of palm branches. Viewed from the political and human point of view this certainly was an apex of achievement for a humble carpenter who had turned prophet and teacher. The current expectations of the times were for a Savior who would be as David, a king who with the help of Divine intervention would usher in another golden age. The Kingdom of God would be established in Jerusalem and would replace Rome as the center of the world.

This high hope was dashed to its lowest depth just a few days later. Jesus was seized by the authorities and after being treated in a brutal manner was crucified on the pretext that he was a revolutionary. The ignominious cross dispelled all their high hopes and the followers were dispersed. No more devastating and final defeat could be imagined. This was the end of a great and glorious vision. And for three days the followers of this Galilean carpenter were plunged back into obscurity.

But God's eternal purposes were not to be thwarted. Neither the triumphal entry nor the death on the Roman cross was to be the climax and certainly not the end. The cross has become the central symbol of a faith which is universal in scope and now encompasses the world, with its complete fruition yet to come.

Last week's article was about the Christ of the Cross. This cross can never be considered entirely without the perspective of Easter Morn. It is this significant event and the facts related to it which make the cross meaningful. The resurrection validates and completes the redemptive processes initiated in the life of Christ and epitomized in the crucifixion.

"Jesus said to her, 'I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die." (John 11:25, 26). The resurrection of Lazarus, which was the occasion of this affirmation, should have been sufficient to seal the truth inherent in it. But by His death and resurrection Jesus was able to give indisputable proof that this was the truth and was related to the nature of the God who established and orders the universe. The resurrection stands as the supreme vindication of the redemptive process exemplified in the life and death of Christ, which otherwise would have been viewed as the failure of a prophet, politically and humanly speaking.

This is the central reality of the resurrection. But it does not exhaust the significance of it for the Christian's faith. There are other major facts which are an integral part of the Easter Morn event. The earliest written account of the resurrection is found in Paul's letter to the Corinthians. He comes to the conclusion: "If Christ has not been raised, your faith is futile and you are still in your sins. Then those also who have died in Christ have perished. If in this life we who are in Christ have only hope, we are of all men most to be pitied." (I Cor. 15:17-19).

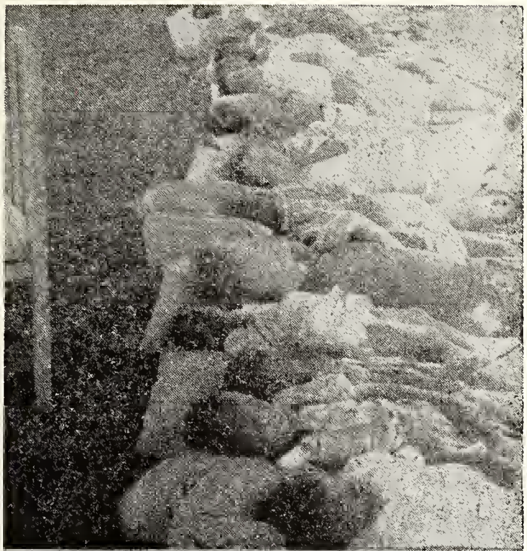
Christ's resurrection is our assurance of immortality, the hope of a life after death, of a life which knows no death as a final resting place. Death becomes a comma which proceeds to completion instead of a period which makes a final and determinative end to the individual. The message of good news which Jesus came teaching and preaching was concerned with the worth of the individual. If this individual and his person should be confronted with a death that resulted in disintegration and nothingness, this good news would be

(Continued on page 193)

We Worked with Migrants

. . . In Sandusky County, Ohio

Viola Amstutz



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Top: At noon, the migrant children with their leaders lie down to rest.

Center: Alice Ruth Pannabecker, left, and Mary K. Bauman, right, with two Protestant Christian Mexican migrants.

Bottom: A group of migrant children standing in front of a truck which hauled the migrants from Texas to Wisconsin, Michigan, or wherever the work is.

THIS is the first summer that Sandusky County, Ohio, has seen any work done among the migrant labor. For that reason progress has been slower than would otherwise have been necessary. There have been many speaking engagements and periods of visitation with local citizens that the community might be educated to the very idea of help to migrants. Such contacts have proved time consuming but profitable, for the response from the community has been marvelously encouraging. But personal contact with the migrants has necessarily been limited slightly, for this and other reasons.

There was little chance for any child care program in this area. For a period of one week such a program was set up in the Gypsum Cherry Orchard at Clyde. Admittedly the program should have been longer, but it was hard gaining the confidence of the people, a process which took two weeks in itself. However, in spite of the slow beginning, a great deal was accomplished in the one week the program was carried on. The children were sincerely sorry when the season was over and we all had to leave. They begged that someone come back next year to stay with them. And our loss was as great as theirs for in that brief week we came to love each one a great deal.

Most of the work this summer has been visitation, with recreation and a little education thrown in. Each of the families, both in Fremont and in outlying communities, was visited for several hours each week. The children played ball, colored, cut out pictures, etc., while the parents and young people told of their experiences and swapped stories with us. These periods of friendly visits taught us much of the people we were trying to serve and meant a great deal to all of us in the way of friendships.

More specifically, programs varied in different areas. The Lindsey visitations were made twice each week and then a centralized recreational and educational program for the children was held every Saturday evening. The response to the latter was most gratifying. The average attendance was around twenty from a total group of thirty-two children in the area. Often absence was due to a family trip to town for supplies, for Saturday was the only time possible for such trips. For that reason it was bad timing for the program, but in the over all picture it was the best that could be arranged.

The work this summer has been one of opportunity and challenging. And our thanks must go out to them for they returned in many small ways anything we might have given them.

. . . In Rosendale, Wisconsin

The People

Alice Ruth Pannabecker

TEXAS Mexicans! They are American citizens of Mexican ancestry from Texas, some of whom follow the harvest up to Wisconsin. Living in the camp where we work are eighty of these migrants whose job it is to thin and hoe sugar beets. This work lasts about eight weeks and often a family earns only enough to support themselves during that time. Lack of steady work increases the poverty.

The migrants live in small cabins with as many as fourteen people in one room. These cabins had no electricity, no screens, and improper sewage disposal; however, because of the demands of the state board of health some of these conditions have been remedied and others will be. Housekeeping, naturally, is of the most primitive sort.

Many speak only Spanish and have little education. Most of the young people have barely finished the third grade. This is not surprising since they live in Texas, their legal residence, only four or five months of the year, and spend the remainder harvesting crops in different states where they seldom go to school.

Insecurity caused by this transient life lies at the root of many of their problems. The majority have no place to worship and receive no spiritual aid. Our purpose this summer is to help them gain some of the opportunities they are deprived of by constant moving; especially are we trying to help them in school work and in religious instruction. We pray that through our work some may catch a glimpse of our Lord and take Him into their hearts and lives.

The Work

Mary K. Bauman

SUCH of our time this summer has been spent with the small children who stay in camp while the older people work. Every morning as we approach the camp we see several of these little ones out in the road watching us, and by the time we halt our bicycles a dozen barefooted youngsters are waiting to greet us. Soon we are all enjoying singing and action games in which these young Spanish-speaking Americans learn fair play and cooperation while also gaining some acquaintance with the English language which will become so vitally important to them as they enter school.

After some of their excess energy has been exhausted, the children paste Bible pictures in their scrapbooks and learn Spanish songs and Bible verses which tell the story of Jesus and His love for each one of them. English study then begins in earnest, and finally all join in creative art and crafts.

While carrying on an evening program of handicraft, recreation, and education for the adults, we also have been able to distribute Spanish Scripture portions. Nearly all the people are nominally Catholic, but many are eager to read the Bible in their own language. It is our prayer that the Word of God may speak to many whom we cannot reach because of our limited knowledge of the language.

. . . In Benton Harbor, Michigan

Buth Banfield

WE began work on June 17th. Our first task was to go to the fields to find the parents, so as to get their consent before we took the children; though there were many children about the fields and others left at home, we only managed to get five that day.

However, by constantly going after them our numbers increased and by the end of the week we had twenty-three. From then on our numbers grew until we had a roll call of fifty. When the crops were harvested, however, families moved out and our numbers decreased to forty-one.

The children ranged in ages from five months to fourteen years. Four were under one year. Sixteen were between one and three and the others were four and over.

Our supervisor, Mrs. Marshburn used her car to bring the children from within a radius of eight miles to the Evangelical United Brethren church, at Sodus, in the basement of which we held the nursery, and she took them back in the afternoon at 3:30 p.m.

The schedule set up was as follows: On their arrival, hymns and prayers, then exercises, reading, writing, games, a hot meal at 12:30, then rest period, handiwork, a snack, then they were taken home.

There were five members on this staff and we took turns, so that no one person always did the same work.

Our "family night" was on Friday evenings, when the adults came. We usually had a worship service and games or a religious movie. The movie always drew the crowd, who would otherwise come to the door and turn away.

The housing is something awful. Big storage barns still half packed accommodate two and three families separated only by burlap bags, with no other opening but a giant sliding door.

Most of the children had to be washed before doing anything else. The littlest babies were often taken up from the fields sticky with dirt and cherry juice.

From so many of the boxes sent from various churches we got clothes and clean up kits, and sewing kits, but others contained stuff like dirty kerchiefs and pieces of dress sleeves, tangled thread and such like odds from the emptying of the dresser drawer.

It is true that one-half of the world does not know what the other half goes through. This has been a necessary experience for me.

Clinic on Youth Problems

QUESTION: At our parties, we have lots of fun. After our refreshments we go home. You have suggested a worship service as a fitting close to a party. How do you fit the fun and worship together.

YOUNG people need to get together and have fun, and there is no better place to do this than within the bonds of Christian young people. Here we have the greatest potential for real, clean, honest-to-goodness fun and recreation that really re-creates as well as helps us to get to know each other better. Then, what better way can there be to end such an occasion than by turning our thoughts to the Giver of life and unite our hearts in praise and worship to Him?

In answer to your question, "How do we fit the fun and worship together?", let me say that I do not believe they should be separated—that is, if Christ dwells within us, we will seek to be conscious of His presence, even as we play. Also, there is another very important reason why I believe a worship service is a fitting close to an afternoon or an evening of fun and provides the opportunity to capture enthusiasm for the very highest. In many churches there are some young people who will come to a wiener roast or a party but will not participate in regular meetings or may not even be a member of the church. This is a vital opportunity to reach such young persons—not to preach at them but to share with them the experience of drawing near unto God.

Here are a few specific suggestions. First, if you serve refreshments of any kind, do so before the worship service so that there may be no distracting thoughts while you worship; let your last thoughts, as you part, be of God. Second, choose some quiet place. With the coming of summer, particularly if you live in the country, there are so many out-of-door possibilities—around a campfire, in a wooded grove, along a stream, etc. At any rate, it is undisturbed. Third, for making the transition between a spirit of fun and that of worship, use singing. This works marvels for groups who use it. Begin with the singing of folk songs, then a spiritual or two, and finally a hymn. Before you know it, the group is in an attitude of worship. Fourth, your worship service should be well planned but it need not be long to be effective. A portion of Scripture, good poetry, a short talk, a vocal or instrumental solo, prayer, etc.—these are just a few ideas. Remember a carelessly arranged, last minute service is not conducive to worship.

This period of worship will be an impressive climax to your time of fun and the receptiveness of such an occasion will make its imprint on the group as a whole and as individuals. You will find yourselves drawn closer to each other and to our Father, God. Try it! —Myrtle Amstutz

CHRIST OF THE EASTER MORN

(Continued from page 190)

rather hollow. The universe and God could have litle respect for the individual if after bringing him to fullness and the abundant life, it should be cut short and wither as the grass of the field which today is green and tomorrow is cut and cast into the fire. The resurrection is assurance that there is a hope beyond this life, that the person does transcend the veil of death and lives in eternity.

The Sermon on the Mount and the entire ethical system based on love toward God and man have been difficult for men to comprehend. If they are viewed from the limitations and finiteness of man they are impossibilities. We live in an age when men say that what works is true. This has grown out of the scientific age where we observe what happens and try to repeat and control processes. This has had an amazing success in areas where processes are fairly simple and are both observable and terminated in time. Ethics, along with other aspects of life, are a result of complex relationships and are based on personality. Since personality is immortal and transcends time and enters eternity, the final determination of the ethical system must transcend time and be culminated in eternity. With an eternal perspective ethics have a different dimension. The Christian proceeds on the basis that what is true, works. Jesus' ethical system was based on truth and a knowledge that life is transcendental. For Him the results of apparently foolish ethical action find their vindication in the eternal.

To illustrate, consider the principle of non-resistance. To give one's life for another, to overcome evil by doing good, which may result in physical death, is certainly foolish in a system where death is the ultimate and life in time is the true basis of values. But we have confidence in the ultimate conquest of good and in the truth that death of the soul and not death of the body is the ultimate evil. The true basis of value lies in the immortal and eternal. Therefore we can engage in the redemptive process of life which accepts the evil upon ourselves and transforms it into good through the grace and power of God.

The resurrected Christ is the source of power and grace for the dynamic Christian. He is yet a living reality today. He is a real force in current history. He is also a power and a presence which each can find in His own life. "Behold, I stand at the door and knock; if anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me." (Rev. 3:20). The resurrection must be made real in our lives. We must open to Him and receive Him. When this happens the resurrection becomes meaningful to us and increases in its significance for the Kingdom of God.

Our
Colleges
and
Seminary

FREEMAN JUNIOR COLLEGE

RONALD von Riesen of Newton, Kans., has accepted the presidency of Freeman Junior College and will assume his position with the 1951-52 school year.

Rev. von Riesen is well known among Mennonites being the executive secretary of the Board of Education and Publication. His home was originally in Beatrice, Nebraska, where he received his early schooling. He continued his education at Bethel College graduating with an A.B. in 1942.

Rev. von Riesen organized the Walton, Kansas, church and served as a minister several years in various churches. He was elected by the Western District and General Conference to various boards, continuing his education at the same time. He completed his work toward the B.D. degree in Mennonite Biblical Seminary in the spring of 1950.

The Student Association recently elected Don Kaufman as its president, Joe Graber as vice-president and Annette Kaufman, secretary. Merle Epp was reelected as treasurer.

MENNONITE BIBLICAL SEMINARY

HAROLD E. Fe, Managing Editor of **The Christian Century** conducted an open-forum here February 23. A number of questions centured around the relationship of the Roman Catholic Church to the American principle of separating church and state. Our field secretary, Andrew R. Shelly, addressed the Men's Brotherhood of five Indiana churches in Nappanee, Indiana, February 22. Other points in his schedule were the Eastern District Conference Young People's Union Banquet in Allentown, Pennsylvania; a series of special meetings at Bally, Pennsylvania; and a service at the Deep Run Church, Bedminster,Pennsylvania. During March, April and May he will conduct meetings and do field work in the following communities: March 11-18, Beatrice, Nebraska; March 19-25, Hebron Church, Buhler, Kansas; March 26-April 1, Inman, Kansas; April 1-8, Lehigh, Kansas, April 13-24, Central, Illinois; and May 13-17, Aberdeen, Idaho.

Mrs. S. F. Pannabecker conducted a World Day of Prayer Service at the Meadow Church recently. Elmer Ediger and Don. E. Smucker were asked to lead the First Church of Berne, Indiana, March 3, 4, on the Christian answer to the current military crisis. Don. Smucker also conducted pre-Easter meetings at the Calvary Church, Washington, Illinois, and will be in the First Church, Mountain Lake, Minnesota, March 18-23.

ROSTHERN JUNIOR COLLEGE

FEBRUARY 19-22 we were privileged to have with us Missionary W. C. Voth from China. He is making a tour of the Canadian churches and institutions, giving a report of the mission work in China, Japan and Columbia, South America. He gave a series of chapel talks. In the various classes he lectured on the program of missions, especially the evangelistic side of it. He also gave an interesting but brief report of Chinese customs and home life.

BLUFFTON COLLEGE

MARY K. Bauman, daughter of I. W. Bauman, gave her graduating recital in piano in A. C. Ramseyer Chapel Friday evening, March 9. This is the first of the graduation recitals for the current year.

Those in charge of the music and preaching in the local community evangelistic campaign, sponsored by the Tri-County Evangelistic Association, had charge of the chapel service on Friday, March 2 and Wednesday, March 7. The group consisted of the speaker, James Gibson, a violinist, a soloist, and a pianist.

A series of meetings of the Administration Committee of the college have been held to plan for next year. This is exceedingly difficult, due to the fact that there are so many unknown factors involved. A meeting of the Board of Trustees will be held March 30, with the Executive Committee of the Board meeting the previous afternoon and evening.

CANADIAN MENNONITE BIBLE COLLEGE

A SCHEDULE for several week-end programs to be given by the College Octette members, was begun on Thursday, February 22, when four of the members accompanied Arnold J. Regier to an Agricultural Meeting held at Altona. On the following evening, the entire group accompanied H. Wall, Acting President, to La Salle, where a program was given in the La Salle Mennonite Church. On Sunday, February 25, a similar program was rendered in the North Kildonan Schoenwiese Church. Mr. Wall spoke on "I am the Light of the World." (John 8:12)

On the same evening the College students conducted the service at the Bethel Mission Church. The theme for this program was "Be Thou Faithful unto Death." (Rev. 2:10)

Jottings

PACIFIC DISTRICT

—Alberta Community Church, Portland, Oregon: The young people of our church redecorated the church basement recently, including the kitchen and a newly arranged nursery room. Earl Landrus, who is attending Multnomah School of the Bible and a faithful worker in our church, brought the evening message February 18, in the absence of our pastor who was ill. Feb. 7, Mr. and Mrs. Leonard Hanes, from South America, and Dorothy Schroeder, from Africa, spoke at our mid-week service. R. E. Thompson from the Far Eastern Gospel Crusade was our guest speaker February 4. Pastor Dirks has been invited to conduct meetings in his home church at Lind, Washington, this month and in April he will hold meetings in Moundridge, Kansas. Walter Benson and John Kich were recently taken into the church membership. —Mrs. Frank Penner, Corr.

WESTERN DISTRICT

—Lehigh Church, Lehigh, Kansas: Results of the Christian Endeavor election are: president, Harlan Duerksen; secretary, Verna Weyared; treasurer, Leo Janzen; program committee: James Banman, Mrs. Wilmer Boothe and Mrs. Pete Schmidt, Jr. At the last church business meeting, February 14, it was decided to make a loan of $100 to help buy homes and settle some displaced Mennonite persons in Germany. Mrs. Milford Blair is now directing the Junior Choir with John Gaeddert, local music teacher, directing the senior choir. Our monthly family night is divided into three periods: a fellowship meal, Bible study classes for all ages, followed by a session in crafts. Articles from crafts will be contributed for the Mission sale this spring. C. R. Duerksen and Wm. Hiebert were recently installed as deacons. —Mrs. Alvin Goertz, Corr.

—Johannestal Church, Hillsboro, Kansas: P. K. Regier brought us the morning message February 11, and in the evening presented the work of the General Conference with slides. Our pastor, J. M. Regier, is ill at Bethel Hospital in Newton. Our church is making plans to build an annex. —Mrs. Ed. Plenert, Corr.

—Eden Church, Inola, Oklahoma: February 25, our new deacon, Rahlen Unrau was installed. February 6, Mr. and Mrs. Suckau visited here in the interest of spreading the Bible. Our Sewing Society is enjoying the large room in the church basement for their work. G. B. Regier is teaching a class in catechism during Sunday School. —Jacob Froese, Corr.

EASTERN DISTRICT

—Hereford Church, Bally, Pennsylvania: The Godfrey Legzdins family, a Latvian Baptist displaced family who have been worshiping in our church, gave a report of their flight from their country to a camp in Austria and finally their arrival in this country, during Sunday School recently. February 12, all officers, teachers and substitute teachers and their families had a covered dish meal and Dean Allen, professor of New Testament at Albright College, Reading, gave a very challenging message. The Perkiomen Valley Male Chorus presented its annual concert here February 25. The annual birthday social of our church was held February 25, with Andrew Shelly, son of our congregation, as the speaker. —Corr.

NORTHERN DISTRICT

—Bethesda Church, Henderson, Nebraska: The catechism class has a membership of 35 persons. Pre-Easter services, March 18-23, will be conducted by J. N. Smucker. Freeman College Christian Youth Volunteers rendered a program February 11. A recent guest speaker was an Italian, Franco Casco, a student at Mennonite Biblical Seminary. At a recent Men's Brotherhood meeting possibilities of establishing an industry to provide for more young people, was discussed. The oratorio, "The Holy City," will be given Easter Sunday by the combined church choirs. World Day of Prayer was observed in a union service. Musical numbers were given by the various Mission Societies and talks by the three pastors of the churches represented. —Mrs. Maurice Janzen, Corr.

—Salem Church, Munich, North Dakota: Our congregation has adopted the 100 per cent plan for **THE MENNONITE.** The Salem Mission Society made a collection of used clothing for relief at their last meeting. Plans are being completed to insulate our church. The Christian Endeavor held a program February 11. A welcome festival was held February 15 for Mrs. Alfred Eitzen from Canada, who came to make her home here. —Mrs. H. J. Dyck. Corr.

Into the Beyond

ANDREAS A. WOLLMANN, Freeman, South Dakota, member of the Bethany Mennonite Church at Freeman, was born January 27, 1869, in South Russia and died February 20, 1951.

LELAND WILLIAM MARTENS, Geary, Oklahoma, member of the First Mennonite Church at Geary, was born July 27, 1921, and died February 20, 1951.

HORACE K. HIESTAND, Chapel, Pennsylvania, died February 13, 1951. He was the son of Mr. and Mrs. Nathaniel Hiestand.

MRS. ELMER BASINGER, Donnellson, Iowa, wife of the pastor and a member of the Zion Mennonite Church at Donnellson, was born February 28, 1882, and died February 12, 1951.

MRS. WALTER F. KREBILL, Donnellson, Iowa, member of the Zion Mennonite Church in Donnellson, was born December 7, 1884, and died February 14, 1951.

GEORGE B. DOERKSEN, Inman, Kansas, member of the Bethel Mennonite Church, was born July 31, 1870, and died February 18, 1950.

MRS. BERTHA M. ROSENBERGER, East Greenville, Pennsylvania, member of the Hereford Mennonite Church, was born May 14, 1877, and died February 17, 1951. She was blind and confined to a chair for four years.

SUSAN BASINGER, Pandora, Ohio, member of the Grace Mennonite Church in Pandora, was born September 28, 1880, and died November 5, 1950.

MRS. ELIZABETH KING, Pandora, Ohio, member of the Grace Mennonite Church in Pandora, was born May 12, 1875, and died February 12, 1951.

MRS. GEORGE EISENBACH, Pandora, Ohio, was born September 6, 1869, and died February 14, 1951.

Beyond Our Own

A DIRECT OUTGROWTH OF CHICAGO'S RECENT PRAYER VIGIL FOR PEACE, is the formation of a new anti-war organization for Peace and Justice. It's first statement said, "both Russia and the United States share in the responsibility for the alarming drift toward war. We must resist the idea that war is inevitable, because victory in war is itself defeat."

"FRIENDS OF CHRIST," a Christian men's club of the Central Presbyterian Church in Bogota, Colombia, was recently banned by the local government upon persuasion by a local Catholic priest. The club has done an amazing piece of extension evangelistic work in the poor section of the city, through special schools built by them.

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The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 66 — March 27, 1951 — Number 13

Our Holy Ground

Drinking Christians

Christian Giving

In This Issue

EDITORIALS 199

OUR HOLY GROUND
by Roland R. Goering 200

DRINKING CHRISTIANS 201

CHINA LETTER 202

FAMILY BAR OR FAMILY ALTAR 202

MCC NEWS NOTES 203

SPIRITUAL EQUIPMENT FOR WITNESSING 203

CHRISTIAN GIVING 204

MENNONITE YOUTH

DWIGHT PLATT REFUSES TO REGISTER 206

AN OPEN LETTER TO PRESIDENT TRUMAN 206

CLINIC ON YOUTH PROBLEMS 209

OUR COLLEGES AND SEMINARY 210

JOTTINGS 211

BEYOND OUR OWN 212

ANNOUNCEMENT

The Committee planning the Ministers' Retreat for August 8 to 15 at Bluffton College is glad to announce that Dr. Rufus D. Bowman, president of Bethany Biblical Seminary has been secured as the guest speaker.

The Mennonite

Editor, J. N. Smucker
Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

THE MENNONITE is the weekly religious journal of the General Conference Mennonite Church in the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1919. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas or 722 Main Street, Newton, Kansas. Address all manuscripts for publication to: J. N. Smucker, Editor, THE MENNONITE, Bluffton, Ohio. Postmasters Note: Send change of address, Form 3579, to 722 Main. Newton, Kansas.

The Reader Says

...For your consideration I should like to make a few remarks about the contents of the paper as it concerns members of our church, that is, as they may or may not be interested in the same.

As a speaker needs to make contact with the audience, so must the writer. One of the greatnesses of Jesus was that He spoke in language which the common people could understand, even tho He presented greatest truths...

The educated and those who have not attended higher institutions of learning can and should have one point of common interest, one place to make contact, and that is the Bible, the gospel of Jesus Christ, the salvation of souls. Here the learned and unlearned stand on common ground, and can understand each other. My hope and prayer is that writers may make contact with the readers so that the universal subscription plan may prove a success.

Then it does seem to me that our church members are interested in information about foreign and home missions, relief, voluntary service and other activities of the Conference. I feel confident that many will be interested in the reports from our colleges and seminary. And certainly the work of publication needs to be presented. In short, another point of contact is the presentation of the work of the Conference.

There is a "Youth Section."... Would it be worthwhile to have a "Children's Page" with a story and other things that they understand so that they would early learn to look for the appearance of the paper?

P. T. Neufeld
Inman, Kansas

Of Things to Come

March 30, and four following Friday nights—Eastern District Sunday School Union Leadership Training

March 31, Vacation Bible School "Workshop," Memorial Hall, North Newton, Kans. Leaders, D. C. Wedel, Mrs. Orlin Frey.

April 8, Western District Sunday School Convention, Moundridge High School; guests to West Zion Church.

April 26-29 Middle District Conference, Berne, Indiana

April 29 Song Festival Memorial Hall, Bethel College

May 3 Ascension Day

May 3-6 Eastern District Conference, Richfield, Pa.

May 13, Mother's Day or Festival of the Christian Home

May 13 Pentecost

May 27 Commencement, Mennonite Biblical Seminary

May 29 Commencement, Bethel College

May 31 Commencement, Freeman Junior College

June 4 Commencement Bluffton College

June 10 Children's Day

June 14, 15 Cultural Conference, Messiah Bible College, Grantham, Pa.

June 20-24 Pacific District Conference, Colfax, Washington

June 25-30 Winona Union Summer School of Missions

Ward W. Shelly Accepts Lancaster Call

Ward W. Shelly, Coopersburg, Pennsylvania, has accepted the call of Bethel Mennonite Church, Lancaster, Pennsylvania, to serve as their pastor and leader.

For many years Rev. Shelly has served as pastor of three churches: Springfield Mennonite Church at Pleasant Valley, Pennsylvania, Saucen Mennonite Church at Coopersburg, Pennsylvania, and Bethel Mennonite Church at Perkasie, Pennsylvania. In addition he has served for a number of years as secretary of the Eastern District Conference and proved himself a diligent and faithful worker in all these fields.

Bethel Mennonite Church, Lancaster, dates back about six years. Abe M. Wiebe has served there as pastor for the past four years. There are about sixty members in the Bethel fellowship at the present time. There is an active Sunday School and an enthusiastic young peoples' group organized and functioning in the church.

We trust that with a full-time leader of the congregation the membership will grow, and it is hoped that in the near future plans may be carried out to erect their own place of worship. Bethel Mennonite Church is under the joint direction of the Eastern District Home Mission Committee and the Home Mission Section of the Board of Missions.

Your prayerful interest in Bethel Church will be greatly appreciated.

In the Name of Christ,
A. J. Neuenschwander
Home Mission Section

Editorials

PRUNING TIME

WITH the coming of spring there will be much pruning done among the vines, shrubs, and trees. To one unfamiliar with the needs of such pruning it may seem like a very severe procedure. But experienced people well know that such pruning is important to produce better fruitage or flowering. Now more energy will go into the desired fruit or growth instead of into more or larger limbs or longer vines.

Life also has need of pruning. To have life produce its finest fruit there must be rigid discipline. The wrong tendencies need to be trimmed off, the selfish ambitions cut back, the personal desires limited and properly directed. There may be a lopsidedness, or a tendency to grow off in the wrong direction, or an inclination to use up all our blessings upon ourselves. But it is the spiritual fruitage that is desired, and the selfish and unnecessary needs to be trimmed back that the fruit may have its growth.

It is well to check one's life and habits. There will be plenty that can be pruned away to increase the spiritual growth of the soul. It is far more important that we prune our own life than to attempt to adjust the life of another.

LIFE THROUGH DEATH

IN the first operation of its kind in history, a Chicago housewife was recently saved from death when a diseased kidney was replaced by a healthy one from a corpse. The woman had been told she could live only two months unless her diseased organ could be replaced. Another woman was also doomed to death by a disease of another kind. It was agreed upon that immediately upon the death of the second woman her healthy organ would be substituted for the diseased one of the other. When death came the transfer was quickly made and proved a success. Now the Chicago woman is in good health and says, "I thank God for the miracle that allowed me to live." She lives because of the gift of a deceased donor.

But this new wonder of medical science is not to be compared with the fact that we live spiritually because One gave his life for us, that we might have life abundantly.

CONTINUE WITNESSING!

OUR Evangelism Committee has been much concerned that churches plan a definite program of witnessing during the season of Lent. They have kept this need before us in a series of brief articles in the recent issues of **The Mennonite**. It is hoped that many churches followed their suggestions.

Their plan now is to follow up with another series of brief articles under the general head "Spiritual Equipment for Witnessing." This special emphasis is to be continued until Pentecost. May these articles be given prayerful consideration.

Personal witnessing to the Gospel is an essential part of the Christian life. We must not let the enthusiasm of the Easter season die down. The impetus for witnessing should continue to grow as more lay-members feel the importance of heeding the Master's challenge to be his witnesses. Reaching others by personal contact was the method He used. It will prove a blessing to the church that stresses it; to the people to whom the witness is given; and especially to those who will be the bearers of the Good News. These will find a new joy in their Christian life. Why not each one make a special effort to witness for God during this week. We must follow through this important work.

THE GRACE OF HOSPITALITY

RECENT personal experiences of genuine Christian hospitality in various parts of the globe emphasize again the beauty of this fine virtue. How kind and genuine was the courtesy of the Indian Christians. Then we went to our sister mission centering around Dhamtari to observe the work of the American Mennonites there. Here, too, the cordial and genuine welcome warmed our hearts. Any little minor differences that might exist between us were forgotten as we enjoyed each other's Christian fellowship. Again at Cairo, how unselfish and genuine was the hospitality of friends there. Then when reaching Europe we found the MCC workers exceedingly kind and friendly.

In our modern way of living there is danger of allowing this fine grace of Christian hospitality to become dulled. But it should be cultivated and preserved. It is of the nature of heaven and blesses both those that practice it and those who receive it. Let it ever be said of us that we are "given to hospitality."

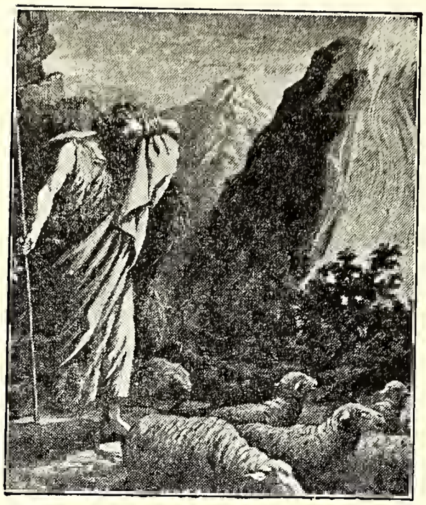
DO WE LEARN WHILE WE SLEEP?

IT is now reported that if a message is played on a recorder to a sleeping person, the mind of the sleeper can receive the message and so the sleeper may be taught without effort.

Should this prove a reality, think what a relief this discovery can be to ministers. Now, instead of being worried when people fall asleep during the sermon, the minister could console himself that they are still getting his message even in their sleep! Is anyone in a position to claim that this is actually the case? Anyway, it is a comforting thought for preachers.

Our Holy Ground

Roland R. Goering*



184

THE highlight in the life of Moses came to him when he was already eighty years of age and was about his humble task of keeping watch over the flock of his father-in-law in the land of Midian. It was while he was in a very common land, occupied with a very common task, which brought him nigh a very common bush, that suddenly the whole course of his life was changed. That ordinary bush suddenly began to glow with the presence of God and the voice from the bush spoke unto Moses saying: "Put off thy shoes from off thy feet, for the place whereon thou standest is Holy Ground." This incident changed the whole course of Moses' life. He was a different man after this than he had been before. No man can come to the holy place of God, like Moses did, and leave from that place being the same man that he was before. To the extent that man finds the holiness of God, to that extent will his life be changed.

INDIVIDUAL EXPERIENCES

There come times in our life when we too wish that we might have an experience like that of Moses. We wish for a more striking sign of God's presence. We wish for an evident sign of the presence of God like that of a bush which burns yet is not consumed; or we wish for a sign like that which came to Gideon when the fleece with dew became wet upon the ground that remained dry; or we wish for a sign like that which came to Hezekiah when the shadow on the sun dial turned backwards ten degrees. Yet, whether we can have signs as vivid as these or not, we too can have our Holy Ground experiences. We can have our moments in life when the presence of God is very real. Louisa May Alcott writes about one of her experiences which proves that the experience of the presence of God can be very real. One autumn day when she was thirteen she had gone out for an early run and stood at the summit of a wooded ridge to watch the day break over the river. The maples were scarlet and the birch trees gold all about her. The morning was absolutely still. There was a thin mist over the low meadows beyond which the sun was coming up. It was a moment of such complete and unbelievable beauty, she writes, that it made her suddenly feel that she was transformed into a different person. She said afterward that she never understood God so fully as she did that second, and that she understood God forever after.

This experience of Louisa May Alcott, in a way, was similar to the experience of Moses. To see the sun rise, certainly was not an unusual thing. She also must have seen that river many times before. The maple trees were the same maple trees that had been growing there for many years. A mist over a meadow is not an uncommon occurence. Yet in this very common and familiar place in the midst of very common surroundings she suddenly experienced the real presence of God. We can, therefore, say that our Holy Ground may be found anywhere. For Moses it was a common task which led him over common ground to a very common bush that brought him to his Holy Ground. For Louisa May Alcott it likewise was in the midst of familiar and common scenery. Men down through the ages have looked for God in the signs and wonders and have missed Him in the orderly heavens and the ordinary things of life.

Whittier, the poet, found the Holy Ground in the beauty of autumn when:

"All the woods with many colors flamed
Of splendor, making summer's greeness tame;
Burned unconsumed a voice without a sound,
Spoke to him from each kindled bush around
And made the strange new landscape Holy
Ground."

Edna St. Vincent Millay found God in the growing grass and she could write:

"God, I can push the grass apart
And lay my finger on Thy heart."

Joaquin Miller found God's Holy Ground everywhere and he writes it in these words:

"Behold the Holy Grail is found,
Found in each poppy's cup of gold;
And God walks with us as of old.
Behold! the burning bush still burns
For man whichever way he turns
And all God's earth is Holy Ground."

Our Holy Ground then is everywhere. If we do not find it, it is not because it is not there, but because we are blind and cannot see it. It is as Elizabeth Barrett Browning writes:

"Earth's crammed with heaven
And every common bush afire with God
But only he who sees will take off his shoes."

EFFECTS OF SUCH EXPERIENCES

If we have a real experience of God on our

(Continued on next page)

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*Pastor, First Church, McPherson, Kansas.

DRINKING CHRISTIANS

REV. Samuel Chadwick once said: "If a man has a conscience elastic enough to allow him to take intoxicating drink, or, have any complicity in any form with the drink evil, he has a conscience that will stretch itself on occasion to satisfy any form of self-indulgence."

It is hard to conceive how a person can call himself a Christian and continue to use alcoholic liquors, in the face of the universal testimony from unimpeachable sources regarding the harmful effects which result from such use; consequences which will ultimately manifest themselves in his family, his home, his community, his business, and his church, even if they cannot be traced in his own individual life. It is hard to conceive how one who has become a follower of One who was Love and Salvation incarnate can selfishly insist upon his "right" to use intoxicants for his own personal gratification, completely disregarding the suffering, deprivation, and degradation inextricably bound up with their use in thousands or millions of other cases.

Consider the church member who drinks. Estimate his spiritual strength; his interest in the better things of life. Watch his attendance at the prayer meeing and all other church services. He may easily become a liability of the church, instead of an asset to it, if for no other reason than because he gives an opportunity for hurtful criticism by those on the outside, who lose no opportunity of pointing the finger of scorn at church failings, inconsistency, and weakness.

One of the greatest menaces to the spiritual health of the church today is what might be colloquially termed "cocktail Christians." What are these, you ask. They are members of our churches who have not begun to realize that their personal use of beverage alcohol is injuring themselves and their church. Cocktail Christians somehow imagine that they can love God with "all their heart and mind and strength" and still take into their bodies a drug which temporarily robs them of their higher judgment, blunts their critical faculties, lessens their self-control, and pulls them down from their loftiest spiritual levels. They have not yet learned that churchmen who take their drink in moderation nearly always take their religion in the same way. "Be ye filled with the spirit" seems less important to them than to imbibe moderately of spirits of quite a different character.

SETTING A WRONG EXAMPLE

Cocktail Christians are not drunkards or excessive drinkers. They believe, as the liquor traffic professes to believe, in moderation. They are thus setting a pattern for social drinking at a time when the church desperately needs men and women who will set the pattern for all-out Christian living and who will cheerfully say: "For their sakes, I sanctify myself."

Cocktail Christians somehow forget that they have been told to love their neighbors as themselves. They forget what their example as drinkers can do to their weaker brethren. They forget their influence upon the boys and girls of their church and Sunday school. They forget that their own children are being encouraged to commence the drinking habit. They forget that other men are watching them in business and community life. They just drink and forget. They justify their conduct on the ground that they are being tolerant and broadminded, and that every man has a right to please himself. This is a pagan and not a Christian doctrine, for Paul reminded us that those of us who are strong ought to bear the infirmities of the weak and not to please ourselves.

Young people cannot be expected to resist the pressure of social drinking unless they have some conviction about the need for abstinence. The acquiring of such conviction involves teaching and instruction. We do not do enough of this in the life and witness of our churches and Sunday schools.

A PROBLEM OF DELINQUENCY

As we read in the press the many reports and statements about the problem of juvenile delinquency, we must always remind ourselves that it is really one manifestation of adult delinquency. In a country that calls itself Christian, we must all shoulder our share of responsibility for such delinquency. We have lost a battle because we have lost a generation. We have lost a generation because there was a failure of example and an inadequacy of precept and instruction.

The cocktail Christian is an unhappy symbol of our times. We must begin the work again and set about it with all our strength and enthusiasm. Our churches must become really concerned about their moderate-drinking members. It is their duty to convince them that in this modern age abstinence is the truly Christian way of life, so that they may never again find themselves even slightly under any influence other than that of Jesus Christ. Let us all look forward to and work for that new day when every Christian will have abandoned the use of intoxicants. When that day is here, the complete solution of the drink problem will not be too far distant.

R. Wilson Black in
Watchman Examiner

OUR HOLY GROUND

(Continued from preceding page)

Holy Ground, then we will take off our shoes—that is to say, we will be reverent before Him. If we have a real experience of God, our lives will be changed as the whole course of Moses' life was changed. If we have a real experience of God, we will go forth in greater service for Him, as Moses after that experience became His life long servant.

Let us pray unto God that all the earth may become Holy Ground for us.

China Letter

Dear Folks at Home!

"He knoweth the way that I take, and when He has tried me, I shall come forth as gold." And the other passage is also especially appropriate, where we read that "He led them forth by the right way."

WHAT shall we say as to our experiences? Shall we be glad? Shall we be sad? Our hearts warm up a bit more these days toward this people, and especially toward His own; and it seems they to us. Yesterday was a strange day. Miss Kuyf and I were called to the foreign office without delay. We took our finishing bite at the dinner table, and off we were on our bikes, wondering what it would be this time. We turned the corner on to the big West street, and there four Swedish ladies hailed us from rickshas. We stopped and chatted, and heard from them the news that their exit permits had been granted, and four others, two for other sections of the city, and two for our yard. Now who was it meant for, because they could hardly send Miss Kuyf and me off and leave the other two.

But we soon found out at the office that the permits were for Miss Goertz and Miss Kuyf. So we were glad that the Lord led thus, for that is what we had hoped for. Also, our application for an exit permit went in a week later than that of the sisters. Then too, it had seemed desirable to all of us that Frieda and I get off a bit later, so as to gather up the ends of the strings before we leave.

They have ten days from today in which to finish getting ready and getting on the truck, bus, or smaller car (hired) and off for Ch'ungking. From there it was Yangtze River Boat to Hankow, and then railroad to Hongkong. One hopes that within a month they can arrive in Hongkong. They should leave first, because both are not too well, and we hope to follow soon, God willing. So please Pray and Praise with us, and keep on praying for God's flock here and at other places in this land.

Please, also do not send any more letters to us here, but we shall be very happy to have plenty of them for us, %MCC SHATIN, N.T. Hongkong. Better address us %Miss Neva White there. Thank you. We estimate stay in Hongkong for each is around a month, to make final arrangements and bookings for leaving. So from today (January 30) you can count roughly on two months for the sisters until they leave Hongkong for the homeside.

Letters from the homeside have come in well these days and we are so happy for that.

Sincerely,

In the Service of Christ,

P. J. Boehr

Never has any church anywhere ever rebuked a war of its own government.

Family Bar or Family Altar

In his book, "A Guide to Confident Living," Dr. Norman Vincent Peale tells of a most beautiful suburb of a large American city. His guide had called attention to the splendid bars that nearly every home had. Dr. Peale had inquired whether the people go to church. "Oh, no, very few do."

"Were the parents church people?" Dr. Peale asked. The answer was that almost without exception they had been.

"Did the fathers and mothers have bars as nice as these?" the visitor further asked. "Oh, my, no," was the answer, "they had no bars."

Dr. Peale inquired further about their marriage status, whether there were any divorces. The informant said that only three or four still had their original companions.

The parents had a family altar but no family bar. The children have a family bar, but no family altar. Is there a relation between liquor and divorce? One wonders whether the day may come when a son or a daughter from a Mennonite home, in which the family altar played a prominent place, as a divorced husband or wife, will build a home with a bar, but without a family altar!

J. M. Regier

"Wine is a mocker . . . and whosoever is deceived thereby is not wise."

—*Prov. 20:1.*

26

In the home it is kindness. In business it is honesty. In society it is courtesy. In work it is thoroughness. In play it is fairness. Toward the unfortunate it is compassion. Toward the fortunate it is congratulations. Toward the weak it is help. Toward wickedness it is resistance. Toward the penitent it is forgiveness. Toward God it is reverence, love, obedience.—THE GREENFIELD BEACON.

Spiritual Equipment for Witnessing

WHETHER Christian people will be interested in finding the Lord's equipment for witnessing depends largely upon how deeply they feel convinced of the fact (1) that man is absolutely and hopelessly lost unless he finds a Savior, (2) that Christ by His atoning death and glorious resurrection is competent for every human need, and (3) that God holds the individual Christian responsible to help people find and accept His proffered salvation.

That the church needs an equipment for her task of witnessing is unquestionably true. Jesus speaks unmistakably to this. In both instances where Jesus charges His followers to be witnesses, He does so in connection with the promise of the power of the Holy Spirit. Luke 24:46-49; Acts 1:8. In one instance Jesus clearly urged His disciples not to begin until they would be endowed for this work.

That this gift is for all of us is made clear by what the Apostle Peter said in his Pentecost sermon: "For to you is the promise and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him." What this endowment did for the early Christians we may gather from the experiences of the disciples after Pentecost.

It will be worth while to follow through with a short review of this in our next week's article. This is the first of a series of short discussions on how to find God's equipment for the Christian task of witnessing. We hope you will find them all helpful.

M C C News Notes

VOLUNTARY SERVICE NOTES

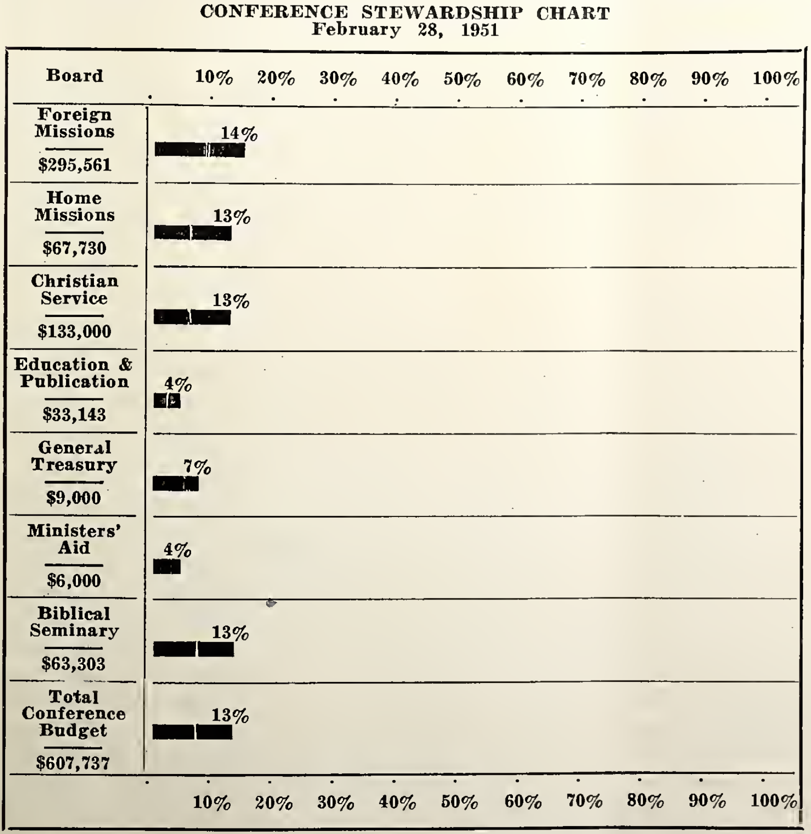
Three nurses are needed in the hospital unit in Mexico, where service reaches Mennonites and Mexicans. Low German or Spanish language ability is helpful but not essential.

Additional members can be accepted for the summer tour and work camp program in Europe, sponsored by the Mennonite and Affiliated Colleges. Students and others in this group will spend five weeks visiting places of interest in Europe, then four weeks in a service project in Germany. Members provide their own finances, estimated at $750. Apply to Voluntarly Service, MCC, Akron, Pa.

Volunteers enrolled in the February Training School have been assigned as follows: John Lee Buller, Darrell Dean Kliewer and Archie Neufeld to Gulfport, Mississippi; Paul Conrad, Ray Dick, Ervin Loeffler, Robert Regehr, Roland Schmidt, Robert and Gloria Unruh to Brook Lane Farm; Donald Hamm and LeRoy Woelk to Topeka State Hospital, Kansas; Jess Karber, Gladwyn Schmidt and Melvin Siemens to National Training School for Boys, Washington, D.C.; Kenneth and Linda Schmidt to Industrial Home School Annex, Washington, D. C; Marvin Gehring and Willard Stucky to European Builders' Unit; Clifford Bitikofer to MCC Headquarters at Akron, Pa.; and Carl Eberly and Clair Hostetler to MRC Builders' Unit at Goshen, Indiana.

Relief Worker Personnel

Velma Schlabach Cozzutto returned from Italy on February 4. J. J. Voth and Mrs. Voth left on February 8 for work at Gronau refugee camp in Germany. Lester Hostetler returned from Berlin, Germany, on February 13. On February 8, Martha Ropp, a Mennonite doctor from France and Leisel Hege, a Mennonite nurse from Germany, left for work in the MCC Unit in Java.


CONFERENCE STEWARDSHIP CHART
February 28, 1951

The accompanying chart, which will appear monthly, shows in a graphic way the progress your Conference is making toward meeting its 1951 budget. You will notice that the average for all boards at the end of February was 13 per cent; one-sixth of the year is past so the average should be at almost 17 per cent. February again lacked approximately $11,000 of meeting the monthly quota of $50,645 budget receipts which will be needed to meet the 1951 Conference budget.

We hope that each of you will follow carefully the monthly progress of each of your Conference boards and committees. Each needs your regular support to carry on its work. Let's keep each moving steadily toward its goal!

In behalf of each Conference board and committee we extend to all of you our sincere appreciation and thanks for the support you are giving your Conference.

Very sincerely,
Edna Ruth Mueller
Office Secretary, Gen. Conf. Hq.

CHRIST

CHRISTIAN giving is a definite part of the teaching of the Bible. It is a definite part of the greater teaching of Christian stewardship of which Christ had so much to say. We should keep in mind that definite teaching should be given on the stewardship of money, possessions, time, ability, influence, love, faith, and perhaps others. These are all material for investment in Christian living worthy of the careful attention of our people.

One of the primary considerations involves our consecration as individual Christians, namely, does our consecration upon being saved from sin make available "All for Jesus" or "Some for Jesus"?

The first mention we have of systematic giving in the Scripture is in connection with the experience of Abraham after he had delivered his nephew, Lot, from the enemy. As he returned home he met a man of God, Melchizedek, to whom he voluntarily offered a tenth of the spoil he had taken from the enemy. Gen. 14:20; Heb. 7:4. Where Abraham learned this principle of giving a tenth, we are not told any more than we are told where Cain and Abel learned to erect an altar as part of their form of worship. However, I believe in both instances that God had a definite part in the understanding these men possessed. The next instance in Scripture is related as part of the experience of Jacob as he was fleeing away from an angry brother. God came to him in a wonderful vision at night. As Jacob awakened in the morning, he realized that God was present in that place and as part of his worship to God, he promised to give a tenth of all he received as long as he lived. Gen. 28:22. Then some centuries later God incorporated the tithe into the written law of His people, the Israelites. Lev. 27:30-32. Then God is careful to give the purpose for this specific part of the law, "that thou mayest learn to fear the Lord thy God always" (Deut. 14:23).

Further, consider the importance of the tithe in the instances of the revival of religion which occurred during the reign of Hezekiah (I Chron. 31) and the ministry of Nehemiah. Neh. 8—10. All this brings to us a vital principle which Christians dare not ignore nor neglect to observe: God's sovereignty is involved in our giving. In all of the foregoing instances it was the recognition and realization of, and the submission to the sovereignty of Almighty God that prompted them to voluntarily bring the tithe to Him. The following statement can be substantiated by observation to be quite generally true: He who gives the tithe to God will use the remainder rightly and wisely.

We now arrive at a very crucial problem. Many when approached concerning the principle of the tithe object that it is only an Old Testament practice required under the law and since we live under grace and not under law we should no longer be concerned with it. Permit me to present a New Testament basis for the tithe. When Jesus pronounced woe upon the Pharisees, He commended them for one thing they did. Referring to their tithing He says, "These ought ye to have done, and not to leave the other undone" (Matt. 22:23). Thus He places His seal of approval on tithing.

OBJECTIONS CONSIDERED

A common Scripture quoted by those who refused to tithe is found in I Cor. 16:2, "Upon the first day of the week let every one of you lay by him in store, AS GOD HATH PROSPERED HIM, that there be no gatherings when I come." No one will deny that God is a God of order and system. Is there order and system in this inspired utterance of the Apostle Paul? I say, "Yes." The plan is "as God hath prospered him." I can see many heads nodding in the affirmative. Please answer these questions: (1) Who determines how God prospers you and how much He prospers you? (2) By what rule do you determine how much you should give? (3) Does the tithe fit this command?

Another characteristic response of many who reject the principle of tithing is by employing one or more of the following reasons: (1) I am too poor to tithe; (2) The tithe is an unfair basis for giving; (3) I do not know what my income is; (4) Tithing is not taught in the New Testament. These objections will be considered in the following section.

Second, Christian giving is a challenging adventure in faith and in service for Christ and the church. To realize that Christian giving is a growth process and that the extent of an individual's giving measures his progress in spiritual development is a challenge to any Christian who is truly born again. Paul gives the ultimate in Christian giving when he says, "See that ye abound in this grace also" (II Cor. 8:7b). However, before we can reach the ultimate there are logical and necessary steps to climb. Step one is tithing: a bare minimum, a fulfilling of the law, and a foundation upon which to build. Step two is offerings: a response to a need that is presented, and a result of love for persons, interest in activities of the church, and a love for God's kingdom. Step three is gifts: a response to some unexpected blessing, an expression of thankfulness, and unsolicited response when there is no particular need presented. This stairway is a definite challenge to any healthy Christian. If someone says, "I am too poor to tithe," unless he is dishonest, he will carefully think through the following questions: (1) Have I ever tried it with all honesty and sincerity? (2) How rich must I be before I can tithe? (3) Who decides and by what rule where the line is where I can begin to tithe? If someone says, "I do not know what my income is," he will be challenged, if honest, by the following considera-

GIVING

tion: Ignorance is not only dangerous to success but a reflection on a man's intelligence! Perhaps the most difficult objection to meet convincingly is that tithing is not taught in the New Testament. The person who raises this objection must ignore the statement of principle when Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill" (Matt. 5:17). The key is the word "fulfill." Fulfill in the most complete sense never indicates destruction, disregard, disobedience, ignoring, annuling, nor repealing. Jesus never set aside a divinely established principle of religion, and the principle of tithing was in existence and practice centuries before the giving of the Mosaic law. Tithing, however, does not put one above the law. A person who does not give in excess of a tenth is not adorning his Christian life with the grace of giving. To live above the law in the realm of grace requires more in any area of Christian living than that which was required under the law.

BLESSINGS RECEIVED

There is yet another way by which we can be challenged in Christian giving. Most, if not all, are interested in investments for future well-being. Personal advantages may be pointed out, such as (1) the joy that comes from obedience, (2) the guarantee of material prosperity, (3) the joy in Christian service which surely includes giving. Larger benefits should be emphasized, namely, (1) the elimination of the commercial spirit from the churches, i.e., bazaars, auctions, suppers, etc., (2) the revival of religion which invariably resulted as the Bible relates, (3) the fortification and reinforcement of church institutions, and (4) the enlargement of the mission enterprise.

PROPER GIVING

Our members should be given adequate advice and suggestions as to where to give as well as how to give. It has become quite evident in some areas of the Mennonite Church that much money given by Mennonites finds its destination outside the Mennonite Church's program and into other than Mennonite areas of service. Many of our people do not see or realize that among the results of such giving is surely the undermining of their loyalty to their church. Many of the recipients of Mennonite giving are not even as much as Christian in objectives nor emphases. In other words, the world's program is benefiting at the expense of the church's program. Every member should realize that to whom and where he gives money is as important as his giving. In the Scripture the definite indication is that the tithe at least is a special possession of God and that in its entirety it should be given to Him through His body, the church. It should never be given outside the program of the church.

The minister should direct the giving of his congregation into a variety of activities and to a number of fields rather than to a limited few. Local, district, and church-wide programs should all find a place in the giving of every congregation. The extent of our giving indicates the size and breadth of our vision. Advice on the attitude, the habit, the manner, and the expression of the individual in his giving should be a part of the teaching program. Giving should be done deliberately. Let the amount of each man's gift be the result of careful deliberation. Reason, intelligence, prayer, and planning should be generous. Man's generosity and God's grace are inseparable. No principle is more eternal than "He which soweth bountifully shall reap also bountifully" (II Cor. 9:6). Giving should be joyous. "God loveth a cheerful giver" should be kept in mind by the giver. "Cheerful giver" is the key. In this instance it means "hilarious." Christian giving should be hilarious giving.

CONCRETE EXAMPLE

One of the most striking points can be made by the minister when he shows the potential of his congregation. Let us consider the Scriptural minimum, the tenth. According to the U.S. Census Bureau the average income for every man, woman, and child in the United States in 1939 was approximately thirteen hundred dollars. If this be true, then every man, woman, and child of the Mennonite Church should have contributed one hundred and thirty dollars as a bare minimum during that year. I challenge anyone to show me one Mennonite congregation that gave that much during that year or any year since. A few congregations building new church buildings may have reached that mark but even that is doubtful. If one congregation did reach this mark, that was only its minimum. There should have been gifts and offerings in addition. I realize this is so foreign to the Mennonite Church at the present time that it borders on the idealistic, but be sure of one thing, it is not IMPOSSIBLE! Scripturally, it should be a regular mark reached by every individual who is a member of the Mennonite Church.

In conclusion, then, to teach our people in Christian giving, as leaders we should impress the fact that Christian giving is (1) Scriptural, (2) an investment, (3) a grace, and that it (4) results in spiritual growth, (5) merits God's pleasure, (6) should be planned giving, (7) should be based on knowledge, and (8) depends largely on Christian leadership and example.

Paul E. Yoder
in *Missionary Evangel* as quoted in *Gospel Herald.*

Mennonite Youth "A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Dwight Platt Refuses to Register

At the General Conference held last August at Freeman, South Dakota, the following resolution, presented by the Resolutions Committee, was passed by conference: "Resolved that the Conference give its sincere moral and spiritual support to those who because of Christian conscience encounter imprisonment and other difficulties." At the time this is written, Dwight Platt, a member of the Bethel College Mennonite Church, North Newton, Kansas, was arraigned before the federal court at Wichita, Kansas, for failure to register for selective service. He pleaded guilty to the offense. He is yet to be sentenced. The following statement was written and mailed by him to President Harry Truman, his congressman, his local draft board, and other interested persons on August 3, 1949, the day before his eighteenth birthday. It deserves careful study and Dwight Platt deserves our respect and prayer for the unflinching way in which he has stood by his convictions. In a time of confusion, clear minds and convinced hearts are needed to see beyond immediate victory and temporary advantage—which is the game of power politics—to eternal truth. When General MacArthur admits that Ghandi's way is the only real way and Marshal Foch says that either Christ or war must go, the two cannot exist together, the call for Christians to face the question of the Christian and war becomes most urgent. This article is printed to inspire each reader to think deeply on his own position as to his relationship with Christ and His way and his relationship with the state and war. —E. L.

AN OPEN LETTER TO PRESIDENT TRUMAN

Dear President Truman,

I am writing this letter to you as a fellow citizen who feels responsible for the course of action which our Government takes. I am concerned about the Government's spending such a large portion of its energies on preparing for war. I am writing this letter to communicate to you this concern and to inform you, as head of the executive department of our Government, of a course of action which I have come to feel I must take.

It seems to me that war is impractical, unrealistic, and visionary. Even military leaders will admit that civilization will be greatly impoverished if not destroyed by another war. And an atomic or bacterial war would be too terrible even to visualize. What would be gained by it? Nothing except the spread of want, totalitarianism, and barbarism. It can never serve to protect truth, democracy, religion, or any of the other good things of life; for those are things within men—in their attitudes, spirits, and relations with men and God. It rather serves to destroy them by putting in their stead faith in physical power. At best it can only serve to protect our material and financial interests temporarily. Therefore, it hurts me to see America spend its energies preparing for this impractical business.

Of course, it is sometimes said that if we prepare for war industriously enough so that we have adequate military strength, we will get peace. That, it seems to me, contradicts the law of cause and effect. Never in history have two nations entered an armament race and a balance-of-power struggle and ended up with anything besides war, unless there has been a drastic change of policy. Can we expect this race to be an exception?

My idea that war is unrealistic or visionary would only prove to be fuel for a hot discussion if it were not for the added fact that I believe that war is immoral and evil. Any system which spreads violence and mass slaughter, the warping of human character and personality, and the wasting of our God-given natural resources as war does is a sin against heaven and earth. It contradicts the heart of Christ's teachings and puts faith in physical power ahead of faith in God. It is disintegrating to all that is good in man and serves to spread the evil. It is a burning concern with me that this scourge must not touch the face of this earth again, and so I have come to feel that I cannot cooperate with this system. Therefore, I feel that I cannot conscientiously register with the proper authorities of the Selective Service System when I become eighteen on Aug. 4, 1949. I have come to this decision after much meditation, thought, and prayer, for I know it is a grave decision. I have come to this decision because I believe that the principles which Jesus taught in His brief life upon this earth are not just decorations to beautify our speeches, sermons and church services, but that they are structural in the universe and so are not only the ideal thing to do, but also the moral and practical principles to live by here and now. Secondly, as a corollary to my first belief, I also have a deep-seated belief in democracy and freedom.

I will deal with the second belief first. By democracy I do not mean merely a government which the majority of the people accept. The form of the government is but an outward shell. Although this shell is important, it is the spirit of democracy which is really the vital part of it. The shell can be preserved and democracy still be dead, but as long as democracy lives in the hearts and minds of men, no matter what kind of tyranny they are living under, democracy is invincible. This spirit is what brings men together to govern themselves and to work together to find a fuller, more abundant life than each could have separately. It demands that each individual be allowed freedom to develop his life as his religion or philosophy dictates, but it also presupposes a concern for the group. It is built upon a balance of individual initiative and concern for each other. It gives the individual a voice in the group and makes the group responsible to the individual. It is akin to the spirit of brotherhood and love; and no government or physical power on earth can truly protect or preserve it, for it can only be preserved by each individual in his own heart. In fact it must transcend all nations and saturate our spirit of living with all people.

Democracy brings with it sacrifice and responsibility for each individual. So it seems to me that, among other things, each citizen of a democracy should feel individually responsible for the acts of his own government and for his acts within that government. For if he does not feel responsible, no one will. The Senators and Representatives feel no special responsibility, for they but represent the will of the people. One cannot lay it upon the people as a whole as we so often do for collectively they are a mob without a conscience; and the individual does not feel his responsibility and feels helpless. Therefore, the individual must weigh each policy of his government with his mind and his conscience. Those policies that are bad or inefficient he must work against with his influence and his vote. Those that are immoral or evil and which violate his conscience he must vote against with his whole being. He cannot cooperate voluntarily in any way with evil, but must divorce himself from it to as great an extent as he finds within his power, just as he does in areas in which the state has not entered. I believe that a truly democratic country, no matter where the will of the majority lies, has no right to be immoral or evil. If it does act immorally, then those whose consciences are keen to that evil would be shirking their responsibility if they did not refuse to cooperate with it. By so doing they lay it upon the consciences of those who uphold the evil law to punish them, and hope that by their redeeming self-sacrifice and love they may advance the cause of truth and the Kingdom of God, and lift the consciences of their fellow citizens to a higher plane. This it seems to me is Christ's opposition to evil—firmness in the truth with love and redeeming self-sacrifice. So I have weighed the Selective Service Act of 1948 and the underlying military system with my mind and conscience and found it wanting in both respects—to me it is bad, inefficient and immoral. Therefore, I have felt that I could not obey it. If you feel that I am all wrong and a danger to the public welfare, then it is your duty to punish me. I would be the first to say that I do not have the whole truth, for I am only a seeker after truth as you are. Yet I can best advance along the road to truth and can best advance God's purpose by living up to the highest truth I have found.

All of the preceding discussion on political theory and democracy is but a corollary to my basic belief in the Way exemplified by Jesus Christ. I believe that Jesus' principles have too long been held as theory for an ideal world. Instead these principles are basic laws in the universe and so point the way toward a happy, abundant life personally and are the means for achieving a society of brotherhood in this world. I would like to point out a few of these principles which it seems to me we usually miss. Jesus said, "For whosoever would save his life shall lose it; and whosoever will lose his life for my sake shall find it." This points out a basic law which was exemplified in Jesus' life. If we would seek primarily to protect our Nation, our freedom, or ourselves, they will soon disintegrate. It is only as we lose sight of ourselves and forget about our Nation as far as our first allegiance is concerned, instead giving first allegiance to God and to all mankind and the principles of love, brotherhood, and democracy, that we ourselves and our Nation will truly find abundant life.

Jesus also pointed out the way to meet evil in this world. He did not say to meet it with evil and force. If I fight evil with evil, I embark on a disintegrating process which leads me down to the level of that evil. So the evil in reality wins; just so in war, barbarism, tyranny and want are spread. Instead we must find a creative and constructive process which will lift men's hearts up from the evil to the good. Jesus said, "Love your ene- His life and death was a dramatic example mies" and "Resist not him that is evil," and of His way of meeting evil. Paul expressed it well when he said, "Be not overcome of evil, but overcome evil with good." Obviously, this makes two points. First, one must refuse to compromise or cooperate with evil. One cannot cooperate with evil and still effectively oppose it. Instead, one must stand up for the truth uncompromisingly, and be ready to stand any suffering one's opponent can give; one must return love for hate, and embark upon a program of spreading good and truth with all one's influence and resources. This is the example Jesus set, and He had to pay the supreme penalty on the cross, which shows that one may have to pay dearly in a world so entrenched with evil. It also shows the power of such a course.

Since I feel that Christ's principles are structural in the universe and so are the key to a happy and successful life for the human race, I must try to live by them in my life and must call upon my country to live by them. Although I do not want to go to prison and would rather finish my schooling, I feel that God gives me no alternative but to live up to truth as I see it if I want to live an abundant and satisfying life.

Therefore, I believe that war is an immoral and unrealistic policy of our Government. What is the alternative to war that can be used by our Nation? Where is the creative process which will build up the good in the world instead of the evil? Where are the good means which will lead us to the good ends we have so long talked about? I would like to outline a plan here that I believe could lead the world into a new era of peace and brotherhood if it were taken by men and women of courage and spiritual strength. Now I want to admit at the outset that this plan would incur suffering and sacrifice. It is for people of the highest type of courage, not for complacent people who spend their lives satisfying their own egos. We have allowed this world to slip into too great a mess to save it without suffering. Therefore, I am ready to risk my life, but I want to risk it in the cause of truth and good and in a moral battle against evil, not in a futile battle of physical strength to protect our Nation and our interests. For struggles such as the latter must be renewed every twenty-five years and must finally end in chaos and destruction for all civilization.

First, we must renounce war by word and deed. We must unilaterally disarm and invite the rest of the world to join us. For war is but a battle of physical power, based upon the old, fallacious argument that "might makes right." It is based upon the primitive idea of justice of an "eye for an eye and a tooth for a tooth." Instead, we must say to the world that we have come to stand for things that cannot be protected by physical power, but only by individual integrity. We must lift our battle to the higher plane of a moral and spiritual battle against evil where evil can be defeated. In doing this we will become the moral leaders of the world which is a much better position than the shaky position of power leadership which we now hold. In so doing America would rise to the destiny for which she was created and carry forth in the brave tradition set by our founding fathers.

Second, we must launch a campaign for spreading good will, love, and brotherhood, and for helping the world to recover and build a new world. This help should be extended throughout the world to anyone regardless of beliefs or views. It should not be done to salve our own egos or "to win friends and influence people." It should rather be done in a spirit of humility and of love and service to our fellow men. Also we should give until it really hurts, instead of just unloading surpluses so that we don't even feel it. We should demonstrate to the world our faith in God and in the democratic way of life both by our relations with our fellow men and by making democracy work in our own country. We must not stick to democracy, honesty, and truth only when they are the best policy for our own interests, but also when they might upset us a bit. Our country has many evils which need to be remedied; in fact, I would like to compliment you on the firm stand you have taken on many of these issues. Although we would give the world a demonstration of our faith, we must give them freedom to work out their own way of life as they see fit. They should be in no way beholden to us because of our aid; for we should feel lucky that we were born in a country so blessed with plenty.

Third, we must put our foreign policy upon a different basis. It should not be upon the basis of containing Russia or protecting our own interest. It should be based upon the idea of building a new world based upon love, trust, and brotherhood. One must work in all honesty and humility not compromising with evil but being perfectly willing to compromise on non-essentials. One must reject pride and hatred and must work with other nations in a spirit of cooperation and love. Because it is only as we trust, love, and cooperate, that these forces can be spread to other people.

Last, we must develop spiritually and morally as a people. We must learn to practice the presence of God in our daily lives. We must experiment with the techniques of non-violence or moral and spiritual resistance to evil. These techniques have been well demonstrated by the early Christians, by many of the great Christians down through the age, by Thoreau in our early history, by Ghandi in India, and many others. We need to develop a volunteer Army of Truth, the members of which would devote themselves to spiritual deepening and experiment with these techniques, and who would serve as leaders in case of aggression by another country. Then if another country would invade our shores, we would meet them in a spirit of love and brotherhood, but with a firmness in the truth and with a capacity to suffer which would be greater than their capacity to inflict suffering. We would refuse to cooperate with the evil in their system and lay it upon their consciences when they punished us. In that moral and spiritual resistance to evil lies the power of God, a power greater than the atom or any other physical power on earth.

What Russia's reaction to this would be one cannot know. Whether Russia would invade us as a defenseless country seeking only after truth and helping the world to rebuild would only depend on how far the Russian people have come under the spell of her leaders and how far these leaders have sunk into the evil of seeking political power. However, I am sure that though there might be much suffering in the process; yet when the struggle was over, truth would have won, and the power of God working through men would have lifted the world up into a new era of love and brotherhood.

I cannot ask you to accept this plan, for if it seems wrong to you then you must be true to yourself. I do call you to live according to the highest truth you have discovered, for it seems to me that is something to be lived and experimented with; for if it does not work then it is not truth. I also

(Continued on next page)

Clinic on Youth Problems

QUESTION: As young people, we have no voice in the life and work of the church. Everything is in the hands of middle-aged and older people—even young people's C. E. If we try to suggest anything, we are immediately silenced. It is very discouraging and has resulted in many young people leaving the church. How can this situation be improved?

ANSWER: This is a serious problem in many churches, but it is NOT a hopeless one. Many times as young people we are sure the older folks do not understand us. In many cases this is all too true; however, the problem is not a one-sided one for young people need to understand older people.

Perhaps older folks feel they are unwanted many times, unappreciated, being pushed out and that youth is too enthusiastic and has much to learn. No church can afford to have a rift between its older and younger members. Your pastor should be a sympathetic listener, and if he is a wise minister, he will share your concern: However, while your pastor may aid you, probably your greatest aid will come from within yourselves. As young people we need the wisdom that comes only from experience; older people need the enthusiasm and vision of youth devoted to their cause. So, to ignore that there is such a problem in your church is not to solve it. Face the problem, look at it, and then see what can be done. Above all, guard against discouragement.

Young people need to feel that they are a part of the church. We are a part of the church, the growing part. No matter how many or how few young people there are in your church, young people need to meet together as young people. I do not believe there is any substitute for this. But we need to be tactful and wherever possible avoid antagonism, which can harm. A young people's group should have an adviser. This person need not be the minister. Certainly in every church there is some adult person or couple that would be interested and helpful. Having an adult adviser will make many older folks have greater respect for what you as youth are trying to do and this person, wisely chosen by the youth group, can offer counsel and often serve as a bridge between youth and older people.

Then as young people engage in a program of trying to win the older folks to your side and go the second mile, if necessary. Why not plan a good program and invite them to visit your group? Or have several youth get together with several older people and talk the entire situation over. Be friendly to older folks, talk to them, greet them when you pass them on the street. As a group you might present a little program for a shut-in in your church. Take part in the choir and Sunday school. Any pastor always has some jobs which a young people's group could do.

The above are just a few suggestions, but instead of working against the older folks, seek their cooperation and you'll find this rift, at least gradually, disappearing.

—Myrtle Amstutz

OPEN LETTER TO PRESIDENT TRUMAN

(Continued from preceding page)

humbly invite you to keep your mind open and seek after further truth in communication with God and man as I also shall try to do. I would invite your criticisms and comments on my position and would give them prayerful consideration. Though in seeking after truth we may come to different precepts and our ways may part, I hope we may always be bound together by that love which comes from God and by a respect for each other's personality and ideas. So I part with you and the majority of society in my thinking and actions with sorrow, but yet with a joy born of the hope and knowledge that in so doing my feeble efforts may help advance what little truth I have grasped and I may advance along the way to that final and eternal Truth where we will all be united.

Your fellow citizen,
Dwight Platt

JUDGE DEFERS SENTENCE
Dwight Platt Case

Judge Delmas C. Hill before an audience of over 100 American citizens who sympathized with Dwight Platt, deferred sentence to April 7 (NOTE THE DATE), in order to give time for a specially appointed committee of lawyers to confer with Dwight and his mother.

This is the second time Judge Hill has postponed sentence. Each time the courtroom was over-crowded; each time the crowd filed out, leaving the courtroom practically empty. Write to the judge.

Attend the next hearing April 7. Ask your congressmen to see that Constitutional freedom of conscience be maintained, not frustrated, by our federal courts.

Pray! PRAY! "... without ceasing."

Our Colleges and Seminary

MENNONITE BIBLICAL SEMINARY

HELMUTH Wiens, representing the Danzig Mennonite Spiritual Ministry sponsored by the Mennonite Central Committee, spoke to a group at the Seminary, February 27. Hanno Klassen, one of our students from Heidelberg, Germany, served as interpreter for Helmuth Wiens as he described the hope of the Danzig Mennonites to bring together these people into functioning congregations.

Joseph Karfner, vice-chairman of the Joint Peace Committee of two Philadelphia yearly meetings of the Society of Friends, fellowshiped with us recently. He stated that we are all today in Pilate's courts and we have to make the ancient choice, Jesus or Barabbas.

Prayer meeting, February 28, was led by George Nishimoto of the Ellis Community Center, which is a Christian Institution near us and sponsored by the Evangelical Reformed Church and primarily ministering to the hundreds of Japanese Americans who live in this community. The Seminary counts this a real privilege to fellowship with these folks of Japanese background. Their genuine courtesy and goodwill, their cleanliness, and orderly living, their stress upon family life makes them very good neighbors. Seminary students are doing work among the Japanese Americans at the Ellis Community Center. They are Leland Harder, Edith Claassen, Elaine Waltner and Donald Isaac.

Mennonite Biblical Seminary is cooperating with Bethany in planning a program whereby Peace Teams will be available on week ends for churches in this vicinity. A training institute will be held on the Bethany Campus on March 11 and 12 under joint Brethren and Mennonite auspices. These teams will be prepared to serve in the following capacities: Sunday school, Sunday morning worship hour, discussion meetings on peace position, draft, and voluntary service. Any churches interested in a peace team should contact Arnold Nickel.

The annual meeting of the Seminary Board was held here March 7.

BLUFFTON COLLEGE

THE college Vesper Choir left for its spring tour on March 16. The itinerary of the group includes the following churches: March 16, Chicago; March 17, Pulaski, Iowa; March 18, A. M. Donnellson, P.M. Wayland, Iowa; March 19, Fortuna, Missouri; March 20, Summerfield, Illinois; March 21, Meadows, Illinois; March 22, Hopedale, Illinois; March 23, Normal, Illinois; March 25, A.M. Carlock, P.M. Washington, Illinois; March 26, Goshen, Indiana. The group will return to the campus Tuesday, March 27.

The Goshen College Motet Singers will present a concert in Bluffton April 2. The program will be given in the First Mennonite Church, but will be under Bluffton College auspices.

Commencement activities are being planned for the week end of June 2-4. A committee of faculty and students is making plans for the activities. A Swiss Day will be a feature again this year, with a committee of local people of Swiss ancestry in charge of plans.

Ernst Harder and Franco Cosco, students at Mennonite Biblical Seminary, presented a Vesper program at the college March 11. Harder is from the Mennonite colony in Paraguay and Cosco is a Waldensian from Italy.

BETHEL COLLEGE

THE registration for the spring quarter stands at 340, as revealed by the registrar's office. A total of 46 were discontinued from the second quarter including 11 student nurses and 6 graduates who had completed their work. Nine have enrolled for the spring quarter who were not enrolled in the winter term. Marie Reimer, Harold Mueller, Virgil Jahnke, and Robert Froese are freshmen; Glen Goertz is a sophomore, and Mrs. Robert Gering, Orlando Goering, Menno Stucky, and Ronald von Riesen are special students. About 9 extension students have enrolled for the night classes.

The art show Monday, March 5, attracted much attention. Students of Miss Lena Waltner's classes in art appreciation, oil paintings and various crafts, exhibited their work and demonstrated the processes used. In connection with the art show, a movie on the life and work of Rembrandt was also shown.

During the between quarters vacation, March 1-4, a deputation group from the Student Volunteers composed of Paul Isaac, Ronald Friesen, Milton Claassen, Gordon Dyck, Norman Dalke, and Calvin Flickinger, gave programs in the following Oklahoma churches: Mennonite Church in Clinton; Greenfield Mennonite Church, Carnegie; Harold Mennonite Church, Cordell; Grace Mennonite Church, Enid; and the New Hopedale Mennonite Church, Meno.

Rev. Carl Soule of the Methodist Commission for World Peace, Chicago, spoke in chapel services March 6, giving the background and operation of Methodist peace work. On Thursday, March 8, Miss Edith Claassen, Bethel graduate of 1949, and director of the General Conference Voluntary Service program, spoke in chapel and interviewed students interested in voluntary service.

Jottings

EASTERN DISTRICT

—Deep Run Church, Bedminster, Pennsylvania: Ralph Hunsberger was the first from our congregation to be drafted into the army. The library committee is busy reorganizing our church library. Andrew Shelly was with us recently, showing pictures and speaking about the Seminary. Pre-Easter Evangelistic meetings were held with Eli Wismer, New Hope Presbyterian minister, speaking. An offering was taken February 25, for the "Every Home Plan" for **The Mennonite.** — Corr.

—Bethel Church, Lancaster, Pennsylvania: Ward W. Shelly, whom the congregation called as pastor of this church, has written the church council that he is accepting our invitation. The Church Council will make arrangements for his coming, perhaps by mid-May. —Corr.

PACIFIC DISTRICT

—Grace Church, Dallas, Oregon: February 4, Leonard Hanes' were here speaking of their work in South America. Miss Dorothy Schroeder told of her work in Africa February 11. February 18, the wedding of Imogene Rempel and Bill Domes was solemnized in our church. The Dallas community choir gave the cantata, "King Solomon" February 18, under the direction of K. H. Newfeld of Canada. Our mission society sent 198 pounds of relief clothing recently. Our community was saddened by the passing of Mrs. Homer Leisy, February 22.—Mrs. F. J. Schmidt, Corr.

MIDDLE DISTRICT

—Grace Church, Pandora, Ohio: March 1 an all-day sewing was held by the women of the church. Fifteen comforters and one quilt were made and new and used clothing packed for relief. Albert Penner, pastor of the historic Broadway Tabernacle Church in New York City, conducted a series of meetings here February 4-9. His general theme was "A Modern Pilgrim's Progress." February 11, the Sacred Song Ensemble of the Mennonite Biblical Seminary, directed by Marvin Dirks, presented a sacred concert. February 18, the Bluffton College Vesper Choir presented a concert. February 12, Mrs. Olin Krehbiel spoke at a Sunday School Worker's Conference here.—Susan Steiner, Corr.

—Wayland Church, Wayland, Iowa: Our church membership, as reported in our yearly report, shows a total of 357 with 289 active members. Total receipts for the year are $4432.46 with $4132.33 spent. —Nellie M. Wittmer, Corr.

NORTHERN DISTRICT

—United Church, Wolf Point, Montana: We are thankful for the privilege of having our regular services, twice each Sunday. Our attendance has not been what it was during summer, but has been good. Our people have been enjoying the privilege of holding services in the local city jail every Monday night and have seen from one to three persons making decisions for Christ at each service. Our church has also been participating in a number of Youth For Christ rallies. —Mrs. Frank H. Ewert, Corr.

—Bethany Church, Freeman, South Dakota: Our pastor, Hugo Mierau, brought Lenton services. We held a benefit dinner for the young people's organ fund recently with ham, bread and potatoes furnished by Irwin Kleinsasser and Ernst Tschetter and the Women's Missionary Society furnishing the rest of the food and preparing it. The inside of our church was painted recently. H. A. Fast, relief and voluntary service leader, brought the message March 4. The picture, "Again Pioneers" and "Operation Mercy" were shown in our church. The Bethany Church extends sincere sympathy to Elmer Basinger and family in the recent passing of Mrs. Basinger. Mr. Basinger was minister of the Bethel Church for five years. —Mrs. Esther Pankratz, Corr.

PACIFIC DISTRICT

—Calvary Church, Barlow, Oregon: A reception was held February 16 for Mr. and Mrs. Richard Fast who were married January 31. Our pastor, Paul N. Roth, will be absent several Sundays while he is taking part in evangelistic meetings at Reedley, California. P. A. Kliewer was guest speaker March 4, and J. M. Franz March 11. —Mrs. Ivan Learfield, Corr.

—First Church, Shafter, California: Missionary John Thiessen gave a very interesting report of the work in India, February 26, telling of its beginning and the present day work. Our general Christian Endeavor had decided to support a native evangelist in India as this year's project. —Mrs. Helen Froese, Corr.

—Second Church, Paso Robles, California: We enjoyed having Missionary John Thiessen with us February 21. Missionary Joy Ridderhof of Gospel Recordings related many of her experiences February 25. Recently Mr. and Mrs. George Neufeld, missionaries to the Belgium Congo, were with us and spoke in the morning service. W. Harley King directed our choir for the Easter Cantata.—Mrs. Frank Hamm, Corr.

WESTERN DISTRICT

—First Church, McPherson, Kansas: February 4, Mr. and Mrs. P. W. Penner related their forty years experiences in India. In the evening they showed

(Continued on next page)

Into the Beyond

AMOS NEUENSCHWANDER, Columbus Grove, Ohio, member of the Ebenezer Mennonite Church near Bluffton, Ohio, where he was deacon for many years, was born June 23, 1862, and died February 24, 1951.

GEORGE HANKEL, Dallas Oregon, member of the Grace Church in Dallas, Oregon, was born March 14, 1885, and died February 19, 1951.

MRS. JULIA C. AUGSPURGER, Hamilton, Ohio, member of the Apostolic Mennonite Church in Trenton, Ohio, was born July 1, 1870, and died February 24, 1951.

BERTHA ELVINA LEISY, Dallas Oregon, widow of the late Homer Leisy, member of the Grace Mennonite Church in Dallas, was born March 18, 1896, and died February 22, 1951.

pictures of their mission work. Mrs. A. M. Lohrentz was guest speaker at our W.M.S. meeting February 8, speaking on her trip to Europe and various needs there. Union World Day of Prayer service was observed at the Church of the Brethren. Voluntary Service was the C. E. topic February 25. Speakers were Miss Lillie Goering on the Gulfport, Mississippi, unit, Mrs. Duane Kaufman on the Allentown, Pennsylvania, hospital unit, and Albert Gaeddert on the Voluntary Service program in general. —Corr.

—**Bethel Church, Inman, Kansas:** A catechism class was started in January. Mr. and Mrs. George B. Neufeld and Loren Ray, missionaries on furlough from Africa, are at present visiting churches in Cal. February 4, our C. E. gave an exchange program in the Hoffnungsau Church, which was returned February 18. February 25, the Emmanuel Church of Moundridge was in charge of our C.E. program, in return for the one we gave there last November. Some remodeling has been done in the church with a new ceiling in the basement added and work done in the Sunday School rooms.—Mrs. A. F. Enns, Corr.

—**Mennonite Fellowship, Kansas University:** The University of Kansas Mennonite Fellowship met for a social February 17, for its first meeting of the spring semester. This meeting was planned by the fellowship council which was elected recently with Melvin Moyer, Bethel College graduate, as moderator. Phyllis Hiebert, graduate student from Tabor College, is recorder and other members on it include Elmer Gaede, medical student from Tabor College, program chairman; Mrs. Alden Ewert, former Tabor student, social chairman; Marion Kliewer, graduate student from Tabor College, recorder; and Walter E. Ewert, Bethel College graduate and now assistant professor of journalism at K. U., sponsor. Other monthly meetings will include a communion service and a talk by Kurt Klein, instructor in German here and a Mennonite from Europe who came to America this summer.—Marion Kliewer, Corr.

Frieda Claassen C-174
4614 Woodlawn Avenue
Chicago 15 Illinois
Please enclose this label when writing

—**First Church, Hillsboro, Kansas:** Mrs. P. W. Penner was guest speaker at a recent celebration of the India Jubilee. A young people's workshop was held here February 9-11 under the leadership of Bethel College students and local leaders who attended the workshop at St. Peter last summer. Participating churches were Brudertal, Johannestal, Friedenstal, Lehigh and this church. Recent guest speakers were Mr. and Mrs. P. K. Regier, Mr. and Mrs. L. J. Franz of Tabor College. Mr. and Mrs. H. T. Unruh have moved into their new home in N. Newton, but Pastor Unruh continues to service this congregation for the present. —Mrs. P. H. Penner, Corr.

Kotare
and other mission stories

9530

KOTARE

and other mission stories

My curiosity was greatly aroused by the title of this book—KOTARE. "What does it mean or stand for?" I asked myself. It is obvious that it is connected with the theme of missions, but what does the word "Kotare" refer to?

Turn to page 85 of the book and you have the answer. There Missionary P. A. Penner tells about Mr. Kotare. That's right,—a person, a Hindu of the Brahman caste, and a leper. Dr. Penner, in his simple straightforward way, tells how Mr. Kotare was admitted to the Leper Home, received treatment for some time and gradually improved. The story does not end there, it has a much better ending than that. Read the rest of the story.

This is only one of the stories in this volume. Fifty-two foreign and home mission stories are related by our own missionaries. Authentic, true to life, fascinating stories! Most interesting and inspiring, excellent illustrations source material and good reading for poung people. Order your copy now.

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The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 66 April 3, 1951 Number 14

Levels of Living

That They May Hear

The Story of the Martins

In This Issue

THE EDITOR'S CHAT 214
EDITORIALS 215
LEVELS OF LIVING by George G. Dick 216
THAT THEY MAY HEAR by Rhoda Ressler 217
SPIRITUAL EQUIPMENT FOR WITNESSING 218
IS IT I? 218
THE STORY OF THE MARTINS by Norma Jost 219
MARIE J. REGIER TO PARAGUAY 220
MCC News 221
ATTRIBUTES OF GOD 221

MENNONITE YOUTH

CHRIST OF THE EMMAUS ROAD 222
U. S. TEAMS VISIT SWISS CHURCHES 223
EUROPEAN MENNONITES SUPPORT VOLUNTARY SERVICE....224
STUDENTS HAVE CONFERENCE AT THOMASHOF 224
CLINIC ON YOUTH ACTIVITIES 225
OUR COLLEGES AND SEMINARY 226
JOTTINGS 227
BEYOND OUR OWN 228

ANNOUNCEMENT

Rev. and Mrs. Elmer J. Dick arrived from Africa, March 17th, and plan to make their headquarters at Mt. Lake, Minnesota.

The Mennonite

Editor, J. N. Smucker
Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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The Editor's Chat

The program of the eighth Conference on Mennonite Cultural Problems has reached the editor's desk. The conference is to be held at Messiah Bible College, Grantham, Pa., June 14 and 15. There are such interesting topics as: "The Mennonite Way of Life on the Foreign Mission Field," "Mennonite Witness in the Southern Highlands," "Religious and Cultural Beliefs and practices of the Brethren in Christ," "Evidences of Cultural Change among the Amish," "Creative Work in our Schools and Colleges." The detailed program will be published later; watch for it.

Also received was an announcement of the Eastern District Leadership Training School, to be conducted on five Friday evenings, beginning March 30. The courses and leaders would indicate a very fine opportunity for those in that district.

...Would readers be interested in having more pictures of Mennonite churches on the front cover? The following letter shows one reaction:

We want to tell you how much we are enjoying the pictures of the churches on the front page of the **Mennonite**; also the little history under "Cover Picture" which have appeared recently. That is another way of giving the readers a bit of current Mennonite history, we feel ....

...Here is a good idea as expressed by another reader: "Wish to state that I have taken the liberty to write to the contributor direct whenever I have found his article especially helpful, informative, timely, etc., conveying to him my personal appreciation and thanks."

...Another reader says in part: ...I honestly believe though, your paper is not read by the rank and file... the personal note possibly lacks. Too much wishy-wash sermons, letters principally by ministers? I wonder....

...We were a little surprised at this from the managing editor of the **Christian Herald**: "You have an excellent publication and are to be congratulated upon the interesting manner in which you present your material."

...Another reader suggests that we use "little words" instead of "big words"; also that more pictures be used.

...A good friend writes: "The most general criticism I would offer regarding **The Mennonite** as it now is, would be what seems to me like the absence of a definite and continuing pattern or design...

...From eastern Pennsylvania: ...look forward to receiving the **Mennonite** each week and read practically all of it. I think you are doing a good job of getting a good spread of articles from authors all over the country and not just from a few localities. Keep up the good work....

Of Things to Come

April 8, Western District Sunday School Convention, Moundridge High School; guests to West Zion Church.
April 26-29 Middle District Conference, Berne, Indiana
April 29 Song Festival Memorial Hall, Bethel College
May 3 Ascension Day
May 3-6 Eastern District Conference, Richfield, Pa.
May 13, Mother's Day or Festival of the Christian Home
May 13 Pentecost
May 27 Commencement, Mennonite Biblical Seminary
May 29 Commencement, Bethel College
May 31 Commencement, Freeman Junior College

WESTERN DISTRICT SUNDAY SCHOOL CONVENTION

The Western District S.S. Convention is to be held Sunday, April 8, 1951, in the Moundridge High School Auditorium at the invitation of the West Zion Mennonite church, John Graber, pastor. Meetings will be held Sunday afternoon at 2:30 and evening at 7:30 P.M. Convention Theme: "Study to show Thyself approved unto God."

Convention speaker will be Peter MacFarlane, Supt. of the Union Gospel Mission of St. Paul, Minnesota.

Editorials

IS IT A CRIME TO OBEY THE TEN COMMANDMENTS?

ROBERT Michener of Kansas, a 19-year-old Quaker objector to war recently received the harshest sentence yet given any Selective Service violator since the passage of the original draft law in 1940. About a year ago he was given a year's jail sentence for refusing to register, because of religious convictions. Before the year was up, while he was out on parole, he was also convicted of three other "crimes" with amazing speed: failure to fill out the selective service questionnaire, failure to report for his physical examination and refusal to report for induction. To all these charges he pleaded guilty. On each count he was given the maximum sentence of five years imprisonment. The judge ruled that two of the sentences might run consecutively, so that the effect is the same as a single ten-year sentence.

Our government has thus tried and convicted this Quaker son of a Quaker missionary four times for what is essentially one crime—that of refusing to take part in war, or preparation for war. In taking this position, young Michener bore noble testimony to the Quaker belief as stated in 1660: "We utterly deny all outward wars and strife, and the fighting with outward weapons, for any end, or under any pretense whatever; this is our testimony to the whole world."

For being true to this religious conviction he was banished, in the words of The Washington Daily News, "from the Society of Friends to the society of thieves." Even this Washington daily must have sensed the irony of this, for the story was featured under the large headline " 'Thou shalt not kill' can land a man in jail." His young wife stands by him, saying, "according to his Christian teaching, Bob cannot take part in war. He feels when the laws of God and man are in conflict, the laws of God are supreme." What good Christian does not feel the same?

Here is a matter for sober reflection: Is it a criminal offense in our country to take seriously the command, "Thou shalt not kill"? Can it be that one is condemned to eleven years in jail for rereligiously obeying the Ten Commandments- What would happen to Jesus if he were living in America today?

A SHOW OF HANDS

ONE of the familiar ways of deciding a question in a public meeting is by "show of hands." It is really important what we do with our hands in such cases; it indicates on which side of the question we are. Weighty decisions may be made, depending on what we do with our hands.

But in another sense, it is also quite important what we do with our hands. There are several common attitudes we may take.

One is to fold our hands—in complacency and self-satisfaction. We are not concerned about our brother's need, nor in the world crisis. We do not have convictions deep enough that we are willing to have our hands counted for a spiritual cause. We accept what comes without attempting to stand against the wrong. We are neither hot nor cold; no great concerns stir us; no great challenge thrills us to action; no mighty cause to which we give our hands. Tragic! Folded hands do not solve problems nor help others in their great need.

A second attitude we may take is to wring our hands in helpless fear or self-pity. The world is in a terrible condition, but what shall we do? The forces of evil are mounting so what is the use in standing against them? To stand out and out for Christ is costly; how can I make the necessary sacrifice? To wring the hands in self-pity will solve no problems. To throw them up in helplessness will contribute nothing to meet today's tragic needs.

There must be a better way to use our hands. They were not given merely to fold in self-satisfaction or to wring in despair. They were meant to be put to use; to be tools in the work of the kingdom. They were meant to be raised to God in sincere prayer; then to be set to work in the kingdom of God; to be held out in friendly helpfulness to our fellow-men, showing love and concern in the name of Christ. They must be joined with other hands in the great work of bringing the gospel of Christ to the world. We need to pray for clean hands and a pure heart; then set our hands to work. "The work of our hands, O Lord, establish thou it."

QUERIES ON KOREA

HOW do we receive the news from Korea? Nearly 50,000 American casualties; the Chinese losses ten to our one; typhus taking its toll of lives; refugees trudging by the millions down icy roads; mothers and babies frozen to death by the roadside; war orphans increasing by hundreds and thousands—are we sensitive to these grim realities of the Korean struggle? Have we become callous to such news?

Is the cry of little people, losing everything they prized, home and family, lost in debate on naming an agressor and applying penalties? Are we more concerned to "save face" in settling the Korean affair than to save people? How must God view Korea? Does he distinguish between Americans, Chinese and Koreans?

Can we be sensitive to this colossal tide of suffering and yet remain strong enough in spirit to think and act for an end to it all? Are the questions we raise regarding a settlement in Korea only political and national or are they human, spiritual and universal in nature? Does the spirit of Christ motivate us as we consider the tragedy of Korea?

Editorial from **The American Friend**

Levels of Livings

George G. Dick*

(John 14:17)

IT has been suggested that there are three levels of living for the human being. One may live according to instinct, law, or according to the Spirit of Grace, that is, according to the Holy Spirit's direction. It seems to me that here could be another classification between the last two suggested classifications, namely; that of the Christian who outwardly conforms with the regulations of the Christian church and its concepts; he may even be warmly spiritual at times, yet is inwardly in turmoil.

It is taken for granted that the animal kingdom lives according to instinct, and yet in the study of animal life there is an order which often seems to be above those individuals who completely flout man and God. Instincts are the drive within us, but are definitely drives which need direction and control. Our sense-life is God-given, but has within itself the possibility of becomng the end, instead of the means to a noble end. The person who permits his instinct to be his guide is not on the level for which God created him.

The second group, namely those who live according to law, or principle, have a great following in semi-christian circles. This level is a good deal higher than the first group level. It is social in its standards. The good of the "whole" must be the standard of the individual. There is much to be said for this endeavor; the only draw-back is that it lacks depth. The human being is the final standard of levels. We should admit that often the outward appearance of these levels is superior to the third group of levels we would observe. Real discipline and thought has gone into this level of life, it is philosophical, it is appealing, and to a certain extent it works.

The third level is that of the unyielded Christian. The Holy Spirit has done his work in showing him that the human level is not sufficient; for it satisfies neither God nor himself. Anyone on this level is not to be envied. He is constantly torn between loyalties, a loyalty to God and a loyalty to self. Somehow he has never gotten over the hump spiritually. There are times when he is enjoying a rather joyous life, but when his environment is against him, he loses his joy and becomes terribly depressed and provoked. He has inner conflicts with which he has never dealt. His subconscious self is not in tune with his mental basic beliefs. He is like unto the man in Romans 7 exclaiming "O wretched man that I am!"

GOD'S LEVEL

The purpose of the previous paragraphs has been to serve as an introduction to our last point, namely, living on the level which God has made possible for His children. This level not only satisfies man but gives joy to a Holy God.

The words in John 14:17 are pertinent on this matter, "but ye know him; for he dwelleth with you, and shall be in you." God's provisions are always in keeping with the quality of his desired ends. His desire is that man shall have perfect fellowship with his Creator. The disciples, we are told, knew the Comforter, the Spirit of truth, but that was not enough for full fellowship, joy and usefulness. That the Spirit of Truth was with them was great, but that the Spirit of Truth should be in them was a good deal more profound. To be with them He dealt with them somewhat on the same level as you and I deal with each other, but to be **in** them was to get at the very center of life and its direction.

OUR INNER NEED

May we look a bit at our inner need. I know there are those who feel no inner need, but this is the group that has become a standard to themselves and have, as it were, isolated themselves from knowledge that comes from above. This type of isolation may give temporary inner harmony, but it cannot last beyond the element of time. What is the inner condition? I suppose that this could be answered variously, but basically there would be an agreement that not all is well within. Jesus said, "that which is born of the flesh is flesh" contrasting it with the level of the Spirit. The apostle Paul speaks of the corrupt nature. This inner self is basically all after the same pattern, a pattern in which self is enthroned, with a drive which is determined not to stop short of its self exhalting ambition.

Isn't it wonderful that God dares to intervene in such a set-up where He is not wanted. No wonder His patience is stressed in both the Old and New Testaments. Were He not a God of Truth, Love and Holiness He would let us alone in our lostness. But now He works in us constantly dealing with us that both the conscious and subconscious shall be aligned with Him, for that which man was created. It is the will of God that "your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I John 1:9 stresses the need of this keeping inwardly aligned by the cleansing which comes through the confession of sins.

Full provision for the whole of man has been made. Let us appropriate this fullness, even Christ and the Spirit of Truth who came to dwell in us. This will bring inner joy and harmony to the glory of God and winning of the lost.

***Pastor, Bethlehem Church Bloomfield, Montana**

A contrary wind is no proof that we are not doing the will of God.

That They May Hear

Rhoda Ressler*

JESUS was a reactionary. He went so far as to be merciful to people who were blind, or had lost their hearing, or were lame or unfortunate in other ways. Centuries passed before people in general adopted many of the principles He taught by example and precept. Finally a few caught the vision that something could be done to make the lot of unfortunate people happier and the movement grew into an extended system of educational and other help for the underprivileged. This movement has spread throughout the nations of the world in varying degrees of efficiency.

Japan has for quite a while been helping certain ones of her handicapped people. The Osaka Municipal School for Deaf is this year celebrating its seventy-fifth anniversary. Throughout the nation there are many other schools for this type of handicapped students. There is some guidance for adult deafened people and some effort made to find them employment at tasks for which they are fitted.

But there is much yet to be done. Japan has been ravaged by a very destructive war. School buildings of all kinds were destroyed along with the other buildings in large cities that were vital war targets. Along with the destruction of buildings there was a great loss in personnel. Records and textbooks were burned and lost in the bombings. School systems broke down along with the disrupted organization of the government.

In one school for deaf there are not quite one-third of the number of students they had enrolled in pre-war years. Some of the school population of that school probably lost their lives in air-raids but more than likely a great number of the children who should be in that school are simply wandering about. There is no system that can help locate the children, the parents are apathetic, and so they are not receiving even the help that is available for them.

In this same school there is a faculty of forty-seven teachers. Three of the teachers and the principal have worked with the deaf for years. Two of these have had training for teaching the deaf. Twelve of the other teachers have had training of a sort to teach in the public schools. The rest of the faculty is made up of people who simply want a "job" and are willing to do anything in order to earn a living. At the beginning of the fall term in 1949 the school was housed in a building of cement structure that had withstood most of the ravages of the fire and bombings that had leveled the area. Parts of the first and second floor could be used for class rooms, though there was glass in less than half the windows and there was nothing of the equipment regarded as essential for the running of a school except some children in need of help. The courage with which these teachers faced their task was an inspiration. And they did teach the children some things very well. But there is no one anywhere who knows better than those teachers do that they are not equipped, either in training or supplies, to do the sort of job they should do in helping those children to overcome their handicap and take their place in the New Japan as self-reliant, helpful citizens. Those teachers are willing to make any sacrifice to be in the training class that has been arranged for them. Including teachers who come in from three other schools in surrounding prefectures, there are up to ninety teachers who meet one afternoon a week for a two-hour lecture in methods they need to know for efficient teaching of handicapped children. In some lessons, when the language handicap does not interfere, there are demonstrations with the children to "show" as well as "tell" them how some things are taught more easily.

I often wonder about things. Why did the Lord open the way years ago for me to teach the deaf in the first place? Why were all those years of uneventful teaching in a very average classroom? Why did He give me the sort of varied experience I had in the different classes I was asked to teach, ranging through several age levels? Why did He open the way for me to leave that classroom of mine for a while? Why did He suddenly, in the middle of the Pacific Ocean, change my destination? Could it be that years ago He knew that teachers of Japan would need help in some things and that He thought that I might be able to give them something of what they need? I wonder.

Versatile Leaders Needed

THE present membership of the churches in Colombia, South America, is exceedingly diverse. The condition will continue for years to come. There are, and will be, those who are entirely illiterate, those who have learned to read but have never gone to school, those who have been to primary school, to secondary school, and some who have had a career in the university or who have been abroad for study.

"To meet the needs of such a diverse church membership the leaders must be extremely versatile. They must be educated but not sophisticated; humble, but reserving their dignity. They must be able to talk to the educated on their level, and to the illiterate on their level, and fill the need of both. What a task for the Christian educator this is!

"For this reason the schools must make a special effort to provide a well-rounded education for those who will be the future pillars of the church. It must not only provide intellectual development but also a sincere Christian character and a winsome personality. It must seek to instill in the child and adolescent a spirit of Christian humility so that those who have the greater opportunity will also take the greater responsibility, instead of developing an attitude of superiority or aloofness.
—Mrs. Hector G. Valencia (nee Mary Becker) in **World Christian Education.**

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*MCC worker, Japan.

Spiritual Equipment for Witnessing

II

THE EQUIPMENT OF THE APOSTOLIC CHURCH

THE followers of Jesus took the Master seriously and waited for the promised equipment before they attempted to be His witnesses. There is little indication that the disciples said anything to anybody outside of their own circle about the death and the glorious resurrection of their Lord. Indeed they were not inwardly ready to speak of these things.

The coming of the Holy Spirit changed all this. Pentecost opened their mouth for a joyous and confident witness. From what is recorded about their experiences we may gather what happened to their inner life.

At the Jerusalem Conference the Apostle Peter mentioned that through the Holy Spirit they had experienced a cleansing of heart by faith. They found the cleansing of conscience which God grants when there is an implicit faith in the all-sufficiency of the Sacrifice of Christ. Heb. 9:14-15. Acts 13:38. They now had a ringing message on how to find forgiveness of sins. They experienced also a cleansing from lesser loyalties by an over-mastering love for Jesus Christ that was shed abroad into their hearts by the Holy Spirit, a cleansing which many Christians need greatly. Through this over-mastering love for Christ they triumphed over many irritations, fears, and failures which had defeated them earlier.

The Holy Spirit opened their hearts to an understanding of the Scriptures such as they did not previously have. After Pentecost they saw Christ in the light of the Scriptures as they had never seen Him before, even though the risen Christ had tried to interpret His experiences to their hearts in the light of the law, the prophets, and the psalms. The Scriptures became new to them. They began to quote Scriptures with an authority which it did not have for them before.

The experience at Pentecost gave the disciples the assurance that the Living Christ was with them and in them and that they were one with Him as He has said they would be when the Comforter would come. John 14:20. Their identity with Christ and His Cause helped them to place their own lives into true Kingdom of God perspective. What happened to them now mattered only in so far as it contributed to the glory of Christ and to the fulfillment of His will in saving mankind. This gave them a peace of heart that could not be disturbed by outward circumstances. It made their spirits invincible and gave them power to speak boldly and with an inward authority that could not be gainsaid.

Are not these the endowments which are necessary for a ringing, joyful witness for Jesus Christ? How we may come to such revolutionizing experiences we shall consider in the following articles.

Is It I?

HAVE you ever thought why it is that we like to eat our most particular dinners in the evening by candle light, instead of in the broad glare of noon or by bright electric light? It is because we look our best in a soft light. Little faults do no show up as much. We can put on a good front, if ever, when the lights are low.

Have you ever thought, too, why it was that the Lord's disciples, when they were at the last supper, asked, "Is it I?" instead of, "Is it he?" Jesus had just said a terrible thing, "One of you shall betray me." But the disciples had been living very close to a bright light, and now at the last they were eating supper with that bright Light of the World. Sitting next to Him, they felt very humble. Compared with one another in His absence they might have felt self-righteous, but not next to Him. Each one of them felt so "shown up" by His brightness, and so utterly small and worthless, that he actually suspected himself of being capable of betraying His Lord. Not one of them felt like criticizing the others. He only felt that the light had been turned on **him.** No one said, "Is it he, Lord?" but, "Is it I?"

The nearer we are to Jesus, the more we realize our own worthlessness; and the more we realize our own worthlessness, the less we find to condemn in others.

The next time that you hear someone level a criticism at the church, count it a mark of spiritual progress if you catch yourself saying inwardly, with real heart-searching, "Is that true? Is it partly my fault? Is it I?"

—W. W.

The Swing to Religion

Why the Swing to Religion in America? Dr. Louis H. Evans, minister of First Presbyterian Church, Hollywood, speaking before the students of the University of Southern California, gave a good answer the other day. He said civilization, seeking to save itself from destruction in atomic war, is coming back to religion because nothing else works. Men have tried the pessimistic theory that human society is decaying anyway and there is nothing we can do about it. They have tried the optimistic theory that there is no use worrying as everything is fine. They have tried the oscillation theory that the pendulum brings crisis every twenty-five years. They have tried the military theory and the world is still at war. They have tried the educational theory, but humanity is going underground to save itself from its smartness. The regeneration theory is the only one left. Men are beginning to believe that they must be changed and transformed and made into new creatures by the power of God. For all of which we thank God and take courage.

—United Evangelical Action

The Story of the Martins

Norma Jost*

IF one could say this were fiction, it might seem more plausible. If one could say one read it in a book, dreamed up by some author, it might even be more readily grasped or comprehended. Unfortunately, however, it is true—though just another refugee story—one of the thousands and perhaps even millions. The human mind of an inexperienced person in the world of suffering, an onlooker, can only stand by in wonder and amazement at the courage of these people.

Mr. Martins was born in Russia. In 1927, as a lad of ten, without parents or relatives, he was part of a trek that left Russia for China. For ten years he lived in China, and then went back to Russia. He married a young woman from his home section, the Ukraine. During the war, they like so many other Mennonites, fled. They came to Hamburg and there two of their children were born. While in Hamburg, they were partially bombed out, then a second time entirely bombed out. In 1943 they took their children, the few things they had, and went to Marienburg, in West Prussia. In 1945 when the Russians came into Prussia, the Martins were forced once more to join wandering millions in search of another home.

Returning to Germany, they settled near Hamburg, in Neumuenster. But the story does not end there. It seems it should. It is enough. Life has given them their share of bitterness, enough of its raw bitter edge. It has already cut deep into this one family. But instead it adds another chapter to this doggedly mounting succession of misfortune, wandering, weariness, hopelessness.

Again their home—the fourth or fifth since China, Russia, Hamburg, Marienburg—was bombed. Two years before the end of the war they were bombed out for the third time. Once more to lose everything—clothing, bedding, all that one needs for a home. But God protected the lives of the family. While the father way lying in a trench watching the bombs dropping over the area where he knew his family was staying, the hand of the Lord watched over those who were in danger. The father could see the constant stream of bombs exploding in this area, and the people whom he asked assured him that it was near the Bahnhof (railroad station), just as he feared.

When the fires had subsided, his first thought was naturally of finding his family, or what might be left of them. Running with a fear in his heart, joining other frantic people crawling through the streets filled with the remains of smattered houses, bricks, wire, twisted iron, he made his way to the home of his colleague where he had left his family. Could it really be that playing in the doorway of the only house left standing in the entire block was his little boy? The joy that overwhelmed him was almost too much! If they had nothing else, they had their family together and that was enough.

With new courage they went on. For a while there was work with the British military government. Then after the money reform, there was no work for two years.

Last year, 1950, on the fourth of September, Mr. Martins brought his family to Hamburg to join him. The Mennonite minister of the city was kind enough to give them living space in his basement. It was on September 18, that the Martins began working on their new home. From the rubble in the cellars, from the bricks lying in the streets, they gathered stone for their house. They cleaned the cement which clung to the stones. The ten-year-old boy carried every brick and stone in gunny sacks from the place where they were dumped by the truck to where they were building—a distance about a block away.

The mother brought four-year-old Hermann with her to the house each day. "Nice, it wasn't," she said, "but there was nothing else to do." After school hours the older boy and girl helped in carrying the stones. Often at 10 and 11 at night, the weary mother returned a long distance by street car to the basement to cook a little food for the next day when the children came home from school. Very tired, they slept a few hours, and then early in the morning returned to their house. As the days grew colder, as it began to rain and the winter was almost upon them, the father worked day and night to finish the roof, to put in the floors.

Now it stands, this little cement hut, a monument to the courage of these two people and their children. The cement in the walls will not dry out, probably, until the cold season is over. The woodwork is something which has been brought from another old house, for the paint is chipped and worn. The outside of their house is nothing beautiful. There is no toilet. There is not even water nearby. There is no fuel shed. But there is a small stove which someone gave them, and a small cook stove. But there is not enough coal. Fuel is terribly scarce this winter and must be burned sparingly. A kettle

(Continued on next page)

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*MCC Worker, Europe

The Martin Home

Marie J. Regier to Paraguay

THE Foreign Mission Section "loaned" Miss Marie J. Regier, former mission worker in China, to the Home Mission Section. Because of the unsettled condition in China and the denial of a visa to that country, and because Miss Regier is anxious to serve the cause of Christ, another field of labor was opened.

Miss Marie J. Regier, Whitewater, Kansas, is to labor among our Mennonites in Paraguay. Miss Regier knows the German language well and can enter into effective work the moment she arrives in that country. The Home Mission Section gladly accepted Miss Regier. She is to be a worker in the Bible schools and assist mothers and daughters in our churches in special Bible and mission-study groups according to the needs. When she gets on the field there may be other phases of work that she will carry on, always with the view of strengthening and enlarging the spiritual life in the churches among our brethren. The Executive Committee in Paraguay has wholeheartedly welcomed Miss Regier a mission worker in the colonies.

Marie J. Regier

Menno Travel Service, Akron, Pennsylvania, is working out the details for the papers and the trip by air to Asuncion. On the way she is to visit the Mennonite Home in Sao Paulo and the General Conference churches in Curitiba and Witmarsum, Brazil.

Miss Regier will take along a goodly supply of material like a mimeograph, a typewriter, and various books to be used in her work. She will leave here as soon as possible after the Paraguayan Visa is received, which will likely be about Easter time. She is eager to go and take up this piece of Home Mission work. See her testimony below. May the Lord bless this effort to advance His cause.

* * *

While I have always felt that my first call was to China, and my second one to Japan, I do feel that it is all the work of our Lord, whether in foreign countries or in the home land. Moreover, I believe that all things work together for good to them that love the Lord, and so, if it is God's will that I work among our own people in Paraguay, I am content. I see a great field there too and I covet your prayers so that God may be able to bless my endeavors.

With Christian Greetings,
Marie J. Regier

THE STORY OF THE MARTINS

(Continued from preceding page)

of water was heating over a small jet burner. There are only three narrow beds for a family of five.

There is still no street where they live. One cannot drive, but rather must come over a rough path through a plowed field. Mr. Martins asked the city how much it would cost to build the road. The estimate being entirely out of the reach of refugees, he and his neighbors have decided to do the job alone at much less cost.

The father was at home with a bad cold. The soles of his boots had worn through completely. He needs to stand out on the wet ground at his work all day long. The little girl wore pathetically short, thin clothing. An MCC Christmas bundle left for her was shared quickly with her two brothers. We left a few cans of meat, some candy for Christmas and a comforter, which we gave to the mother. "Can you use this?" As the mother held these close, gratitude filled her heart and eyes, "Ach ... und wie!"

Discouragement? No. Complaining? No. One would think this family had every reason for discouragement, for utter hopelessness, for futility, fatalism. Instead they were pioneering again and thanked God that they were still together and once more had a place they could call their own.

IN THE FATHER'S HOUSE

Here, O my Lord, I see Thee face to face;
Here would I touch and handle things unseen,
Here grasp with firmer hand the eternal grace,
And all my weariness upon Thee lean.
I have no help but Thine, nor do I need
Another arm save Thine to lean upon;
It is enough, my Lord, enough indeed;
My strength is in Thy might, Thy might alone.
Mine is the sin, but Thine the righteousness;
Mine is the guilt, but Thine the cleansing blood;
Here is my robe, my refuge, and my peace,
Thy blood, Thy righteousness, O Lord my God.

Mennonite Hymnary, 303

M C C News Notes

Story on Mennonite Relief Work

A new booklet giving very helpful summary of the MCC relief work since World War II is now available. This booklet, entitled **A Ministry of Goodwill**, is written by Irvin Horst, who himself served in the relief work in Holland and is now assigned for an additional term there.

The booklet answers many questions that are frequently asked about Mennonite relief abroad. It gives in an interesting way a review of the kind of relief given in the various countries. Other features include lists of all MCC relief workers, financial statements, and perhaps above all, a challenge on the continuing relief compulsion. This is truly a "report to the churches" on the manner in which the contributions of money and materials have been distributed to the needy.

It is encouraged that a copy of **A Ministry of Goodwill** be placed into every home represented in the MCC constituency. To this end sample copies are being sent to each pastor with the offer that enough copies are available for one copy in each home, for which a contribution of 30c per copy to cover cost of printing and mailing, is requested.

Prompt Appeal Still Important

Local draft boards in a number of communities have been reclassifying men who until now have been in Class IV-E. It is in accord with Regulations that boards reconsider IV-E classifications to determine whether these registrants are eligible for either III-A, II-C or II-A. Men who are eligible for any of these, are to be so classified now, and acceptance of such class does not endanger recognition as a conscientious objector.

In this reclassification process, however, boards in some communities have changed men from Class IV-E to Class I-A-O. In such circumstances, men opposed conscientiously to both combatant and noncombatant military service, should appeal. Men who feel they are eligible for either dependency (III-A) or occupational (II-A or II-C) should appeal for this class. Men not eligible for one of these deferred classes should appeal for Class IV-E.

In order to make an appeal, the registrant simply writes a letter to the local board stating that the classification received is not acceptable, and asking that his case be referred to the Appeal Board. He should state the class for which he is appealing.

Summer Service Opportunities

Information folders are now available giving description of MCC Summer Service opportunities in twenty-one units in the United States, Canada, Mexico, and Europe. Applications or requests for further information should be addressed to the Voluntary Service Section, MCC, Akron, Pa.; information on Summer opportunities is also available from your conference Voluntary Service director.

MCC Leper Project Site is Chosen

For a number of years efforts have been made toward the development of a project for helping lepers in Paraguay. This is intended to be somewhat of a thank-you token to express to the Paraguayan people the appreciation of the MCC and the Mennonite colonies for the open door which Paraguay offered to Mennonite refugees needing a new homeland. The American Leprosy Mission has also indicated interest in assisting financially to make such a project possible.

Recently a suitable site for this project has been chosen. The land consists of about 360 acres, located on an improved highway about 50 miles east of the city of Asuncion, Paraguay. The purchase of this land marks a significant step in the realization of this service to needy leper patients who have no other means of care.

Attributes of God

Here is an alphabet of God's attributes, keyed to the Scripture verses in which they may be found. It has been found useful in memory work with children and in bringing comfort to older folks.

Almighty—"I am the Almighty God" (Gen. 17:1).

Bountiful—"The Lord hath dealt bountifully with thee" (Psa. 116:7).

Comforting—"The God of all comfort" (2 Cor. 1:3).

Dreadful—"O Lord, the great and dreadful God" (Dan. 9:4).

Eternal—"The eternal God is thy refuge" (Deut. 33:27).

Forgiving—"Who forgiveth all thine iniquities" (Psa. 103:3).

Gracious—"The Lord God, merciful and gracious" (Exod. 34:6).

Holy—"I the Lord am holy" (Lev. 20:26).

Immortal—"The King eternal, immortal" (1 Tim. 1:17).

Just—"A just God and a Saviour" (Isa. 45:21).

Kind—"For his merciful kindness is great toward us" (Psa. 117:2).

Loving—"For the Father himself loveth you" (John 16:27).

Merciful—"The Lord is merciful" (Psa. 103:8).

Near—"Thou are near, O Lord" (Psa. 119:151).

Omnipotent—"The Lord God omnipotent reigneth" (Rev. 19:6).

Pitiful—"The Lord is very pitiful" (Jas. 5:11).

Quickening—"God, who quickeneth all things" (1 Tim. 6:13).

Righteous—"The Lord is righteous in all his ways" (Psa. 145:17).

Satisfying—"He satisfieth the longing soul" (Psa. 107:9).

True—"O Lord, holy and true" (Rev. 6:10).

Understanding—"His understanding is infinite" (Psa. 147:5).

Victorious—"Thine, O Lord, is ... the victory" (1 Chron. 29:11).

Wonderful—"The Lord of hosts ... is wonderful in counsel" (Isa. 28:29).

e**X**cellent—"The Almighty ... is excellent in power" (Job 37:23).

Yoke-breaker—"I am the Lord your God, ... and I have broken the bands of your yoke" (Lev. 26:13).

Zealous—"The zeal of the Lord of hosts will perform this" (Isa. 9:7).

—Sarah Willard. Reprinted by permission from **The Sunday School Times.**

Mennonite Youth "A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Christ of the Emmaus Road

Barbara Smucker

THE roads of the twentieth century world are worn and hard. Armies march along them. Tanks tred ruthlessly over their surfaces. In America the highways are jammed with endless streams of sleek, new cars. In Korea, displaced persons fill the roads seeking food and shelter. The roads of the earth are congested with the fearful, the bitter, and the despairing traveler.

Long years ago, two men were walking down a road from Jerusalem to nearby Emmaus. They, too, were bitter and despairing. Their faces were sad and they talked together in lowered voices of their beloved Jesus. They had thought he was their true Messiah. Now, it had been three days since his sudden, shameful ending on the cross without glory and without resistance. And on this very day there had been perplexing talk of an empty tomb and the absent body of the Christ.

"And while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him" (Luke 24:15, 16); **as men's eyes are often closed when Christ is near and they know Him not.**

Christ said to them, "What manner of communications are these that ye have one to another, as ye walk, and are sad?"

The companions were amazed that this man could be in Jerusalem and not know what had come to pass. But they did not leave the stranger. There was something about Him that made them want to unburden their grief and their doubts. They opened their minds and their hearts to Him.

To such souls the Risen Saviour could give His teachings.

Then Christ recited the old words and the prophecies for the two companions. He recalled the description of the Man of Sorrows given by Isaiah. The passages took on new meaning. It made their hearts "burn within them" to hear Him.

The sun was now going down and a golden light spread about the countryside as the three men walked side by side down the dusty road. They were nearing the entrance of Emmaus and the stranger prepared to travel further. But the two friends were not willing to depart with their companion. They begged him to stay and spend at least the hour of food with them.

And Christ abode with them, as He abides always with those who love and long for His presence.

When they were at the table and the simple evening meal was spread before them, Christ sat between the two friends. He took the bread and broke it and gave a little to one of them. At that moment it was as if an unfelt Hand had been taken from their eyelids. Both of them sprang to their feet, trembling with emotion. They knew Him—their Jesus whom they had doubted and misunderstood.

But they had no time to ask for forgiveness, for Jesus vanished out of their sight.

Their mission to Emmaus was forgotten. They left their partly eaten meal and hastened to the road from which they had come just a few minutes before. Christ was risen. They must tell their fellow disciples in Jerusalem.

As they went along the road they said almost shamefacedly, "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" (Luke 24:32.)

Their unbelief and doubt had given way to gladness. Their loneliness was filled to overflow with the knowledge of an ever-present Christ. Their despair had ended.

Until today's troubled pilgrims and travelers reach the Emmaus road they will know only fear, bitterness and despair. For on the Emmaus road frightened and embittered human beings found the ever-present Christ. Their faith was restored by the stirring truth of Christ's resurrection. Their loneliness dissolved when they found a road-of-life companion who bore the image of the Divine.

Civilizations are plundered. Nations commit homicide and suicide. But Christ's love remains and is every present to sustain each man as he walks the road of life. There is no problem the ever-present Christ cannot solve. There is no burden the ever-present Christ cannot carry. There is no crisis of life or death which can separate the Christian from Christ.

Today's marching millions on the roads of the earth, need to turn from the highways and seek the small, quiet road to Emmaus.

Voluntary Service Teams Visit Swiss Churches

Calvin Redekop

A TEAM composed of Walter Bartel, a Prussian refugee, Erich Habeggar, a Swiss youth who has volunteered for a period of service, Milton Harder, and I visited Switzerland for the purpose of informing the Swiss Mennonite churches of the Voluntary Service program and how they are related to these problems.

Under the topic of the V.S. program, we tried to illustrate by pictures and brief discussions what the Voluntary Service concept is. We pointed out that as a person becomes a mature Christian, he feels the need for service. Voluntary Service is one opportunity for service. We were careful not to give the impression that V.S. is the only means. It was made clear that the Christian's first duty is to witness whenever and wherever he can. We also explained the purpose which the new Council (explanation of Council on back page) which has been formed, will fulfill.

The refugee situation was also presented in each church. Since this is a delicate thing to present, the Voluntary Service work camps helping with refugee housing were used as transition to the refugee problem. The program was presented in the following manner: Samuel Gerber, president of the Swiss Mennonite Conference, introduced the team and made some general comments about the work; Milton Harder conducted the opening devotion in which he presented the phases in a person's Christian experience stating that the mature phase of a Christian's life means service; Walter Bartel described the refugee situation in a seven-minute talk; Erich Habeggar talked about Voluntary Service as a direct challenge to service. Since he was from the groups with which we were working, he was able to present it in a very satisfactory way, in Swiss, German, and French as the need arose. Then a slide showing followed depicting V.S. projects and related activities. An offering was lifted at each church; the money received was kept as a treasury to finance Swiss young people who will be participating in the V.S. program. We visited seven churches situated more or less in the Jura mountain range.

More interesting and pertinent to our discussions than the technical reports of our activities, was the reaction of the Swiss people and our observations concerning the meetings. Samuel Gerber was very enthusiastic. He said this probably was the first organized concerted effort to mobilize the youth. He gave the opinion that this ought to be done in other countries as well, taking into consideration the needs of the various countries. He also said that some activity from time to time must follow to keep the high interest alive, and that many young people had directly or indirectly made it known to him that they were determined to actively take part. The attendance was highly satisfactory.

The families we visited showed very definite interest and the youth, of course, were more eager than the parents. The parents were quick to illustrate the hardships that the youth would encounter if they would decide to serve. For most of them there is the money problem. Most young people have to work either in a factory or help their parents on the farm. All in all, in spite of these difficulties, a number of young people approached us directly about participating at one time or another.

Of equal significance to us are the reactions manifested to the refugee problem. Obviously one feels the pulse of things most when one is in the homes. Here in the homes many frank and honest questions were put to us. We felt it was a genuine interest on their part. They wanted to know what the situation actually was. The ministers admonished the congregations very heartily to have compassion on their brethren in need, that they should help and pray for them. Several times the question was put to us, "How can we help?" This was probably as embarrassing to us as it was to the ministers. They felt they should help, but what could they do and where could they start? We made it clear to them that they would do a large work by sending their youth to help build homes for the refugees. If there is any enthusiasm above that in terms of cash given for resettlement work, we assured them that some provision would be worked out in due time.

Summarily we felt we had touched off both areas of interest in the churches in Switzerland. The youth had interest in the V.S. program and the older people had interest in the refugees. The problem was that of getting these two aims to focus on one idea, namely, that of giving their youth and money for those who are so desperately in need.

European Mennonites Support

VOLUNTARY SERVICE

Negotiations have been opened with all the European Mennonite groups to have each country name a representative to a V.S. Council, whose responsibility will be (a) to share in the planning of the total effort, and (b) to promote the cause among the Mennonite youth in his respective country. We hope to achieve an international Mennonite team of volunteers who will help in the West Prussian Mennonite refugee settlements in Germany. A permanent result of V.S. is the invitation of the new refugee city, Espelkamp, for us to settle 30 Mennonite families there, thus establishing a Mennonite congregation as a permanent part of the community.

Students Have Conference at Thomashof

Marianne Stauffer

FOR all us students having had the privilege to attend a Mennonite college in the U.S.A. it means an intrinsic concern to put into practice with our churches what we have seen and learned to appreciate over there. To talk all these things over we arranged a conference in Thomashof in the latter part of October. For the realization of this we are indebted greatly to the MCC and especially to Paul Peachey (MCC worker). A lot of problems had to be discussed, because we have to find new ways, we have contents but the form has to be looked for. There is an enormous difference as to the social situations that it would not help us by any means to imitate or to copy what seems to us to be highly valuable with your churches. A short review of the data reads as follows:

1. Sunday school means an enrichment of the church in many respects, because all are called to take part and our knowledge of the Bible gets deepened. It was obvious that most of us hope to have it, to begin with we will build it into already existing institutions.

2. We all acknowledge the value of a Bible school and we are delighted that the first attempt will be made in the Bible school at Basel, Switzerland. We want to support that school by stimulations growing out of our recent experiences.

3. A Mennonite high school would be a benefit for our brotherhood by cultivating Christian spirit and Mennonite communication of thoughts. Therefore, we want to maintain a large influence on the school at Weierhof in case it will be reopened. Here we are hampered very much by the bad financial situation of the German Mennonites.

4. We aim at a closer connection between the different churches and a better communication between them. Here was pointed out an exchange of ministers, conferences, camps, visiting people in another community and a more vivid interest in our Young People's periodical and other Mennonite papers.

5. Mission work is to be furthered, there are tasks waiting for us all in the scope of our home community and beyond that.

6. As to the peace thoughts, there is stimulated that we should inform our churches better and to teach them that the last decision has to be fought within every individual; no church can take the responsibility for the single personality. In the last analysis we are only able to solve the problems in the right way, if we have ourselves lead by Jesus to His cross. In this connection, voluntary service was mentioned, which the young people should do in times of peace, which then in times of war will mean a real and actual test for the Christian's way of thinking and acting.

7. As to singing during the service there was proposed that there should be some more singing for four voices as the American Mennonites do it. For the beginning especially the existing choirs have to take part in this program.

8. We are calling for a recollection of the Mennonite maxim of the general priesthood, to realize that we have to start during childhood. All the children have their task in the church of God and by that we grow all in the genuine spirit of Christ. Furthermore, in this way the minister is relieved of some kind of work. Each member of a church is responsible for the whole church and the church for each of its members.

Johs. Hotel (Batzenhof) closed our meeting with the statement that how versatile our work may be, in the last analysis our task is leading souls to God and that only in this way we acknowledge fully Jesus as our Redeemer and have the grace to go our way as He, who is the Master and Lord of all wants us to go.

Mission Work Among German Mennonites

by Hans Jakob Galle

A TREND of our Christian living, which now among the German Mennonites is constantly growing and starts to take on a new meaning is mission work, the preaching of the gospel to those, who are not reached by it. In the course of history concerning the German Mennonites mission work was about forgotten. Mennonite people were so much persecuted that they only were happy about not being driven away, even if they were not allowed to try winning souls for their belief beyond their family.

At the time being with the insecurity of our world of today, we were induced to call to our mind things with an eternal value; in our communities a movement started "back to Bible" and here we recognized more than ever before the validity of Jesus' mission. (Matt. 28:18-20).

At just about all conferences taking place during summer and fall of the current year the special meaning of mission work for the church and the individual Christian was stressed immensely. We may not and we will not be satisfied by giving more or less money for the cause of Foreign Missions wherever there is an opportunity, but we realize that our very task is to give a testimony for Christ to the movement, however it may be. This will be our task throughout our life. Among our young people this conviction is getting a firm standing, especially with the group which had the privilege to spend one or two years with our Mennonite brothers and sisters in the U.S.A. There we were able to see how serious they were about the call for missions on many places. That we may try more seriously to fulfill this our mission and that we may do it faithfully we ask for the helping of our heavenly Father; may He bestow His blessings unto us for our task!

Clinic on Youth Activities

Question: What practical projects do you suggest for a youth program?

Left: The Deep Run Mennonite Youth invited the West Swamp Youth to a Christmas party. Here a group is playing table polo. Right: The Deep Run Youth raised one and one-half acres of corn as their project. They used the money to buy pulpits for South American churches.

REPORT OF YOUTH ACTIVITIES AT THE DEEP RUN CONGREGATION DURING 1950

by Eleanor Wismer

WHEN our pastor suggested to us the three-fold program recommended by the General Conference for Christian youth, namely: Chritian faith and life, Christian Service and Christian Fellowship, we set aside two Saturday nights in April as experimental nights. On the first night we rolled bandages which were sent to South America. We also mailed questionnaires for each member of our congregation which were part of a survey course of two of our Bluffton College students. On the second night we had a taffy pull and played table games such as checkers, Chinese checkers, etc. In May the officers of Christian Endeavor and Sunday school met with the pastor and Sunday school teachers to evaluate these two programs. Because of the enthusiasm with which the youth accepted these tests, we decided to prepare a plan whereby we would have regularly-scheduled fellowship and service nights. Acting upon these suggestions, we organized the Youth Council.

The Youth Council is composed of the officers of the Young People's Sunday school class with the teacher as adviser and the officers of Christian Endeavor (Youth) and the pastor.

In the year just past, the chairman was the pastor who acted as an advisory head. The members of the Council elected a secretary and treasurer. The treasuries of the two groups were combined. A special offering is taken in Sunday school every Sunday and an offering is taken at each Christian Endeavor meeting and this money is put in the general treasury. We also have a motion picture projector fund with which we wish to buy a projector in the near future. The other members served on committees as appointed by chairman.

The first aspect of the General Conference's Youth Fellowship program, Christian Faith and Life is included in the Sunday school and Christian Endeavor and morning worship. In order to include the second and third divisions we set up a plan for a Fellowship and Service night each month—the Service night being scheduled for the first Saturday night of each month and Fellowship night on the third Saturday night.

Projects which we completed throughout the year were painting the Daily Vacation Bible School building and hoeing and husking one acre of field corn. The money received from the latter project was sent to South America for purchasing pulpits in the mission station there. A service which may also be included is the choir, composed mainly of these youth, which sings every Sunday morning.

There was an average attendance at both Service and Fellowship nights of sixteen.

On Fellowship nights we did the following things:

The pastor gave us a demonstration on photography; we played volley ball tournaments; had a swimming party; hiked on Bowman's Hill. Some special Fellowship nights were a Hallowe'en party and a visit of another Youth Fellowship group for an evening of games.

This information we give to you not so that you necessarily follow our plan but merely to show what we have been doing to develop Christian Youth in this needy world. We pray that your youth will, if they have not already, accept the challenge which lies in the three-fold plan—Christian Faith and Life, Christian Service and Christian Fellowship.

Our Colleges and Seminary

BLUFFTON COLLEGE

The college, with the cooperation of the First Mennonite Church, is sponsoring a School of Missions. Meetings are scheduled for each Sunday evening in April. Mission work in China, Japan, India, Africa, and among the American Indians will be discussed on successive Sunday evenings. In addition to students who are children of missionaries, speakers will be Dr. Maurice E. Troyer on Japan; J. N. Smucker on India; and Miss Lois Slagle on Africa. The first session, on China, will include a family night Chinese supper in the Ropp Hall dining room. The Mennonite work will be presented by Anita Pannabecker, Alice Ruth Pannabecker, Lee Voth, and Mary Ellen Boehr. The film, "My Name is Han" will be shown. This school of missions will be financed partially through the income from the Memorial Fund of the college.

The Vesper Service originally scheduled for April 8, has been changed to April 15. The speaker will be Dan West, a very active member of the Brethren Service Committee.

Missionary John Thiessen, who has been holding meetings at the First Mennonite Church, was a chapel speaker March 14, and led the discussion at the monthly religious discussion meeting of the faculty March 16.

MENNONITE BIBLICAL SEMINARY

Rev. Jitsuo Morikawa, pastor of the First Baptist Church in which one of our students, Helmuth Dyck served on the staff, led the prayer meeting, March 21.

The seniors had a very rigorous testing on March 9, when the annual comprehensive examinations were given. This is the last major barrier for the seniors for their work of the final term.

Rev. Esko Loewen, pastor of the Topeka Indiana Church and a graduate of this school, presented pictures of the Middle and Central District Retreat Grounds at Shavehead Lake on Friday evening, March 9.

Dr. H. Clair Amstutz, widely known Mennonite physician and surgeon of Goshen, Indiana, spoke at the Vesper Service on Sunday, March 11. In view of the number of medical students in our community it was of special interest.

Dr. Pannabecker has started a special course in the Life and Letters of the Apostle Paul which will be taught in the evenings, primarily for those non-Seminary people who cannot take regular courses.

Lillian Koehn will be starting a course in Home Nursing to be given to those interested on Tuesday evenings beginning with March 20.

The regular meeting of the Board of Trustees of the Seminary took place March 7 with considerable attention to faculty, to expansion, and to other important questions. Those attending were, A. S. Rosenberger, Quakertown, Pa.; J. N. Smucker, Bluffton, Ohio; E. W. Baumgartner, Berne, Indiana; R. L. Hartzler, Bloomington, Illinois; Willard Claassen, Freeman, S. Dakota; L. L. Ramseyer, Bluffton, Ohio; Robert Hartzler, Goshen, Indiana; and S. F. Pannabecker, John T. Neufeld, and Andrew Shelly of the Seminary Staff.

SOBERING THOUGHTS

Ottawa Univrsity has about 150,000 Baptists in its area of service; Baker, nearly 90,000 Methodists; the College of Emporia, about 75,000 Presbyterians —all schools in Kansas. More than 56,000 Old Mennonites in North America support three schools of collegiate rank: Eastern Mennonite, Hesston, and Goshen. About 19,000 Mennonite Brethren support Tabor College. In Canada and the U.S.A., about 50,000 General Conference Mennonites are served by Gretna, Rosthern, Winnipeg, Bluffton, Freeman, Bethel, and our Mennonite Biblical Seminary.

A liberal arts college with less than 10,000 constitutent members must either be inadequate in its plant, equipment and support for its faculty and staff or the friends of the school must give about fifteen times more than the average Kansas Baptist needs to give for his church college.

With small allowances for local expenses in past years, many of the General Conference churches have found it no burden to give from $2 to $25 per member per year to their church schools. Support during 1949-50 and 1950-51 school years, however, when an unprecedented number of local projects are calling for large gifts, is really testing our faith.

Willis Rich

BETHEL COLLEGE

Dr. R. S. Haury, who was laid to rest March 19, was a loyal friend of Bethel College over a period of many years. Before Bethel opened its doors he was a student at Halstead Seminary. After attending Bethel College several years he went on to complete his medical education at Kansas University, Northwestern University and Bellin University. From 1909-34 he was a member of the Board of Directors of Bethel College. His daughters, Mrs. Walter B. Enns (Florence), Mrs. Leo Brandt (Mildred) and Mrs. Harold Regier (Anna Marie) all attended Bethel.

Jottings

—Neu Halbstadt, Kol. Neuland, Paraguay: In January, Mr. Wagele, surgeon and physician at the hospital in Philadelphia, left Fernheim while on his way to his brother in Rio de Janairo, Brazil. In January our new physician, Mr. Dollinger, arrived from Germany. Last December the editor of "Menno Blatt," Nicolai Siemens, had an accident, when his right arm was smashed by a propeller of an airplane. The colony of Neuland has received a shipment of plows, cultivators etc., to be distributed among farmers. A South American Pastor's Conference was held in Brazil from February 7-11. From the Mennonite church in Neuland only Isaak Thiessen was able to attend. Hans Rempel could not go because he is almost blind. His one eye is completely gone and with the other he could hardly see through a 25 magnifying glass. He is now the leading pastor of the church in Neuland.—P. J. Dirksen, Corr.

WESTERN DISTRICT

—First Church, Burns, Kansas: February 8, Edd Enns of Omaha, Nebraska, delivered the morning message. The evening C.E. program was a panel discussion on "Creating interest among our young people in church work." February 25, Miss Darlene Jantz became a member of the church, with our pastor performing the baptism rites. March 4, our Men's Chorus made its first appearance. In addition to the music Adolf Schmidt presented a chalk talk. —Mrs. Ike Martens, Corr.

—Walton Church, Walton, Kansas: William Voth organized a "Dragging Bee" team of 12 men who dug ditches and laid pipes for the water system which the Ladies Mission Society had bought. Several of the men had come several days earlier to do the preliminary work, others putting in the finishing touches. —Harold Peters, Corr.

—Emmaus Church, Whitewater, Kansas: January 21, Mr. and Mrs. George Neufeld of the Belgium Congo Mission field, spoke to us both morning and evening, showing pictures of their work. "Personalities of the Passion" was the theme for the series of seven services February 18-23 with Erland Waltner speaking. C. H. Navis and R. J. Walters, candidates for missionary work under the New Tribes Mission, Chico, California, spoke and showed pictures February 25. A group of our young people have been going to Wichita once a month for a street meeting and distribution of tracts. —Corr.

—Bethel Church, Inman, Kansas: The Men's Chorus of the Bethany Church, Kingman, Kansas, gave a program here March 4. Helmut Wiens of Southern Germany spoke to a large audience March 7. A farewell was held March 8, for Pete Neufeld and Eldo Kroeker. They left March 10 for southern Germany where they will do construction work under the auspices of the MCC. —Mrs. A. F. Enns, Corr.

—Deer Creek Church, Deer Creek, Oklahoma: Church members and numerous guests witnessed the laying of the cornerstone of the new Deer Creek Mennonite Church March 4. The ceremony was read by Richard Ratzlaff, pastor of the local church. Inspirational talks were given by Otto Reusser and Elmer Lichti, deacons. The trustees placed the cornerstone. A container with church documents was put into the stone by John Staufer, one of the charter members of the first church. Mr. Staufer reviewed some of the church's pioneer days in Deer Creek. Another charter member, John Goehel, remembers hauling the first load of rocks for the foundation of the old church. Music for this dedication service was furnished by a Men's Chorus from the church. —Corr.

EASTERN DISTRICT

—Springfield Church, Coopersburg, Pennsylvania: February 25, our pastor, Ward W. Shelly, handed in his resignation to take effect the latter part of May. He has accepted an invitation to take up the work in Lancaster. The young people's Sunday school class recently purchased a used mimeograph machine and are now printing our bulletins. —Mrs. LeRoy Meyers, Corr.

—Grace Church, Lansdale, Pennsylvania: Our Sunday school gave $25 to the local WCTU for the fruit juice fund to be sent to Korea. Mr. and Mrs. Burton Yost, Chicago, are parents of a son, Philip William. Special speakers in our church recently were Harold Moss, Andrew Shelly and Abu Sabba Doss Nelson, from Delhi, India, a converted Hindu. The SOS class banquet was held recently. The Eastern District Conference Y.P. banquet was held in Allentown, February 24, with 38 from here attending. Our building fund offering for February amounted to $225.

PACIFIC DISTRICT

—Immanuel Church, Los Angeles, California: During the Missionary Conference the Women's Missionary Society held a special tea to create interest in this society. Miss Dorothy Schroeder, Africa, was the speaker. The society just finished a comfort for relief. Some are now working on pictures to be used for the Sunday school. Missionary George B. Neufeld's were with us March 11. Our Evangelistic meetings began March 25, with H. P. Fast in charge. Our church joined in a union Good Friday Service in the Florence Baptist Church March 23. Easter Sunrise Service was held in Roosevelt Park with H. P. Fast speaking.—Mrs. Karl Quenzer, Corr.

—First Church, Newport, Washington: The Men's Gospel Team from the First Baptist Church in Newport gave a program of song and testimony March 11. The Men's Brotherhood has finished their project of refinishing the floors in the church auditorium. Our church cooperated in the World Day of Prayer Service held in the First Baptist Church. It was sponsored by the women of the various churches. —Mrs. Henry Hiebert, Corr.

—Bethel Church, Winton, California: February 28, J. J. Thiessen, from India, spoke on Mennonite mission work there and showed pictures of his work. March 1, Mr. and Mrs. George B. Neufeld with Mr. and Mrs. Arthur Penner, Fresno, showed pictures of Africa. Our pastor, M. D. Hilty, with D. B. Hesse and Walter Koehn attended the dedication services at the MCC Mental Hospital at Reedley. The Ladies Missionary Society has sent cash donations to South America, Korea and Palestine. During February they sent 120 pounds of used clothing to the MCC at Reedley. The Dorcas girls are embroidering tea towels and doing textile painting. Benches and floors of the church have been refinished. Tables were made for the beginner's and primary classes with a sand table added to the nursery class. —Mrs. Geneva Heppner, Corr.

Into the Beyond

JOSEPH A. GOERING, Moundridge, Kansas, member of the First Mennonite Church of Christian, was born July 28, 1866, and died January 21, 1951.

Beyond Our Own

THE CHURCH OF CHRIST IN CHINA has written the Mission Boards in New York that the Chinese Church is not breaking its ecumenical ties, its friendly relation with the older churches, or its treasured associations with western missionary societies and missionaries. The changes in China today are testing results of more than 100 years of Protestant missionary effort.

FIRST REPORTED INSTANCE OF A PROTESTANT MURDERED IN COLOMBIA, SOUTH AMERICA, was published in the leading newspaper of Colombia recently. Oscar P. Smith, a Protestant pastor, was taken from his bed and cruelly murdered. This is another instance showing the intense persecution of Protestant missionaries and nations in Colombia.

Frieda Claassen
4614 Woodlawn Avenue
Chicago 15 Illinois

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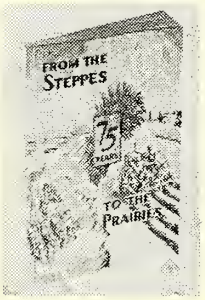

From Russia to North America

In 1874 thousands of Mennonite people were uprooted in Russia and sought homes in the new world. It was not easy to leave, but convictions drove them from their homes to the very frontiers of the United States and Canada. Here they began life anew amidst hardship, toil, and problems.

FROM THE STEPPES TO THE PRAIRIES is a book written in commemoration of the seventy-fifth anniversary of their arrival from Russia. In this publication, Cornelius Krahn, who edited the book, reviews the life in Russia and the early beginnings in the United States and Canada. The general theme is then taken up by the contributors, Noble Prentis, Leland Harder, Kempes Schnell, Melvin Gingerich, J. A. Wiebe, and Elmer F. Suderman. These portray the life of the Mennonite pioneers: their agricultural struggles, political problems, and efforts to become acclimated to their new homes.

Price, $1.50

Order from book store nearest you.

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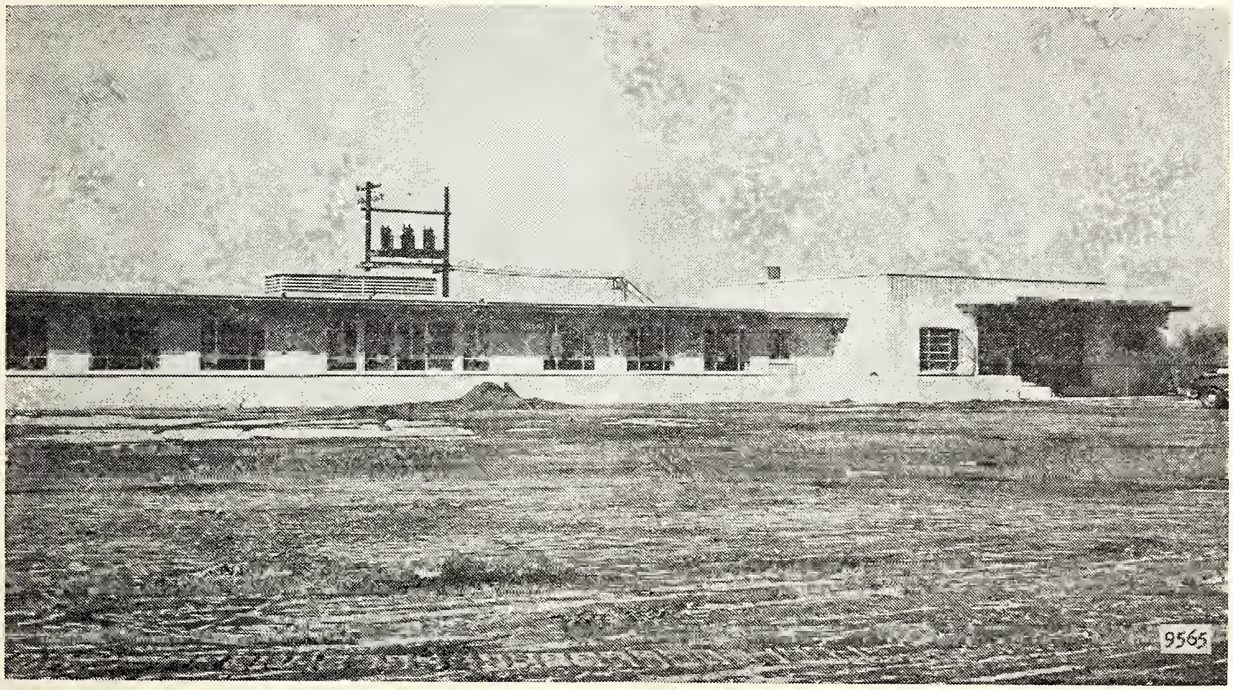
The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 66 — April 10, 1951 — Number 15



Kings View Homes, near Reedley, California. Dedicated February 11, 1951

The Challenger of Europe

Paul Peachey

Dedication Sermon -- Kings View Homes

J. B. Toews

Witnessing to Non-resistance in a City Church

John T. Neufeld

Our Mission School

In This Issue

EDITORIALS 231
OUR MISSION SCHOOL 232
WHAT OF THE LIGHT IN BABY'S EYES 232
SPIRITUAL EQUIPMENT FOR WITNESSING 233
WITNESSING TO NON-RESISTANCE IN A CITY CHURCH
by John T. Neufeld 233
KINGS VIEW HOMES DEDICATION SERMON
by J. B. Toews 234
THE CHALLENGE OF EUROPE
Part I by Paul Peachey 236
MCC NEWS 237
MENNONITE YOUTH
REPORT FROM THE PACIFIC DISTRICT 238
WHAT LOCAL YOUTH GROUPS ARE DOING 239
"LIKE YOU DID LAS' YEAH" 241
OUR COLLEGES AND SEMINARY 242
JOTTINGS 243
YOUTH ON THE MARCH 244

ANNOUNCEMENT

The Executive Committee of the Western District Conference is calling a Council of Committees meeting for April 17, 1951, in the Memorial Hall, North Newton, Kansas, 9:30 A.M. All the committees working in the interests of the Western District Conference are urged to be present.

Elbert Koontz, President
Harvey Jantz, Secretary

The Mennonite

Editor, J. N. Smucker
Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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The Reader Says

On my travels I have been struck by the fact that in a couple of hours I would run across some sixty liquor advertisements of twenty or so different brands. Only in Michigan did I see two signs which pointed out the number of accidents which occur due to the use of liquor. Isn't there a great field here for projects for churches or young people's groups? We have artists in our midst who could design signs which would bring out the dark side of the liquor traffic, the down and out on the street, the broken homes, the many accidents, etc. There could also be signs which give an item of statistics, such as the per cent spent in the United States for liquor and the per cent spent for charitable purposes and education.

It seems that the brewing concerns believe it pays to put up their signs, though there may be a dozen others right in the neighborhood. Wouldn't it pay to put up some of these other signs by the church of Jesus Christ?

Marie J. Regier

To Avoid Conflicts

Quite frequently there have been conflicts in scheduled meetings throughout the Conference. To avoid as many of such conflicts as possible, the conference headquarters office is setting up a master calendar where church-wide events may be recorded. This can be a great help if all will cooperate. If the various districts conferences, boards and committees will first inquire if proposed dates are open, and then set their dates to be recorded on the master calendar, many duplications of events can be avoided. Church-wide events will then also be published in the "Of Things to Come" column in **The Mennonite.**

So before mixing your important dates please clear with Rev. P. K. Regier, executive-secretary, 722 Main, Newton, Kansas, and then have such dates entered on the master calendar.

Of Things to Come

April 17 Council of Committees, Western District, Memorial Hall, Bethel College
April 26-29 Middle District Conference, Berne, Indiana
April 29 Song Festival Memorial Hall, Bethel College
May 3 Ascension Day
May 3-6 Eastern District Conference, Richfield, Pa.
May 13, Mother's Day or Festival of the Christian Home
May 13 Pentecost
May 27 Commencement, Mennonite Biblical Seminary
May 29 Commencement, Bethel College
May 31 Commencement, Freeman Junior College
June 4 Commencement Bluffton College
June 10 Children's Day
June 14, 15 Cultural Conference, Messiah Bible College, Grantham, Pa.
June 20-24 Pacific District Conference, Colfax, Washington
June 25-30 Winona Union Summer School of Missions
June 29-July 4 Young People's Retreat, Men-O-Lan
July 5, 6 Y. P. U. Work Conference, Men-O-Lan
July 7-14 Junior Retreat, Men-O-Lan
July 14-21 Intermediate Retreat, Men-O-Lan
July 21-27 High School Retreat, Men-O-Lan
July 23-29 Intermediate Retreat. Shavehead Lake, Mich.
July 27-29 Adult Retreat, Men-O-Lan
August 3-6, Central Conference, Meadows, Ill.
August 6-12 Senior Retreat, Shavehead Lake, Mich.
August 8-15 Ministers' Retreat, Bluffton College
August 13-19 Junior Retreat, Shavehead Lake, Mich.
August 20-26 Young Adult Retreat, Shavehead Lake, Mich.

ONE SOURCE OF HAPPINESS

The other day I saw a picture of a couple who had given 2½ million dollars for Southern Methodist University. These people looked extremely happy. Aren't people who are liberal givers—whether of material things or of time and talents—always happy people? A Christian nurse, how happy she is! People who have endured all the privations of a missionary life are happy people. The road of generous giving is the road to great happiness.

J. M. Regier

Editorials

WHERE PEOPLE GO TO CHURCH

THE editor recently had an occasion to note the varying church interest in different communities. Two churches in different localities each held Pre-Easter services. In the one church some of the faithful middle-aged and older people attended. But the children, the young people, and the young married couples were conspicuous by their absence. Perhaps they had school interests, or small children to care for, or simply felt that a Sunday service was enough.

In the other church people attended the services by whole families. The young married people with infants in arms and small children came. The grade-school children were there. The high-school children were there. The high-school age young people came in numbers. The young men and women filled a section of the church. But the middle aged and older were there too. From the small babes to the aged grandparents, people came night after night. It was their church. Special services were being conducted, and the whole family attended regularly. Evidently there was no question about the children coming too. That was the accepted thing to do. The church was the center of activity for the community and everybody was supposed to be there.

Why the difference? Was it because one was a town church and the other in a large rural community? Was it that one church was cold and indifferent and the other still warm with a zeal for the Lord? Was it because of a lack of interest in the home in church attendance? Was it because one was located in the mid-west and the other in the newer prairie section? Perhaps some reader could suggest the proper answer.

But whatever the difference, it was an encouraging sight to see people come to church by whole families, with the children taking a fine interest. May they never lose this custom, and may those who have lost interest seek ways to regain it.

WITNESSING IN EUROPE

USUALLY we do not think of Europe as a mission field. We think either of home missions in this country or foreign missions in China, India, Africa, South America, and now Japan.

The article, "The Challenge of Europe," beginning in this issue and continuing next week, may give us a clearer picture of future possibilities for religious work in Europe. From one on the field who has given careful thought to the whole matter of continuing our Christian witness, there come some penetrating insights and conclusions. The author speaks from first-hand experience.

Many people are wondering what the future of the Mennonite Central Committee work will be in Europe. Here is a good answer as to what it might be. Perhaps the door is now opening for us to enter and help revitalize Christianity. We have given food and clothing "in the name of Christ." Now let us make Christ loved and revered in this land of change and disappointment. Occasionally there come such openings which if entered, the whole picture may be changed, but if neglected the doors close and the opportunity is lost.

Young people in particular would do well to consider seriously the challenge and opportunity in bearing witness to Christ in Europe. All of us should give the matter our prayerful consideration and support. This is not a time for selfish living, but a time for making the Name of Christ known everywhere.

OUR RESPONSIBILITY FOR THE MENTALLY ILL

ON November, 1948, the Mennonite Central Committee dedicated its first mental hospital, Brook Lane Farm, nestled in the foot-hills of the Blue Ridge Mountains in Maryland. In February of this year was dedicated the second such hospital, Kings View Homes, located on the Kings River near Reedley, California. A portion of the dedicatory sermon is given in this issue.

It is a real step forward when our Mennonite churches through the MCC can now provide for a limited number of those who are mentally unfortunate. We have always paid much attention to the alleviating of physical ailments of the body; we have too long neglected the diseases of the mind. To restore a man with a broken leg is important, but to restore one with a broken mind is even more important. Too long there has been "no man to help" in such tragic cases. As one speaker stated at the dedication of the Kings View Homes, "this is to be a light that would like to point the way to a new day."

MINISTERS NEED GOOD BOOKS

DO some Sunday School classes or other church groups want a project to help their minister, and that will come back to them in improved sermons? Here is a simple plan: pledge a certain amount per month or per quarter for your minister's book fund, and specify that such amount is for books only. You will be doing your minister a real service. Good books are plentiful but also expensive, few less than two dollars and some more than five. The minister's funds are very limited.

Try it, and note his smile of gratitude. He will be greatly encouraged, and in turn, you may receive greater inspiration.

Our Mission School

THE Arizona Missionaries are looking forward to having a mission school for the Hopi children. We feel that in this way the children can be taught about the Lord Jesus Christ every day by precept and example and that therefore it will be much easier for them to accept Christ as their personal Savior when they come to the age of accountability.

This will also give many friends of the Lord's work here a chance to do something for it. First of all, every one can pray about it so that God's perfect will may be done. Then there are those who can help financially. Then too, there will be special projects. The ladies may want to make tea towels for the school, some may want to supply silverware, others china, still others may want to furnish the means to serve hot noon lunches for the children.

There may be a car load of men who would like to come and help in the actual construction of the school. Someone may say, "Why do we want to go to all this expense and trouble now, after we see so few results among the Hopi people?" Do we really believe God when He says "One soul is worth more than the whole world?" If so, let us not look so much at the expense, but let us be faithful to the work that God has entrusted to us among the Hopi people. Then too, God is not going to ask us for results at the judgment seat, but He is going to ask us whether we were faithful. Have we done all we can by God's help to win these dying souls for Him, who gave His life for us all that we might have eternal life? I think not and I believe a Mission School will be a little sign that we do want to be faithful.

The other day Mrs. Wiebe gave me a good illustration and it caused me to think. "A certain stone mason was hammering away at a rock again and again. It seemed to make no impression. At last one blow split the rock open. It had been breaking inside with every blow. It seems we hammer with God's Word day after day, but one day the last blow will come to these people and they will turn to the Lord. It may be that the mission school will be the last blow."

If you are interested in these special projects, write to Howard G. Nyce, Pretty Prairie, Kansas, for further information.

Anna Baerg

What of the Light in Baby's Eyes

(A Lyric of Faith)

What of the Light in Baby's Eyes—
Can I not see there Love's Sunrise
Unto a better, brighter day,
As I but live by its sweet ray?
Can I forget how God designed
"Baby Eyes" that I His Heart might find

What of the Lily's perfumed head—
Can I forget what Jesus said:
"Consider so a glory spun
Greater than that of Solomon?"
Can I forget how God designed
"Lilies" that I His Heart might find?

What of the Stars when night is here——
Can I be blind to all their cheer
Nor look above earth's monied mart
Through windows into God's own heart?
Can I forget how God designed
"The Stars" that I His Heart might find?

What of the Dawn that Dark dispels—
Can I not sense the Tale it tells:—
How night can have no hold so strong
But Dawn can break and fill with Song?
Can I forget how God designed
"The Dawn" that I His Heart might find?

What of the Hope Christ bids me have
That He can lift me from the Grave—
Can I not see in Him the Dawn
Which shines through death to claim His own?
Can I forget how God designed
"The Christ" that I His Heart might find?

Ralph Weller Berky

(The above was composed, set to music, and sung at a recent service by one of our Mennonite poets)

MEN NONITE for CHRIST MEN

By no means a "Walton League" the laymen of the Walton (Kansas) Mennonite Church have organized around the Men's Chorus as a nucleus.

Practically every church has some kind of a nucleus—sometimes a Men's Bible Class, sometimes a Gospel Team or something like that—but in any event a group of men who are sufficiently interested to start things moving.

The main thing is, of course—DO IT!

Dear Mission Friends

It is very important that we continue to pray for our China Missionaries at this time. God still hears and answers prayer. We want to thank the churches and mission friends for their faithful giving last year and so far during the year 1951. We were happy to learn that the Altona, Manitoba, Canada Mission Conf. recently gave nearly $2400.00 including pledges amounting to $600.00 to make it possible for the Mission Board to plan on sending another couple to Japan. Several members of the Board feel that we should send more workers to the fields even beyond what has been allowed in the budget and to look to the Lord to supply the need. God is faithful that promised, and the time is short. Will you make this a matter of prayer for God "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us?"

Howard G. Nyce, Exec. Secretary

Spiritual Equipment for Witnessing

III

A STEP TOWARD A SPIRITUAL EQUIPMENT FOR WITNESSING

If ever there was a time for a bold convincing witness for Christ in the world it is today. Millions of people live in fear and apprehension. They know not how to face life. On the one hand, western secularism has lured them on to the brink of destruction, and they know not what to take hold of for security and salvation. On the other hand, militant atheistic communism threatens with an avowed purpose to win and dominate the world. People need the assurance which only Christ can give, and which Christians can offer in His name. Before the church will give herself to this privilege and task she must seek the equipment of the Lord. And before the church is ready to accept His proffered equipment she will need to meet the spiritual prerequisites for its reception.

We will needs have to humble ourselves and confess our sin, our indifference and our neglect. The world has come to this dreadful impasse because we Christians have defaulted in our witness by life and word of mouth. God has not brought about this world condition. It is our doing, and the result of the failure of the church. Where Christian attitudes prevail secularism and communism cannot live. Finland has been overrun twice by communists who tried to force communist rule upon them, and both times the effort failed. Communism cannot exist where people are Christian and where they share. That communism spreads is an evidence that the church defaults in her witness by life. Unless we feel deeply about this, it can hardly be expected that God will send His Holy Spirit upon us to equip us for this hour.

If we feel deeply about this neglect, if we feel distressed over the pitiful plight into which the peoples of the world have come because of our failures, we will pray for the lost with an agony of soul and with a plea for God's mercy upon us and upon mankind. Do we feel a soul-wrenching pain when we hear the military speak of going to victory over a carpet of human flesh? When they say, Our aim is not territory, our aim is to kill Communists, and when our flame-throwers burn up men alive? The thought of their suffering and the thought that they die without Christ and hope is unbearable. Is it reasonable to expect God to equip His church for a powerful witness unless Christian people are torn at heart over what is happening to our fellowmen? Can we expect God's Spirit to come upon us unless there is found in our hearts an insatiable longing for holiness, and a longing for the salvation of our fellowmen? Deep penitence is the first prerequisite for His equipment, but not the only one as we shall see next week.

Witnessing to Non-resistance in a City Church

John T. Neufeld

"Father forgive them for they know not what they do."

This is the main theme of a series of seven pre-Easter messages that we have arranged for through the local newspaper. These messages, as the above prayer of Jesus, will deal with the problem of Nonresistance, of overcoming evil with good. The space is paid for out of our allowance from the Mission Board (depriving ourselves) for the sake of getting this message to 18,000 people instead of just a few in our churches.

We preach and teach Nonresistance, the overcoming of evil with good because we cannot otherwise do so and be faithful to the Word of God. We cannot preach expository messages without preaching the doctrine of overcoming evil with good, of love instead of hate.

A year ago a local news reporter came to the church for an interview. She stayed for an hour asking questions. Her report appeared on the front page of a paper with a circulation of 30,000. It was titled, "Mennonites Have the Courage of Conviction." The article had a word for word copy of our doctrine of Nonresistance and a very reliable historical account, plus some flattering comments. Sometimes I feel we use the opportunities we have for publicising our Mennonite culture instead of our teachings and interpretations of the words of Christ. We feel that part of the duty of a Mennonite city mission worker is to teach the true meaning of Christ and His Gospel as we understand it and to interpret to the world our doctrine of Nonresistance.

Nonresistance will also be taught to the catechism class of six young people now being taught by Mrs. Neufeld, using our own Junior Catechism.

The young people of our city take part in a Christian high school radio broadcast at the Moody Bible Institute. Recently our daughter was asked to take part in a debate on Universal Military Training. She told them that she could only take one side of this question. So the message of God's forgiving love and overcoming evil with good was broadcast over a large radio program. She was asked what she would do if she were in Korea. Her answer was that she would not be there, she would be a C.O.

This message of peace instead of war, of overcoming evil with good has not only been preached from the pulpit but has gone along into the schools and places of work through the quiet testimony of members in their daily contact.

The world does not immediately receive this message. It did not accept the message of Jesus, on the contrary they crucified him. The Grace Mennonite Church, formerly the Mennonite Bible

(Continued on page 235)

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* **Pastor, Grace Church, Chicago; business manager, Mennonite Bibical Seminary**

Kings View Homes Dedication Sermon

J. B. Toews

(A condensation of the sermon preached by J. B. Toews at the dedication of the Kings View Homes. A striking parallel is first drawn between the story of the impotent man at the pool of Bethesda, John 5:7, and the modern man of diseased mind who needs kindly help.)

IN spite of all progress and efficiency in behalf of medical applications for the physical and biological needs of mankind, we are startled by the rapid increase of mental illness which has seemingly swept our present generation to a degree that is unprecedented in any other chapter on record from the history of the annals of this age....It is stated that today about one half of the millions of hospital beds in the United States are occupied by mental patients....

There they are walking through the halls as though they were only a shadow—a host of people without any hope for the future. You see them as a people whose structure of confidence in God and in men and in self has seemingly been shattered. You find them a people who do not have the ability of orientation and proper associations because these abilities are impaired. We are face to face here with the people who look upon everything from the standpoint of the impossible, from the standpoint of pessimism which really dominates the entire realm of their conscious life....

They are without any ability of proper orientation. They are in constant fear and anxiety which dominate their emotions to such an extent that they cannot come to an inward rest day or night. Fear fills their heart in an absence of relaxation and peace. Deep within the soul they have a longing for love, and still seemingly there is not the ability to grasp that there is love, neither from God nor love from man. They are in deep loneliness which overshadows the entire horizon of their perspectives. Family associations—alas their families do not understand them; neither do they understand their families because of their incapacitated ability to grasp and to associate....

Such is the cry of desperation. Such is the wailing from the halls of thousands in the mental institutions of our generation. Master, there is no man who will take me and put me into the pool. But that was not the last of that report. Into these conditions of plight, of desperation, of hopelessness, the Master entered. He had an inward constraint to go and seek those at the pool of Bethesda and in obedience to that constraint of infinite divine love we see Him in the midst of these circumstances. It is touching to see how He, our Lord, will move even through the human stratus of endless misery; that He would enter even to those spheres of human life. And there we find Him among the hopeless and the poorest of the poor; He bends down and He offers the personal interest and the help and compassion which enkindles an inward new hope in the heart of him who possibly long ago had given up any possibility, any hope that ever something would come to him that would change his condition. It was Jesus....

Kings View Homes is to be dedicated as a lighthouse with its beams penetrating the effects of divine grace that shall enter the darkest chambers of the hearts of those before whose eyes everything has seemingly been blackened and who cannot see any more the purpose and the very sense of their existence. Into their lives is to be sent a ray of hope, a ray of light, a ray of love that can lift them out of despair to new levels of faith and confidence and hope that shall come into the experience anew.

Yes, Kings View Homes is a response from the people who have heard the cry of desperation from the halls of a modern Bethesda and who have said we will do something about that. We believe it is the will of Christ and the Master that His compassion and His love should be extended to all those in these circumstances. It is a response from a people who have recognized the value of medical service—definitely so; but that also believe in the value of medical service plus—something more than only medical service. Be it far from us to discard the great achievements which medical science of our day has accomplished. We thank God for every relief and every healing that medical science can give, but when it comes to the mentally ill we need medical science plus. When it comes to the inner causes of mental illness, it can have its cause in the biological constitution, yes, but finally when the effect of such an illness penetrates into the very fibre of the inner human personality, mind and emotion, they are disturbed and the ability to grasp that which is divine and eternal has seemingly deteriorated to a degree that they are unable to grasp the possibility of help and the possibility of salvation. I am so thankful today that I am not among the mentally ill. Are you too? Oh, this cry of desperation without help!

Kings View Homes...is to offer a ray of light in the midst of that darkness; and so we come to that dedication of an institution that does not only believe in medical science but which believes also in the power of prayer—a power of prayer that is able to restore and bring to life even those in greatest darkness....I take for granted that in the program of Kings View Homes in the schedule of the day there will be repeated moments when each worker will find a little closet where he will kneel before God in behalf of those who might be touched from above in order to restore them again to ability of understanding and appreciation and a grasp of all which is constituting the very value of life. Yes, this is an institution which believes in medicine, plus an unwavering belief in prayer. We are dedicating today an institution that, because of its faith and prayer, does not want to become a colony of prisoners who because of their mental conditions are there in a dungeon of the insane. But we want to dedicate a Bethesda where, because of its faith on the powers which are infinite, there will be a frequent moving of the waters, and that those who will be led into the waters will be healed and go forth from this institution as the sunlight of divine reflection from those who dedicated themselves to their care. They will go out from here with new hope, with new joy, with new appreciation, with a new grasp on life, and with a new understanding of God. This must be the great purpose of Kings View Homes as it is dedicated.

It shall be a place of refuge to those who are living constantly in fear, where the very atmosphere of a godly presence of the Spirit of God shall bring peace to those who are fearful. It shall be an institution which will bring to those who are in despair, courage again and faith in the infinite powers. Those who are lonely and who, because of their condition, have been suffering and have been separated from their families, shall find a new warmth of a family circle where they will be considered as individuals and not only as a number in the routine of the thousands as we have them today in so many of our public institutions.

We are coming to the dedication here of an institution which shall reach forth the helping hand unto those who have lost the grasp of love and shall renew within them again this belief in love. They shall take those who cannot believe in God any more—in the love of God and in the love of His people— and bring them to the very bosom of Christian love and renew in them an understanding of that which is divine and which has been manifested in Christ Jesus. That is to be the warmth of love from the institution of Kings View Homes. It is not to be an institution where these affected, ill people will consider themselves a liability but where they will be considered as objects of personal care; not any more the driftwood, but a cherished individual guided and carried on wings of faith and surrounded with the very permeating atmosphere of love and kindness....

Such are the principles which underlie the great historic occasion of the dedication of Kings View Homes. We sense it is a great milestone. We sense that it is a marvelous challenge. Would we want to leave the challenge of the occasion only with the superintendent? Would we want to leave it only with the MCC? Or shall we as a local people that live here on the West Coast unitedly this day give ourselves unto God unto such a ministry as we have seen from the example of Bethesda? If that consecration will extend itself today into the churches of our constituency, I can assure you that there will be that needed spiritual and moral and ethical support which constantly must flow into the experiences of those that are charged with the responsibility of execution of that service.

This is only a beginning of new and greater avenues of the experience of the power of God in healing and restoring even those who are hopeless unto a new hold and prospect of life. Are we willing to take the challenge?...If in the hustle and bustle of your life you have not stopped to think of the plight of the mentally ill, will this occasion help you to ponder that? Then there will arise from your heart an inward gratitude unto God which will constrain you into a deep desire to do something for them....

Have you also seen the great mighty power of the Master who entered into the halls of Bethesda? He is able. As you go from this dedication may that cry from Bethesda, "I have no man who will help me into the pool," make you ask yourself, "Are you and I those men that are to help them?" Are we ready to do it? Oh, may God in His grace grant that Kings View Homes may become a monument of the power and revelation of divine grace and healing and restoring. The success will depend on our devotion and our faith. God's resources are unlimited. May we yield ourselves to that. God help us.

WITNESSING TO NON-RESISTANCE IN A CITY CHURCH

(Continued from page 233)

Mission, together with the other Mennonite churches of Chicago do not make a great impact on the millions in our land; however if our conference had a city mission program somewhat similar to our Foreign Mission program, say one hundred mission stations in our larger cities, then we would make an impact. Here at the Grace Mennonite Church we have baptized over one hundred people who were not of Mennonite background. Only a small number and yet this is how the seeds of the Gospel are spread. Thousands have heard the message through the preaching, millions have been able to get it through the printed page here in this city.

"Father forgive them for they know not what they do" takes us to the heart and core of the Christian message of God's forgiving love to save mankind and the whole world. We believe in this message and preach it without apology.

America holds the key to the destiny of the world today. The Church of Christ holds the key to the destiny of America. "I have given unto you the keys of the Kingdom." Mennonites, shout your message from the house tops, preach it in the streets, broadcast it over the radio and television. Mennonites, establish more lighthouses, America still lives in semi darkness. Read John 1:5. "The darkness was not able to overcome it." Neither can the darkness of today overcome the light of the Gospel if it is preached.

The Challenger of Europe

Paul Peachey*

WHEN on May 8, 1945, the German general Jodl signed the document of surrender in a railroad staff car in northern France, the pernicious crusade of National Socialism had left in its wake an estimated fifty million victims — dead, wounded, maimed, homeless and stateless. During the preceding years the hatred, but also the sympathy of most of the world had been aroused. Modern communications had carried the echoes of the horrors and suffering of the war around the world and the response to pleas for help was tremendous. It is now clear that if no help had come either from foreign governments or private agencies, millions in Europe would have faced starvation.

Mennonites were no exception in their response to this need unless it was that they gave more than most other people. Statistics of what the American and Canadian Mennonite churches gave toward relief in goods, money, and personnel during the years since 1945 are not available here, but the value has run into millions of dollars. This job of clothing, feeding, and housing was, however, considered an emergency program. In this the attitude of the contributors was similar to that of the American public during the war—an emergency job that has to be done, but which has to be gotten over with as quickly as possible.

In 1948 came the money reform in Germany which was the "turning point" in her economy. Other western European nations had already come further along by way of recovery, and in these countries relief operations had been reduced accordingly. By the next year, Marshall Plan aid began to flow and once more the economy of Europe began to function, even though under artificial stimulation. In retrospect, the money reform now appears to have beeen the turning point in material relief operations of foreign agencies in Europe as a whole. Up until that time the food and clothing program of MCC as of other organizations, was perhaps the most urgent and effective Christian action that could be taken.

After the money reform, organizations geared primarily to material aid, found increasingly that ministries of another type were more urgent but also far more difficult. Corresponding with this, the constituencies supporting voluntary relief agencies began to slacken their giving, as they learned of economic progress in war-stricken countries, and began to scrape the bottom of their own financial reserves.

By the end of 1950 many people in our own churches were doubting seriously whether the MCC foreign aid program should be continued. This question is legitimate, although it reveals a strange paradox in the thinking of our people. Throughout the material program constant stress had rightly been placed by the contributors on the spiritual meaning of the work, and on the necessity for giving a spiritual witness with it. But paradoxically, now that the program becomes more and more one of spiritual reconstruction and Christian witness, support begins to lag. In view of all this, it becomes pertinent that we as a church, and not only as its specialized agencies, review the whole situation and that we face its implication squarely.

Where the Problem Begins

It is commonly known that under Constantine, early in the fourth century, Christianity became the official religion of the Roman state. That this was possible, already indicated that there had been a gradual decline in the vitality and purity of the church. Under the new system all citizens of the empire automatically became Christians without any decision on their own part.

It is a far less understood fact, however, that the evangelization of northern Europe was done by this new official Christianity which in far too many cases represented a cultural colonization and permeation rather than a conversion to Christ. Europe, in other words, never received the Gospel as it was originally given, until the Reformation and the invention of printing made the Bible accessible to the masses. Beyond this, when the supremacy of the Roman empire passed into the hands of the Germanic peoples of Europe in the Middle Ages, northern Europe inherited the perverted ecclesiastical and political traditions of the Roman empire with its state church concepts. These presuppositions became the foundation of European or western culture, with their disastrous results still in evidence today. These fatal perversions of Christianity produced a gradual disintegration and corruption of the spiritual life of the church through the Middle Ages and led eventually to the Protestant Reformation. The Reformation rediscovered three basic principles which had been negated or perverted in the Catholic church of the Middle Ages: 1. Justification by faith, 2. Universal priesthood of believers, 3. the Bible as the sole authority in Christian faith and practice.

When, however, the reformers felt it necessary to accept and enlist the support of the State in their struggle against Rome and revolutionary movements among the population, they again negated a great deal of that which they had revived. The principle of justification by faith did not come into full effect since membership in the church continued to be dependent on the ceremony of baptism administered to children apart from their own knowledge and decision.

Thus, while the Reformation meant a far reaching revival in the vitality of the church, it did little to alter her basic structure; it still remained a mass, or people's church, primarily an

(Continued on next page)

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*Director, MCC Unit Frankfort,Germany

M C C News Notes

News on Korea Relief

The various voluntary relief agencies that are interested in working in Korea have organized the American Relief for Korea agency. This is officially recognized by our government, and when it is possible for church relief agencies to operate in Korea, the permit will be given on the basis of being a member of this organization. The Mennonite Central Committee is a member of American Relief for Korea, and is therefore in position to send workers to Korea just as soon as any other group or agency.

Principles on Alternative Service Outlined

A set of "Guiding Principles for Consideration in the Event of Passage of Legislation Calling for Service by Conscientious Objectors" as drawn up by a committee of the MCC Peace Section was approved by the MCC Executive Committee on March 17.

The "Guiding Principles" set forth a series of general basic conditions that should apply to a CO service program: that direction be thoroughly civilian; that work be as significant as possible; that there should be remuneration and other benefits for services rendered; that there be opportunity for religious ministry among the men; that several types of work be open—service projects administered by a civilian government agency; individual employment in fields determined to be of national importance; release of men to humanitarian work of an established church agency; civilian service projects especially for COs, set up by church agencies.

Chaco Crops Are Good

A report from C. J. Dyck, MCC director in Paraguay, states that this year the crop conditions in the Mennonite colonies, especially in the Chaco, are quite favorable. The kafir harvest is in progress and while not as abundant as last year, is giving a good average yield. The beans also yielded well and the colonies were able to sell them to quite good advantage. The cotton crop, which represents the staple of income for the Chaco, looks very promising, and barring heavy rains and other unforseen events, should be much better even than last year.

There may be some problems in harvesting these crops. Usually Indians of the area are hired to help with harvest. With the increased number of settlers in recent years, there are not enough Indian workers available to fully meet the labor demand.

Builders' Unit to Sail

Nineteen young men, accompanied by their leader, are to leave on March 24 for Western Germany, where they are needed in building homes for Mennonite refugees.

This pattern of special foreign service units for single draft-age men in Class IV-E has been designated as "MCC Pax Services." The Western Germany Builders' Unit is the first such project; a second similar project is to be a service team to Korea or Indo-China, or perhaps Germany.

The Builders Unit

THE CHALLENGE OF EUROPE

(Continued from preceding page)

institute which dispenses salvation, rather than a gathered community of Christian believers called out and separated from a sinful society still outside of Christ. Its members do not encounter Christ personally in the majority of cases since they were brought into the church without making a personal decision. The church is occupied with the liturgical worship of a remote God and far too little with the practice of Christian discipleship. The Christian faith finds little expression in the life of the member. Since the entire population is presumably within the pales of the church, the evangelistic impulse is largely lacking. Finally engulfed in ethical relativism and compromise.

It must be noted, however, that this analysis applies to the general pattern of events, to which there were exceptions. In some European countries active free churches did come into existence. Further, there are many fine Christians in Europe in these various confessions. Christ is not bound and where men meet and accept Him, He remakes lives. The invisible Church of Christ still lives and triumphs in Europe today.

The implications of this general state of affairs also reached into the social domain. Since the time that Christendom had become the state religion, it was always more or less identified with the ruling and privileged classes of the people. This remained so after the Reformation. When finally the feudal social structure of the Middle Ages was broken up by the industrial revolution, as modern inventions came into being, Christendom retained its position on the side of the privileged classes, often in opposition to the revolting peasants and laborers.

It was at this juncture that Karl Marx's economic theory arose, and it is very clear that he had abundant reason to complain. The real essence, then, of the east-west struggle in the world today no doubt is largely a struggle between the pseudo-Christian western culture and this new atheistic reaction against its abuses. Russia, too, where the new theory actually effected a revolution, was a so-called Christian nation, the Greek Orthodox confession being simply another version of the official churchdom already mentioned. Today it is of more than incidental significance that communism is an internal threat in countries in which the Protestant Reformation had been stifled or never occurred.

(To be continued)

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Report from the Pacific District

The Young People's Union of the Pacific District Conference had its fourth annual meeting at Dallas, Oregon, in June 1950. Representatives from the following churches were present: Oregon—Portland, Dallas, Canby, Pratum, Albany; Washington—Lind, Monroe, Lynden, Colfax; California—Reedley.

At this meeting two new officers were elected. They were Elmer Moser, (Aberdeen, Ida.) vice-president and Arlene Lichti, (Paso Robles, Calif.) treasurer. The other officers are Mrs. Valerie Schwartz, president and Marjorie Unruh, secretary.

The 1950-51 budget accepted by the group is as follows:

Missionary Education Fund	$ 50.00
General Conference Y.P.U.	100.00
Pacific District Y.P.U.	750.00
Youth Section of Mennonite	75.00
Pacific District Y.P.U. Project	1200.00
Total	$2175.00

A recommendation was accepted that the local Y.P. Unions elect their officers from June to June so that the mailing list of the district would not have to be changed so often.

The Constitution Revision Committee with Edgar Nafziger (Pratum, Ore.) as chairman will meet some time in the coming months before next conference to revise the present constitution.

In September the president received the resignation of Miss Marjorie Unruh as district secretary. This resignation was accepted by the Executive Committee. As yet the committee has found no one to fill this position. The president and treasurer have been doing the work and will continue to do so until the next annual meeting.

The Pacific District Y.P.U. project for the past two years has been the partial support of the Malcolm Wengers who are working among the Indians at Busby, Montana. This year we also plan to send our project money to the Board of Foreign Missions for this purpose, providing the board sends the Wengers to visit our churches. Our young people have taken a great interest in this project. Rev. Wenger has written articles for our district paper about the field. He also prepared a script to go with a fine set of colored slides which were circulated in the district so that the young people could learn more about the field.

The money has been sent to the General Conference Y.P.U. for the items on the budget sponsored by that organization. The groups are now working to raise money for the project and also for a few minor district Y.P.U. expenses.

Due to the tenor of the times our young people seem to be sobered by the importance of eternal things. Many feel because of the lateness of the hour what we do for Christ must be done quickly. As youth with our Christian heritage let us be examples to the world in faith and love as we look for the soon appearing of our Lord Jesus Christ.

The Pacific District Conference

Ranging from Eastern Washington to Southern California, a distance of over 1000 miles, the Pacific District churches do not enjoy the intimate personal contacts possible in other districts of our Conference. Through the district paper, "The Workers Exchange" annual district conferences, and retreats, contacts are maintained. However, youth retreats are held on a statewide basis rather than for the district as a whole, and each church must pretty much rely upon itself for its youth and church program. In spite of the handicaps of distance, the Pacific District is doing much for the cause of the Kingdom. In these pages appears a report on the Pacific District. With the report we want to commend them for their interest, efforts, and support of both their own work and the work of the Conference Y.P.U. Each year when the Young People's Union has held its council meeting with the Council of Boards meeting, one or two representatives from the Pacific District was there making a vital contribution to the planning and work. E.L.

"Lately I've been trying to recall some of the differences between conditions in Germany and America which seemed so striking when I first arrived. Here are a few that came to me. In America you wouldn't consider it normal if:

() you were forced to live in a community where you weren't accepted.

(2) half of your friends were on relief.

(3) your children were subsisting on a diet of 80 per cent bread and potatoes.

(4) your family of six were living in two rooms.

(5) your husband, father, or children were missing 'behind the iron curtain.'

6) your children were sick with TB.

(Here tubercular children very often live at home and go to school with healthy children)

One can safely say that a large proportion of Germany's refugee population are living under similar circumstances and see little hope for a change in the future." Emily Brunk, Espelkamp

What Local Youth Groups Are Doing

COLFAX, WASHINGTON (First Mennonite Church)

During Thanksgiving vacation when a large number of the college students were home, forty young people gathered in the church basement for a social evening together. Games were played after which devotions were led by Marjorie Unruh. Refreshments included popcorn balls, cookies, and punch.

A good crowd of young people attended the watch night party and services held at the home of Rev. P. D. Unruh. The evening was spent in a time of singspiration and games after which refreshments were served. At midnight, the group looked to the Lord in prayer for His blessing upon the approaching new year.

This group is supporting the projects of the District Y.P.U. They are endeavoring to encourage others in the community to attend their meetings and find the Lord Jesus Christ as their Saviour and experience the joy that Christ can give.

MONROE, WASHINGTON (Mennonite Country Church)

Since this is a small church with a small group of young people, activities have been limited. However, the past year has afforded opportunities for service, such as assisting the pastor in services in the Everett Gospel Mission once each month. The group placed four new books in the church library. They also sponsored many social activities to stimulate the interest of those in the surrounding community.

The plans for this coming year are to support the district projects, to contribute as much as possible toward a well for the church and also to have several exchange services with a neighboring Methodist church.

LIND, WASHINGTON (Menno Mennonite Church)

This group had a varied program of work and activities in the past year. Due to bad weather, no programs were given in January on Young People's night or on the Church C. E. night. On February 19, the Christmas cantata, which had been recorded on a wire recorder was played back to the group. The other programs sponsored by the Y.P. on the third and fifth Sunday of each month consisted of mission work reviews, religious films, volunteer programs, topic and discussion night. The volunteer program is an evening in which each family is asked to bring a number, such as a poem, song, reading, discussion of a certain topic, or anything they feel led to present. This has worked out very successfully and has made for a blessed fellowship program.

This group also had two outdoor programs, one on the shore of Moses Lake with the program participants in a boat. The last program of the year was a Watch Night service preceded by games at the Julius Franz home.

On December 28, a Christmas banquet was sponsored. A play, "The Terrible Meek," was the special event of the evening. A good meal was prepared by Mrs. P. C. Jantz and Mrs. P. M. Jantzen. One of the purposes of the banquet was to create interest in the work of the church for those in the community who do not attend.

This group makes use of the Program Material put out by the General Conference Y.P.U. whenever possible. They also support the district projects.

PORTLAND, OREGON (Alberta Community Mennonite Church)

The Young People's group of this church gave a Thanksgiving program on Nov. 19, 1950. It was a candlelight service centered on the first Thanksgiving with the group dressed as pilgrims. The Young People's choir sang and there were several other special numbers.

On December 21, the group met at the church and decorated the Christmas tree. After this they went on a hayride and caroled at the Emmanuel Hospital and the homes of some of the members. Then they returned to the church for refreshments and exchange of gifts.

The present officers are Ray Widmar, president; Karen Meredith, vice-president; Bonnie Jeanne Dirks, secretary; and Julia Loftin, treasurer. These officers hold office for six months.

The group gave a program for the Pratum Young People's group on January 21 and enjoyed this very much. The first Sunday of every other month they go to the Union Gospel Mission to give a program.

The project of redecorating the church basement has just been completed. The ceiling is white, the walls yellow and the floor green, which brightens it up quite a bit.

All of these activities have been enjoyed very much and a ski party on Mount Hood is being considered for the near future.

ALBANY, OREGON (Grace Mennonite Church)

These young people meet each Sunday evening before the regular evening service. At their Christmas party instead of an exchange of gifts, a CARE package was sent to a needy family in Germany.

They are looking forward to some good project which will be as helpful to them as it will be useful.

The social activities of this group are planned for one each month. These are held in the different homes. For variations there has been a progressive dinner and a birthday party. A gym party is being planned for the near future.

The election of officers takes place semi-annually. Two officers were reelected this term. The present officers are: Edna Stauffer, president; Barbara Heyerly, vice-president; Jean Carper, secretary; 'Pete' Roth, treasurer. The adviser is Paul Brenneman.

The backbone of this group is their weekly prayer meeting. Their prayer is that the Lord might help them to grow in number as well as spiritually.

CALDWELL, IDAHO (First Mennonite Church)

This group is also very small. They support the District project and endeavor to build up their treasury and then take care of the projects that arise locally. They purchased a piano for the church recently.

WINTON, CALIFORNIA (Bethel Mennonite Church)

The programs of this group have been well attended. They have a special part of their Sunday programs for the children. A Bible story, object lesson, chalk talk, or flannelgraph is given by some adult member for the children. Another part of the program is the singing of choruses for the children. Then there are discussions and topics of general interest, a Bible quiz given by a junior member and special music. The offerings have been for the missionaries, Mr. and Mrs. Chris Ummel.

PASO ROBLES, CALIFORNIA (First Mennonite Church)

These young people are wanting to support a young student either in India or Africa. At present they are waiting for a complete report of how much it will cost. They believe that this is about the closest way that they can get to know our mission work in these countries.

On February 16 a Valentine's party (potluck) was held at which time $28.00 was raised for the District Y.P.U. project. They are also raising money for a slide projector.

REEDLEY, CALIFORNIA (First Mennonite Church)

During the last year the young people of the Reedley church have sponsored the trip of a family of displaced persons to Reedley where they are working on the farm of one of the members. Although neither the man or his wife speak English both are very thankful that they are here in America.

The young people have also furnished a prayer room for the church, in the tower. This room has been remodeled for the use of all the church members and particularly the young people.

This group has been working on projects called "Peace Parcels" which are sent abroad, as well as M.C.C. projects. They have helped to make improvements in the church yard by putting in lawn, hedge, outdoor fireplace, and volley ball courts. Another project is that of supporting the District Y.P.U.

OREGON YOUNG PEOPLE'S RETREAT

The Oregon Young People's Retreat is similar to that of the other three states in our district. The committee of the Oregon Young People's Fellowship meets several times during the year to plan the retreat and also retreat rallies. Some of the states in the Pacific District vary the place of the retreat to keep up the interest and to give opportunity for the young people to see various parts of the state.

The Oregon Retreat last summer was held at Camp Arawana near Mount Hood. Many of the recreational areas in the mountain and lake areas of the Pacific states have Indian names such as this. The study classes held during the morning sessions of this retreat seemed to be exceptionally adaptable to the needs of youth today. Included were classes on music, Bible, and the Christian home. The chapel and fireside services were very inspirational. Often after a strenuous recreational period and after each evening service the young people would gather in groups in their tents for special prayer meetings. The desire of the retreat committee and the young people as well was that no one should leave the retreat without having made a definite decision for Christ. The climax of the entire retreat was the conversion of some who had come for the first time and the rededication of many precious lives.

Y. P. U. Financial Report

Total amount received, July 1, 1950-Mar. 1, 1951	$2589.59
Percentage of budget of $3800	68%
Balance February 28, 1951 (deficit)	$ 128.08
Colombia Mission Project	$355.00
General Fund (overdraft)	673.02
Missionary Education Fund	96.47
Voluntary Service	93.47
Net Deficit	$128.08

It will be noted by the above report that the Y.P.U. General Fund is in need of funds. It is now $673.02 in arrears. The General Fund finances the publishing of Program Helps, the publishing of Prayer Calendars, the Youth section in "The Mennonite" and all executive expense. Support of this fund will be appreciated.

"Like You Did Las' Yeah?"

Marie Gingerich

A Story on Service Among Migrants at Utica, N. Y.

WE were welcomed back into the migrant camps with shy glances, but after a few moments the shyness vanished into eager enthusiasm for this year's activities. We were deluged with questions such as, "Is youall goin' to teach us like yo did las' yeah? Is Lois comin' back to teach us again? Is youall goin' to give us a book like las' yeah?" It is this desire to learn about God as expressed by the little children and reechoed by the parents together with the obvious need for such teaching which constitutes a real challenge.

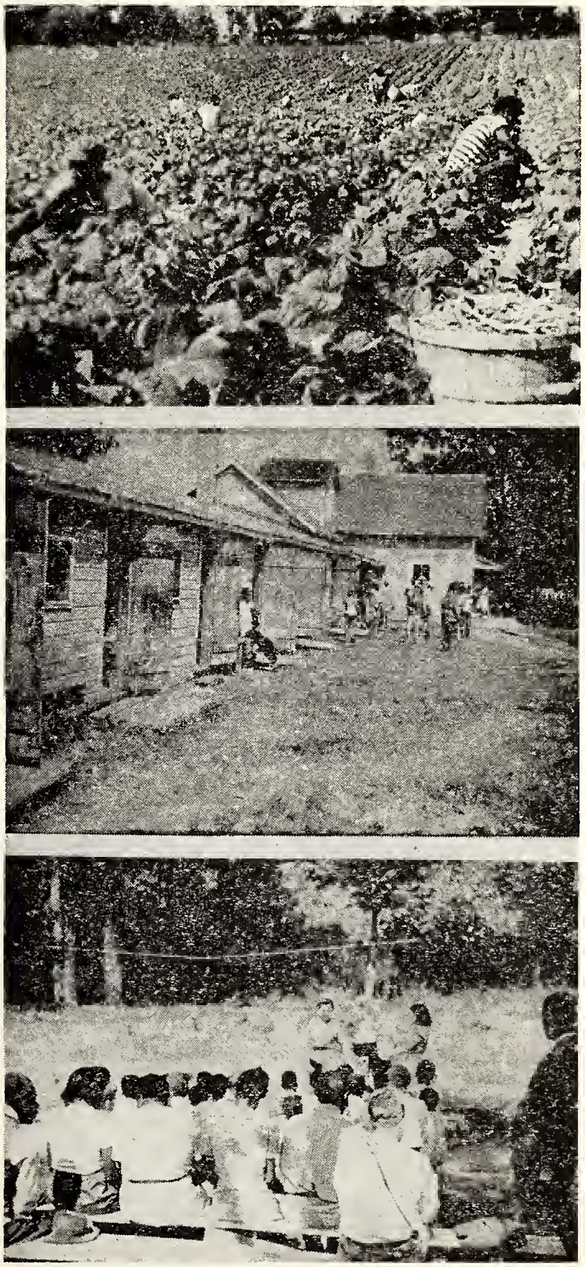
After Mary Lois explained to one little girl all about Bible school and how we would study about Jesus, she asked the tot if she knew about Jesus. The big black eyes grew wide with interest as she looked up and said in her droll manner, "Well, I hain't ne'er seen Him." Cute? Yes, but those words express a tragic lack of Christian teaching which is shown by others of the youngsters who ask after hearing a familiar Bible story, "Is that story **really** true?"

Our services were usually attended by fifteen or twenty who seemed to be interested in worshiping God. It was easy to get volunteers for solos, scripture reading or song leading, and the three persons in one camp who were asked to serve as a planning committee for the services in their camp were willing to expend a great deal of energy in planning worthwhile Sunday evening programs. But many of them have still to learn that one's Christianity dare not end with the close of the worship service.

Migrants sacrifice many things because of their nomadic existence. Children are retarded in school, not because of lack of intelligence, but merely because they must change schools several times each year. Older people will refuse a song book in church because they cannot read, and there are even a few illiterate young adults like Jennie Mae, a young mother who held her songbook upside down and open at the wrong place while she enthusiastically sang from memory.

These little folks have also missed many of the pleasures that our children take for granted. Often during the summer I had to think of Christmases with beautifully lighted Christmas trees and great big dolls that said "Mama" and had real curls. I wonder what Martha Ann and Norma Lou would say if they could hold a doll like that.

The whole summer was like this—a bit of playing, chatting, teaching and the opportunities were snatched from us because the summer was ended; but if one little child is happier because he has been loved, if one teen-ager has received a new vision of the possibilities that lie ahead if he applies himself, if in one little mind Jesus has become real or if one Christian has a more clear cut idea of discipleship, our summer of service has been worthwhile.



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The above photograph shows an extremely typical view of migrants at work. Here under the hot sun these workers harvest the crops for city markets. There is plenty of work to do for all with strong backs. There is opportunity for work—to these who must be content with an income scarcely above the level of mere existence. Initial wages are fair, but when living expenses are met, the pay is not very high. These migrants spend an average of eight to twelve hours a day harvesting crops such as peas, beans, tomatoes, and fruits by hand.

They live in shacks provided by crop owners. Theirs is a life of constant shifting. They are never settled at any one place. They cannot accumulate much that way. Their children suffer the results of the life of a vagabond.

Volunteer workers teach Bible and take charge of the children's recreation in migrant camps. Here not only children but all ages have gathered for Bible stories.

Our
Colleges and Seminary

FREEMAN JUNIOR COLLEGE

Ki Kwei Sze, the sensational young Shanghai-born bass-baritone presented a concert in the Entertainment Series, March 30.

His early musical training came in the National Conservatory of Music in Shanghai and he sang for war relief and at army posts during the Japanese war. Coming to America shortly after the war he soon achieved fame here in the concert halls. He is now on an intensive concert tour in Midwestern states.

W. C. Voth, former missionary to China, spoke in chapel March 7. He spoke on the open fields and desire for Christianity abroad. It was pointed out that young people in America have the privilege of freedom of religion, however this can easily be lost if we do not live the teachings of Jesus. Many illustrations of the desire for the Christian message were taken from Rev. Voth's visits in Japan last spring.

Freeman Academy joined with Freeman High School in playing host to an invitational debate tourney. A unique feature of this tourney was the use of two judges, one to judge content and one to judge delivery. Marian Kleinsasser and Annette Kaufman won a superior rating for Freeman Academy.

MENNONITE BIBLICAL SEMINARY

March 16, the Mennonite Biblical Seminary Ensemble left for its Easter tour to Kansas Churches. The group gave two programs in Inman, Kansas community on Sunday, March 18; one at the Bethel Mennonite Church and the other at the Inman Mennonite Church. Then, for most of the time the Ensemble divided into two groups. Their itinerary was as follows: March 19, Swiss Mennonite Church, Whitewater, Kansas; Zion Mennonite Church, Elbing, Kansas. March 20, Bethel College Chapel; Walton Mennonite, Church, Walton, Kansas; First Mennonite Church, Burns, Kansas. March 21, Burrton Mennonite Church, Burrton, Kansas; Lehigh Mennonite Church, Lehigh, Kasas; March 22, Johannesthal Church, Hillsboro, Kansas; First Mennonite Church, Ransom, Kansas. March 23, Bruderthal Mennonite Church, Hillsboro, Kansas; Hebron Mennonite Church, Buhler, Kansas. March 24, Bethany Mennonite Church, Kingman, Kansas; First Mennonite Church, McPherson, Kansas. On Sunday, March 25, the joint group sang at the First Mennonite Church, Pretty Prairie, Kansas, and at Memorial Hall, North Newton, Kansas.

Members of the group are Grace Liu, Hopie Province, China; Elaine Waltner, Freeman, South Dakota; Bertha Fast, Mountain Lake, Minnesota; Marjorie Reimer, Reedley, California; Claude Boyer, Quakertown, Pa.; O'Ray Graber, Freeman, South Dakota; Harris Waltner, Freeman, South Dakota; Marvin Ewert, Freeman, South Dakota; Rupert Hohmann, North Newton, Kansas; Leo Miller, Freeman, South Dakota; and Vernon Neufeld, Shafter, California. Director is Marvin J. Dirks, Chicago, Illinois.

A special forum on evangelism was conducted by the Seminary this week. In addition to this forum an announcement has been made of a Conference on City Missions and Churches sponsored jointly by the Seminary and the Home Missions Section of the General Conference Mission Board with the speical cooperation of Rev. A. J. Neuenschwander of Wadsworth, Ohio.

Marvin J. Dirks was the featured baritone soloist at the Fourth Presbyterian Church, Wednesday evening, in a final series of meetings conducted by Don. E. Smucker. Over the week end Don. E. Smucker conducted a Bible study in the book of Galatians for the Calvary Mennonite Church of Washington, Illinois, and on Sunday afternoon delivered the message at the farewell service for Mr. and Mrs. Levi Keidel, who are leaving for the Belgian Congo under the Congo Inland Mission. This meeting was held in the Flanagan High School auditorium and was attended by Mennonites of three different conferences in that vicinity.

BLUFFTON COLLEGE

Bluffton has been giving assistance to children of ministers and to young men preparing for the ministry for many years. Children of ministers or missionaries have been given a grant in aid equal to one half of tuition and young men preparing for the ministry have reecived the same amount as a loan, which, however, was canceled when the young man actually entered the ministry. The loans and grants have cost the college a considerable sum of money, since they are granted out of the regular current expense budget. The cost this year is $4,727.00. This is one way in which the college contributes directly to the church through aid to its present or future workers.

The annual meeting of the Ohio College Association will be held this year on April 6, 7. There are many sections of this organization which also have meetings on these two days. Two of these sections have Bluffton College staff members as presidents this year. Pres. Ramseyer being head of the Association of Ohio College Presidents and Deans, and Carl Lehman, president of the section for Directors of Student Financial Aid.

Jottings

—**First Church, Wadsworth, Ohio:** Brother A. E. Kreider of Goshen gave a series of nine messages in our church beginning March 4. The week night meetings in addition to the sermons had missionary pictures and talks about our various fields. A class of adults will be received into our membership on Good Friday evening. The Brotherhood is sponsoring "Play Night" at their next meeting. —George McBride, Corr.

Meadow Church, Colby, Kansas: Mr. and Mrs. A. E. Sukau worshiped with us February 25. March 11-14 a Spring Bible Conference was held in our church with the following guest speakers: H. P. Fast, P. P. Tschetter and Klans Kroeker. Our choir presented an Easter Cantata March 23 here, and in the Colby Methodist Church on March 25. —Mrs. Homer Goertzen, Corr.

—**First Church, McPherson, Kansas:** The Working Girls S.S. class sponsored a chili supper March 9, with proceeds for payments on the piano. The Juniors gave the C.E. program March 11. The Lehigh Mennonite Church male quartet rendered musical numbers during the Palm Sunday worship. Our pastor, Roland Goering, conducted Holy Week services at the Buhler Mennonite Church. Union services were held at the Methodist Church with V. F. Schwalm speaking. P. P. Wedel conducted a special communion service March 22. Good Friday our church choirs rendered a musical program. The Chicago Seminary Sextet program March 24 was appreciated. Harry Zeller gave the Easter message at the Union Sunrise Service at Lakeside Park. —Corr.

—**West Swamp Church, Quakertown, Pennsylvania:** A tape recording was made for Missionary Arthur Keiser by the Live Wire S.S. class of which he was a member. Curtains have been installed in the junior department to separate the classes. In memory of his father A. M. Rosenberger, our pastor, Arthur Rosenberger, preached on the subject, "In the School of Christ." His father had preached on this subject when our pastor was a young man. J. Herbert Fretz spoke for the pre-Easter services. —Corr.

—**Salem Church, Dalton, Ohio:** The Women's Missionary Society used "Fifty Years of Missions in India," as the basis of February-March programs. Members of the Wadsworth Church opened the way to a greater understanding of this work through their fine presentation of a pageant given here. The feature of the Willing Workers class social was a book review by Mrs. Earl Stutzman of Orrville, on "Room for One More." A children's choir composed of 22 voices and conducted by Clinton Sprunger made its first welcome appearance March 11. Grades five through eight were included. This choir gave special numbers as well as the responses. —Mrs. Ivan Badertscher, Corr.

—**Grace Church, Chicago, Illinois:** Three persons were baptized and one received by reaffirmation of faith on Palm Sunday. A catechism class has already been started in preparation for baptism for next year. Arnold Nickel held pre-Easter services here. —Corr.

—**Bethel Church, Mt. Lake, Minnesota:** All four mission societies of the church are sewing for relief, making quilts, afghans and clothing for general use. The Mission Society has donated $1000 towards the kitchen for the Home for the Aged. Our pastor held special pre-Easter services. Mr. and Mrs. John Warkentin from Kansas, workers with the refugees in South America, spoke January 25.—Corr.

—**Salem Church, Freeman, South Dakota:** Don. Smucker will serve this congregation during the summer during the absence of our pastor, Willard Claassen, who has been granted an extended vacation for the summer months. We have completed a series of Bible study meetings of Revelation, led by our pastor. The choir, directed by Walter Jost, presented Stainer's "Crucifixion" Easter morning. We have received our new Mennonite Hymnaries. —James Waltner, Corr.

—**Johannesthal Church, Hillsboro, Kansas:** Ramon Jantz, Abe Wiebe, David Schroeder and Arthur Isaac have served at the regular Sunday services during the illness of J. M. Regier. Our pastor and his wife have moved into their new home in Newton, Kansas. The Missionary Society held a mission sale in March. Adolph Plenert passed away March 11. Roy Henry and Arnold Funk were in charge of funeral services. March 18, a fellowship dinner and program of welcome was held for the Roy Henry family, who will serve our church as pastor. —Corr.

—**Zion Church, Elbing, Kansas:** For the next six weeks our pastor will accompany Helmuth Wiens of Germany through Mennonite churches in the U. S. and Canada. In his absence the pulpit will be filled by ministerial students from Bethel College. Our church has recently installed the Rauland loudspeaker system. The Christian Endeavor has arranged to conduct a gospel service at the Butler County jail once a month. A recent young people's social was held at the Berean Academy gymnasium when basketball games were played. Henry Poettcker, student at Mennonite Biblical Seminary, has consented to hold a week of evangelistic services beginning April 29. —Louis A. Janzen, Corr.

—**Lorraine Avenue Church, Wichita, Kansas:** The youth of our church had charge of an evening service recently. Our pastor led a discussion of problems of young people as related to war, the draft and voluntary service. The youth group also worked on a shoe project for relief. Robert Langenwalter, who made a trip to Europe last fall taking the school supplies given by the children of Wichita to the children of Mossback, Germany, spoke at an evening service recently, showing pictures of this great venture of brotherhood. —Mrs. John H. Gaeddert, Corr.

(Continued on next page)

Into the Beyond

PETER W. KAUFMAN, Pretty Prairie, Kansas, a member of the First Church in Pretty Prairie, was born in Russia in 1862 and died March 12, 1951.

MARTHA FRETZ KELLER, Perkasie, Pennsylvania, a member of the Deep Run Mennonite Church, was born August 30, 1887, and died March 4, 1951.

SEWARD M. ROSENBERGER, Quakertown, Pa., former principal of Philadelphia Schools and minister in Pennsylvania, a member of the Bethany Church in Quakertown, was born August 9, 1872, and died March 1, 1951.

CAROLINE A. WALTNER, Freeman, South Dakota, member of the Salem Mennonite Church at Freeman, was born January 24, 1880, near Freeman, and died February 8, 1951. She taught in Freeman Public Schools, was county superintendent of schools in Hutchinson County and taught for many years in Freeman Junior College.

MRS. JUSTINA PANKRATZ, Goessel, Kansas, a member of the First Mennonite Church in Hillsboro, Kansas, was born in South Russia November 10, 1872, and died March 3, 1951.

JOTTINGS — Continued

—Tabor Church, Newton, Kansas: Our young married people's Bible class gave a peace program March 11, which included music, peace testimonies and a play. Our young people's midweek Bible class made a trip to Topeka recently to visit the MCC Voluntary Service unit and mental hospital. —Corr.

—Ebenezer Church, Gotebo, Oklahoma: Henry Hege of Corn, Oklahoma, brought the pre-Easter messages. The Men's chorus of the Herold Church near Bessie, Oklahoma, gave an inspirational program here February 18. H. T. Neufeld, the head carpenter of the Clinton Indian Mission Church now under construction, spoke a few words. Our Ladies' Mission Society sent three boxes of relief clothing and bedding to the center at Newton, Kansas. Our recent project is making comforts. —Mrs. Gerhard Peters, Corr.

—Eden Church, Inola, Oklahoma: Missionary Jacob Paul Schierling and family, from the Africa mission, gave a children's object lesson in the morning and delivered a sermon here March 11. Johme Miller was elected to the church board March 4. —Jacob Froese, Corr.

—Alexanderwohl Church, Goessel, Kansas: Missionary W. C. Voth presented the opportunities now open in Japan for mission work, January 21. February 11, George Neufeld, Missionary to Africa, brought the morning message. A program January 14 by the Young People's C. E., featured a talk and discussion on the draft and voluntary service by H. B. Schmidt. The young men of draft age from our church have organized themselves into a Peace Fellowship group and meet once a month, their programs being information and educational, with the main emphasis placed on our non-resistance principles. —Mrs. Alvin Buller, Corr.

—Lehigh Church, Lehigh, Kansas: For our February C. E. program Mr. and Mrs. Gerhard Buhr told of their experiences while in South America, showing pictures of their work. Andrew Shelly, Chicago, served for a week of special services beginning in April. The Springfield A.M.B., Lehigh M.B., and our church sponsored these services. —Mrs. Alvin Goertz, Corr.

Please enclose this label when writing

—Bergthal Church, Corn, Oklahoma: March 16, Sol. Mouttet of the Go Ye Mission spoke here. The greenbug has moved into this part of the state in large numbers, which will affect the wheat crop this year. Mr. and Mrs. H. A. Unger and some of their married children went to Kansas to attend the funeral of Mr. Unger's mother, Mrs. P. A. Pankratz in Hillsboro. —H. A. Unger, Corr.

—Bergthal Church, Pawnee Rock, Kansas: J. B. Schmidt brought the message February 4 in the absence of John E. Kaufman. A Union World Day of Prayer service was held here. The Ladies' Mission Society had a program during the morning worship service February 11, in the absence of J. B. Schmidt, who suffered injuries in a fall. February 18 J. B. Schmidt again brought the message and the 25th the Laymen's Organization gave a program. Elmer Jantz was ordained deacon March 4. Harry Martens was guest speaker March 18, and held an informal meeting in the afternoon on peace, non-resistance and voluntary service. February 26 the Bethel College Fellowship meeting was held here for this district. —Mrs. John K. Friesen, Corr.

—Immanuel Church, Los Angeles, California: Mr. and Mrs. Rudolf Linscheid left for their home in Butterfield, Minnesota. Miss Dorothy Schroeder and Leonard Hanes spoke at the recent Missionary Conference at Grace Bible Institute. The church choir presented the "Crucifixion" by John Stainer, Good Friday. A Union Good Friday service was held at the Florence Baptist Church. The Easter Sunrise Service, sponsored by the ministerial association, was at Roosevelt Park. An Easter pageant was presented in S. S. by pupils under the direction of Miss Lorraine Schroeder. H. P. Fast of Orienta, Oklahoma, began a series of evangelistic meetings on Easter. —Mrs. Karl Quenzer, Corr.

The Master Calleth for Thee

YOUTH ON THE MARCH

Not in parades, boy scout drills, or the marines, but for the cause of God! God does not draft but He does CALL. It is a clarion call to service in the great program of God!

We see a handful—compared to the tremendous need—of young people who are "soldiers" for the kingdom of God. Some are in the ministry, missions, education, and summer camps. But where are the others?

Are you a "call dodger"? These are not marching with God—but without Him! There are many places of service waiting for young people who have never responded to the call of God. Work like: music assistant, writing, counseling, artists, engineers, etc. Is God calling you? What is the challenge of full-time kingdom work? Are there opportunities for you? READ

THE MASTER CALLETH FOR THEE

Prepared by the Curriculum Committee

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Newton, Kansas

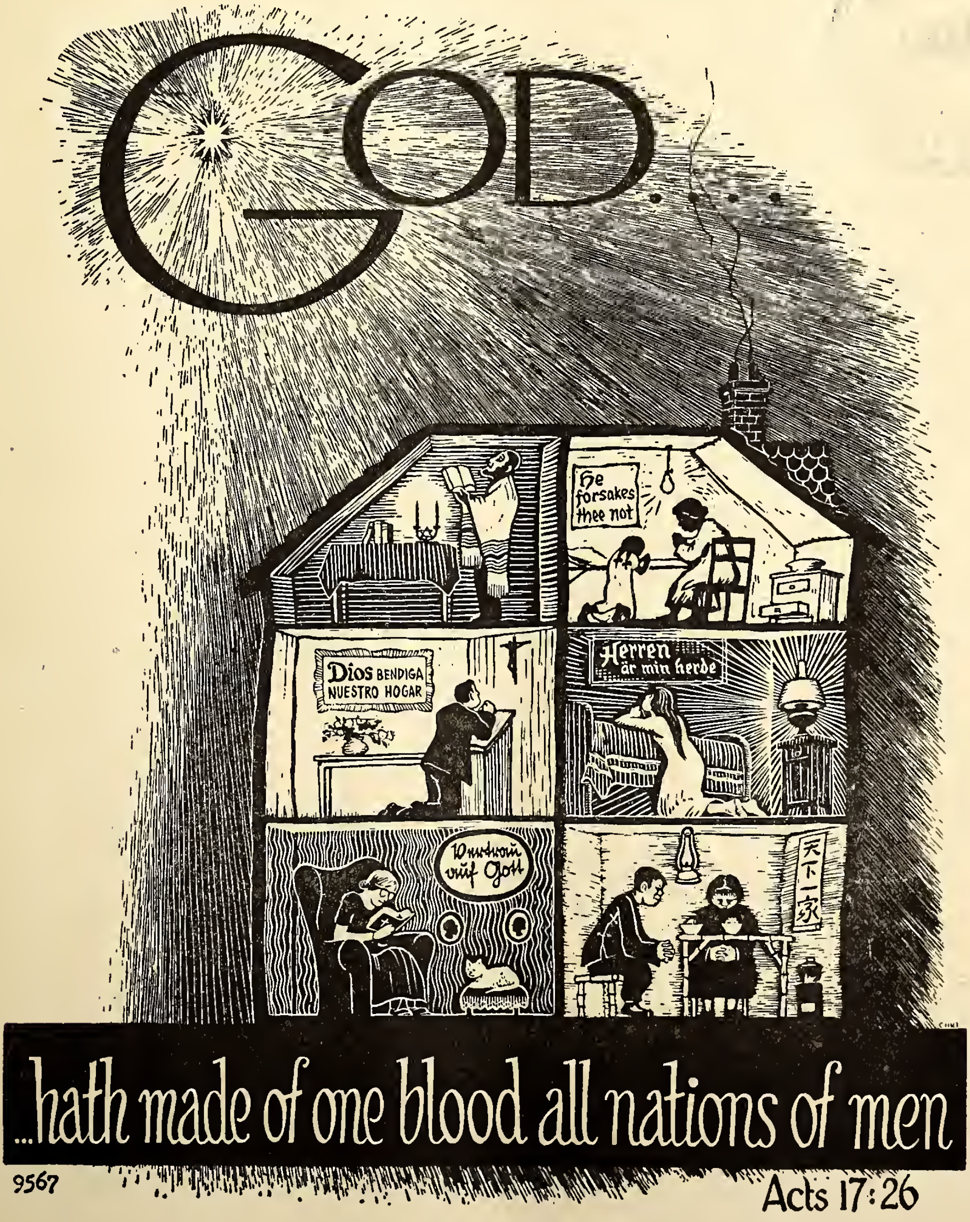
Mennonite Book Concern
Berne, Indiana

Mennonite Book Store
Rosthern, Sask.

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 66 — April 17, 1951 — Number 16


GOD
He forsakes thee not
Dios BENDIGA NUESTRO HOGAR
Herren är min herde
Vertrau auf Gott
天下一家
...hath made of one blood all nations of men
9567
Acts 17:26

All Things Made New

The Challenge of Europe

Alternative Service---Guiding Principles

In This Issue

EDITORIALS 247

ALL THINGS MADE NEW by Ellis Graber 248

ALTERNATIVE SERVICE GUIDING PRINCIPLES by J. Harold Sherk 249

DIFFERENT ORBITS 249

THE CHALLENGE OF EUROPE by Paul Peachey 250

HOME MISSION WORK IN THE SOUTHERN MOUNTAINS 252

MIDDLE DISTRICT CONFERENCE.. 252

RECEIVING THE SPIRITUAL EQUIPMENT FOR WITNESSING 253

MENNONITE YOUTH NATIONAL STUDY ASSEMBLY.. 254

VALUES OF THE NATIONAL ASSEMBLY 255

CLINIC ON YOUTH PROBLEMS 255

VOLUNTARY SERVICE IN KIEL, GERMANY 256

OUR COLLEGES AND SEMINARY 258

JOTTINGS 259

COVER PICTURE

This picture comes to us through the courtesy of the Anti-Defamation League of 327 S. La Salle Street, Chicago, Illinois. It represents people of various nationalities worshiping God, each in their own language, but yet all of one blood as the Bible reference clearly states.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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ANNOUNCEMENT

All persons planning to attend the Eastern District Conference and traveling by train or bus should so notify Rev. Walter Dick, Richfield, Pennsylvania, before Conference. The railway station would be Mifflin or Lewistown, both of which are some distance from Richfield.

THE BEST MISSIONARY

"I knew but one missionary in whom I could place complete confidence. That missionary I met in China. He was instructed in the languages; he had entered villages and hamlets. He had dared to enter the palace of him who was called 'the Son of Heaven' and had ventured to tell him of the true way to heaven. That missionary has done me the honor to be my companion, and such another companion I never expect to find. Where I could not go, that missionary went; what I could not do, that missionary did. He has never left me. In entering regions which had no teacher, he was still my companion. He went among all classes. He abode with me for weeks at a time. He animated all my exertions and—what was most remarkable—with all his powers, with all his elevation of soul, he became my servant. He entered even the junks and taught the mariners. He went on, and entered China itself.

"Surely the audience would all desire to know who he was. I can tell them who he was not: he was not a churchman, nor a dissenter; he was not a Calvinist, nor an Arminian; he was not an American, nor an Englishman, nor a Scotchman, nor a Hollander. He appeared to belong to all sects, but many of those who were the most prominent he had never even mentioned. That missionary was the Bible!"

Quoted from the Annual Report of the American Bible Society for 1835.

Of Things to Come

April 17 Council of Committees, Western District, Memorial Hall, Bethel College

April 26-29 Middle District Conference, Berne, Indiana

April 29 Song Festival Memorial Hall, Bethel College

May 3 Ascension Day

May 3-6 Eastern District Conference, Richfield, Pa.

May 4, Bethel College Booster Reception and Program.

May 13, Mother's Day or Festival of the Christian Home

May 13 Pentecost

May 27 Commencement, Mennonite Biblical Seminary

May 29 Commencement, Bethel College

May 31 Commencement, Freeman Junior College

June 4 Commencement Bluffton College

June 10 Children's Day

June 14, 15 Cultural Conference, Messiah Bible College, Grantham, Pa.

June 16-20, Northern District Conference, Munich, North Dakota.

June 20-24 Pacific District Conference, Colfax, Washington

June 25-30 Winona Union Summer School of Missions

June 29-July 4 Young People's Retreat, Men-O-Lan

July 5, 6 Y. P. U. Work Conference, Men-O-Lan

July 7-14 Junior Retreat, Men-O-Lan

July 14-21 Intermediate Retreat, Men-O-Lan

July 21-27 High School Retreat, Men-O-Lan

July 23-29 Intermediate Retreat. Shavehead Lake, Mich.

July 27-29 Adult Retreat, Men-O-Lan

August 3-6, Central Conference, Meadows, Ill.

August 6-12 Senior Retreat, Shavehead Lake, Mich.

August 8-15 Ministers' Retreat, Bluffton College

August 13-19 Junior Retreat, Shavehead Lake, Mich.

August 20-26 Young Adult Retreat, Shavehead Lake, Mich.

Church Cover Pictures

If the picture of your church has not yet appeared on the front of THE MENNONITE we would be glad to have you submit such a photograph. For best results it should be a glossy print 5x7 or 8x10 inches in size, in sharp focus. Small snaps are not recommended.

Editorials

CONFERENCE SUNDAY, APRIL 22

THE fourth Sunday in April has come to be known among us as CONFERENCE SUNDAY. The custom was begun in 1944, when, due to war conditions, the General Conference Session was postponed. A special day was then appointed for the churches to remember the work of the Conference. The idea seemed good, and the plan of having a yearly Conference Sunday has continued. The plan has real possibilities.

Conference Sunday is a good time for the churches unitedly to remember the enlarging work of the Conference; to become more familiar with the various phases of the general work; to pray more definitely for the varied work; to consider seriously the needs, financially and otherwise, to carry on the work; and to dedicate one's self and one's means anew to the cause of Christ, which is the center of all the work of the Conference.

Since the re-organization of the boards of the Conference at the last session at Freeman, a number of adjustments became necessary. In some cases work has been divided somewhat differently. Three of the four major boards deem it advisable to employ full-time secretaries to help carry on their work properly. The work is constantly growing, with many new opportunities presenting themselves. The world-wide work of our Conference needs our prayerful support. Conference Sunday is a good time to resolve anew to give it that full support.

WELFARE OR WARFARE SPENDING

THE total welfare spending in our country is said to be 6 cents out of a federal tax dollar, but the warfare spending is 76 cents, including payment of past wars, preparation for future wars, foreign aid as a result of war, etc.

In figuring war-costs the after-costs are often neglected. The Civil War cost 4 billion dollars, but 7 billion have been paid to veterans and their dependents. World War I cost around 27 billion, but after 32 years, benefits and grants have totalled 27 billion more, with many billions yet to go. World War II cost 351 billions and within five years it has cost 35 billions in addition.

Could you imagine what good could be done around the world if this money could be spent for welfare instead of warfare? Would some one like to figure how many churches or schools or hospitals or homes could be built and supported with such amounts? Could an estimate be made of the mission work that could be done with such money?

We usually get what we pay for. If we continue to pay for war and destruction it will probably bring about our own destruction. We reap what we sow. Six cents for welfare and 76 cents for warfare!

"Wherefore do ye spend money for that which is not bread?"

THE WOMEN KNOW HOW TO WORK

THE women's missionary society is often the most active group in a church program. The women can plan and carry out an amazing number of projects. They are not afraid of hard work and seem to know how to organize themselves into effective working crews. They not only plan their work but they work their plan. They accomplish an astonishing amount of work for various mission projects and relief needs, as well as raise large sums of money for other church needs. Their work is practical and well carried out. They believe in putting their religion into their tasks. They have faith and prove it by their works.

Their husbands would do well to show a similar zeal for the Lord's work. There are many indications that the men of the churches are taking a renewed interest in practical Christian work. The Brotherhood projects now being undertaken are good examples of this interest.

ON BEING A CONSCIENTIOUS OBJECTOR

TOO many persons think of a conscientious objector to war as a queer person who may have to be tolerated but who certainly has moronic ideas. On the other hand, many CO's consider the problem altogether too lightly. The answers are not nearly as simple as many would make them. One should not expect to go along with everything that is being done, and then suddenly stop and balk when we are caught in a war danger.

To be a sincere conscientious objector takes some careful searching of soul. Can I give a reason for the hope that is in me? Do I have a deep and abiding religious conviction as the basis of my stand? Have I been a faithful and active witness for Christ in my contacts with others? Have I continually and consistently adopted the way of love in all of life? If I believe in a better way have I been actively engaged in making that way known? What constructive ways can I use to prove my sincerity and genuineness? Am I consistent if I am satisfied to do nothing? Dare I expect to sacrifice or suffer less than those being called into the danger zones? Should I act before the government forces me into some type of civilian service? Will the evils of the world be solved simply by refusing to do anything? How can I best make a substantial contribution to the cause of love and peace? These and many other pertinent questions need to be faced frankly.

Ministers and churches can be a great help to the young men of eighteen who may not have given this matter the serious thought it deserves. The teachings of Jesus and the leading of the Holy Spirit must be our guide.

All Things Made New

Ellis Graber*

"Behold, I make all things new." (Rev. 21:5)

WE have just passed through a season in which miracles have appeared in multitudes before our very eyes. God has once more created as it were a new earth and a new heaven. The skeletons of trees have been clothed with a new garb of green, the earth has a new carpet, and with it all our spirits have been made new. We are reminded that this is surely a partial fulfillment of our text as recorded in Revelation, "Behold, I make all things new."

Right here we deal with the greatest of God's powers, the ability to make things new. God is ever the living Creator, mending what is broken, healing what is wounded, bringing to life where life is dormant or dead, revealing great visions beyond. Wherever his spirit is permitted to linger and his freedom to work there things shall be made new. Great as this truth may be in the realm of the physical world it finds its fullest expression in the realm of the spirit.

We can see this first of all in the personal life of a Christian. Being a victorious Christian does not mean that one will be free from temptation or free from mistakes. We are all tempted, and all of us make mistakes. It does not mean that one will be entirely free from sin. For no one is perfect or sinless. But it does mean that when there are pitfalls, when the Christian makes a mistake and sins, there will be sorrow, frustration, a sense of wrong and disappointment. It will seem as if the very relationship of God is broken. It is then that the Christian turns to the forgiving, healing love of God as revealed in Christ Jesus. He renews his spirit and consecrates himself anew so that he will by the grace of God not fall again. He will desire and strive by the help of God to become a new creature.

The difference between a sheep and a swine is that when a sheep falls into a mudhole it bleats and wants to get out. When a swine falls into a mudhole it wallows in it. So the difference between a Christian and a man of the world is often seen not just in what they are but in what they are becoming. One is entirely content, it would seem, to stay as he is. The second would have God take hold of his life. He desires to change. With repentant, forgiving, willing spirit he orders his life so that God can make him a new man. "Behold, I make all things new" says the Eternal One.

In the second place, we can also see this truth working in the area of relationships between man and man. Let's speak about this plainly. You are one who strives to be a Christian in the real sense of the word. What is your relationship to your fellowmen? There are those who are depressed because of circumstances of tragedy, do you give them hope? There are those hard of heart, does your relationship with them soften their hearts? There are some who have no purpose in living. Does your presence inspire a worthy purpose? There are men, almost everywhere it seems, who have lost their self-respect. The thought that they are created in the image of God is far from them. Is your relationship with them such that you inspire them to walk again with dignity and character instead of with a beaten spirit? Or just one more searching question, Is it not true that there are some people who go against your grain, who ruffle you a bit, who test your patience, with whom it is just a bit difficult to get along? If so, then this text is for you too. "Behold, I make all things new." And surely God does if we but let him take our lives. If we but yield ourselves to the spirit of his Son. Then we too can follow his teaching. "If thy brother hath ought against thee, be reconciled to thy brother..... agree with thine adversary quickly."

> "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven." Matthew 5:44, 45a.

Difficult? Indeed, it is impossible if we are to do it ourselves. But it is entirely possible if we will let God work in and through us.

"Behold, I make all things new."

PRAYER:

We confess unto Thee, Our Father, that we are frail and weak. In our strength alone we can not always do the right. Prepare us in heart and mind that we may be vessels of Thine. We yield ourselves to Thee, be thou the Potter and mould us into worthy children of Thine. AMEN.

(A Radio Address)

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*Pastor, Zion Church, Souderton, Pennsylvania

Lord, we thank Thee for for this home in which we dwell,
For the love that unites us and the peace accorded us this day,
For health, work, food and the bright skies that make our lives so delightful,
For true friends and families in all parts of the earth,
Lord, give us strength to forbear and persevere, give us grace and courage,
Bless us, if it may be, in all our endeavours,
If it may not, give us strength to encounter that which is to come.
Spare to us our friends, soften to us our enemies.
May we be constant in tribulation, temperate in wrath, and to the end loyal and loving to Thee and to one another.
This we pray in His name. Amen.

Mrs. Helene McElfresh

Alternative Service — Guiding Principles

J. Harold Sherk*

SHOULD CO's do alternative service? If such service is required, what form should it take? These questions have been much in our minds, and—we have found—in the minds of those concerned with the establishment and the administration of government policy concerning CO's. Since the outbreak of war in Korea these questions have appeared frequently on the agenda of meetings of the MCC Peace Section and other groups, in the correspondence of the Peace Section office, and in conversation wherever two or more CO's have gathered.

Out of these discussions has come the recognition of certain guiding principles on which there is wide and substantial agreement among our people and between our people and others whose objection to war is based on the teaching and example of Christ. A statement of these "Guiding Principles," prepared by a committee of the Peace Section, was approved at a meeting of the Peace Section Executive Committee on Mar. 16, 1951, and has been forwarded to the ministers of the MCC constituent churches for information and study. Ask your minister about it.

The statement deals with the following matters: civilian direction of CO services; varieties of services, both foreign and home; significant forms of service suited to the training and skills of those serving and relevant to human need; pay and dependency allowances; compensation for injuries or death; voluntary services; government administration; church administration; length of service; spiritual oversight.

While this formulation of a statement of principles has just now been completed, the principles are not new. Basically they are the same as those which were urged by the historic peace churches in negotiations with Washington in 1940 and afterward. The experience of CPS served to reveal not only something of the opportunities for Christian service and witness possible for CO's in the face of modern war, but the problems involved, weaknesses to be strengthened, and spiritual dangers to be avoided. These have resulted in new emphases in the principles stated today, and in the representations which have been made and are continuing now at Washington. Our prayers and our endeavors are directed to the end that whatever the turn of events may be, a true and clear Christian witness may be possible for every disciple, in services which will combine the most effective testimony against evil with the maximum help to its victims.

***Executive Secretary, MCC Peace Section**

Do you want Christ to represent you above as you represent Him here below?

Different Orbits

AS heavenly bodies keep their places, so should heavenly citizens on the earth. Planets are those "larger celestial bodies of the solar system, revolving round the sun in a nearly circular orbit and shining by reflected light." They do not hurry, they do not clash, and they move with such regularity that astronomers can predict their courses and their location at any given moment. Our time signals in the United States are based on astronomical observations made at the United States Naval Observatory in Washington. In England, time service is furnished from the Royal Observatory at Greenwich. A good deal of strain and friction would be taken out of Christian work if workers went quietly on with their own appointed tasks as the heavenly bodies proceed in their orbits. Imagine what chaos there would be in the night sky if Mars moved out of his orbit to criticize Jupiter's motion, or Saturn tried to persuade Venus that she ought to move exactly as he does. How confused men would be if the moon decided some day to move at a slower pace. Now just as God has set the heavenly bodies in their places, so he has placed His workers where He wants them, and given different gifts to each one. A few have more than one gift, but as a rule each one can do some particular thing well. "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues" (1 Cor. 12:28). It brings a certain restfulness to the heart to realize that all that one is expected to do well is the main work to which God has called him. It would be foolish for an eloquent preacher to criticize a skillful pianist because he cannot preach, or for the musician to criticize the minister because he cannot play. These distinctions are obvious, but there are others not so obvious which are none the less real. It is better to try to see what a Christian worker can do well, and be glad that he is serving God in that way, than to ferret out what he does poorly and blame him for it. It saves a lot of time and hard feelings if we spend our time and energy on our own tasks rather than in wondering why another does not do things as we would like to see them done. It is a striking fact that, before his great passage on the second coming of the Lord, Paul exhorts believers to "study to be quiet, and to do your own business" (1 Thess. 4:11). "The heavens declare the glory of God; and the firmament sheweth his handywork" (Psa. 19:1); and so should those whose "citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. 3:20, marg.).

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The biggest mistake is the fear that you will make one.

The Challenge of Europe

Paul Peachey*

PART II (Continued from last week)

THE conflict between National Socialism and the church in Germany from 1933 to 1945 illustrates in a classical way the real nature of the struggle. The basic structure of the people's mass church (**Volkskirche**) was actually challenged in this conflict. A puppet Protestant church organization was set up by Hitler and the real living church had to go underground. This was known as the "Bekennende" or confessing church. Its leaders saw clearly the issues at stake and in concentration camps and bomb shelters plans for church renewal after the defeat were begun.

The basic question became, "Shall we sever ourselves completely from the state and make our churches exclusively the voluntary fellowship of believers or shall we continue the previous system?" Up until the time of the money reform in 1948 sentiment was strong for a complete break. At that time there was not sufficient strength to give up state support so in actual practice a compromise was affected. As heretofore, the State collects the church taxes which everyone must pay by compulsion. In fact, those who do not wish to pay their tax must through a legal process leave the church and only then will they become exempt. On the other hand, participation in church elections is now limited to those participating actively in the life of the church.

The basic discussion continues however, as to how the dead organization can be transformed into a **Gemeinde** or "Community of believers." Satistics show that while 97 per cent to 98 per cent of the German population belong to church, among Protestants about 5 per cent attend worship services regularly. A few men in high places in the Protestant world today declare openly that the days of the **Volkskirche** are over and that it is only a matter of time until the whole structure will completely collapse. Here and there are ministers who are actively attempting to build a real cell of believers in their congregation against the day when this shall come to pass.

In the Catholic world, trends in Europe are somewhat different. This is first of all because, contrary to Protestantism, Catholicism speaks with an absolute and universal authority which appeals to the psychological and spiritual insecurity in the life of the masses, and secondly, because Catholicism represents a tremendous political power which it is consolidating throughout Europe as elsewhere in a remarkable way. While Greek Orthodoxy represents spiritual vitality in places, within Russia and her satellites, it is officially captive of the Communist state and thus there is reason to doubt the vitality of its official circles. About the many free, dissenting groups, information is meager, but evidence of their activity exists. (General caution is in any event necessary in our attitude toward Communism and Christianity, which is a far-reaching problem beyond the scope of this paper).

The Mennonites—

Our Mennonite brethren have also been influenced through the centuries by these events, just as we have in America by our own culture. Everywhere they represent a very small minority, although in Holland the proportion of Mennonites in the total population is larger than in the U.S. or Canada. European Mennonites endured persecution for generations, and by the time persecution abated, they had withdrawn to become **"die Stille im Lande."** In the south they often live on widely scattered farms, and tend to be introvertive in Christian character. Further, they were weakened by large scale migrations to America at several periods in their history. In the northwest they were often absorbed by European cultural developments and, while they emerged from their isolation, they lost many of the original characteristics of the Mennonite way of life. Finally in Germany, World War II left two thirds of them as refugees, strongly affecting the above picture.

On the positive side, there are, however, several strong assets. 1. Many groups are still simply biblicist in their faith and practice; 2. In these same areas there is still a strong sense of church community solidarity among them; 3. There is still family strength and social stability; 4. The ideals and attainments of their fathers in the past still speak; and 5. Post-war years have brought a renewing in a number of respects. There is a fresh interest in missions and a reorganization of mission work has been affected. Youth work has been called to life and participation in the Voluntary Service program has been active. Many have responded nobly to the needs of war sufferers. Interest in nonresistance has increased greatly since the end of the war. The new international Bible School conducted for the first time in 1950 represented a real step forward.

Our responsibility—

We now ask two questions: 1. What in view of all this has been the contribution of the American Mennonite churches by way of relief work in Europe? 2. What should be our future course? **Our contribution.** 1. Our work has given material relief to hundreds of thousands of suffering people in Europe. 2. The little motto "In the Name of Christ" has gone with our gifts everywhere and left a remarkable witness. One constantly meets people who through one or another channel received their first bit of relief through an MCC can of meat in 1946 with the words "In the Name of Christ," after they had known only hatred or need tor years. The impression was indelible. 3. Europeans of various faiths have had the privilege of sharing in work and experience in the many aspects of our program. Many sensed the reality of Christian experience in a new way, and often for the first time. 4. The MCC program which represented our churches at work has been a tremendous stimulation among Mennonites as well as others to launch more active work of their own. 5. Further, this ministry brought the lonely and isolated back into contact with the larger fellowship of the church of Jesus Christ, whether among European Christians, or among Christians of other lands and organizations also engaged in this work. Thus, in looking back, while we recognize the many shortcomings which our work has had, we are profoundly grateful that God has used and blessed this work. None of our contributors need ever regret a single dollar or a pair of shoes that he has given.

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* **MCC European Relief Worker**

But what about our future course? Is the job done? Should we disband and go home? Precisely what is our responsibility in Europe? The basic answer seems obvious—evangelism. As we examine the situation, however, we find that evangelism here represents something quite different from similar efforts which we have made in heathen countries, for Europe has been "Christianized." The Gospel was preached here long before America was known. European culture is more advanced than the American, while heretofore our evangelistic experience has dealt with cultures inferior to our own. But still the task is evangelism. Since, then, the church already exists here, the task takes on two aspects: 1. the strengthening or renewing of these churches, and 2. evangelizing those who are not Christian. On the second aspect we all agree that everywhere and at all times the church as a body and Christians as individuals are responsible to proclaim the Gospel in word and deed. But in Europe as in our own country, the missionary enterprise is first of all the task of the native churches, who are best equipped to do it. We Americans would hardly see why a European or African or Indian missionary society should establish work among us in America. This is a fact we cannot escape, even though it does not necessarily preclude direct evangelistic work in Europe, particularly in Catholic countries.

It is, therefore, to the first aspect of the task that we must turn, namely that of aiding existing Christians and churches, even though this approach is far more difficult and less tangible. This I believe sincerely to be the task to which Christ has called the Mennonite church today. For today the fatal 15-century-old compromises of western Christendom, which the Protestant Reformation could remedy only in part, are going to seed in Europe. But while this is as true in the Catholic world as in the Protestant, witness the conflict between Catholicism and Communism in its full meaning, the Protestant problem is more directly pertinent to us. For when in the 16th century of our era the Protestant movement found the odds of the old Roman tradition seemingly overwhelming, and carried various of the weaknesses of the old system by way of new compromises into the new church, our Anabaptist forefathers countered with the vision to restore New Testament Christianity. Out of our own past we know only too well how deep a gulf opened at once between our forefathers and the other reformers.

Today history has confirmed the validity of the Anabaptist vision. Compromises in the official reform movements have borne their disastrous fruit, and the original problems have become newly acute. Intense discussion is occuring constantly in many quarters, especially in Germany, among the clergy as among the laity, on basic questions as separation of church and state, the essence of the church, the meaning of Christian discipleship, believer's baptism and nonresistance. And in this discussion the conversation between us and the "official" Protestant movements, broken off four centuries ago, can be resumed.

The major task of the Mennonite church today is thus to lift anew the full standard of the gospel of Jesus Christ before men and nations who are rejecting Christianity because they know it only in its diluted, invalid form, and to aid in the true spirit of Christian brotherhood and humility, churches and individual Christians, Mennonite and other, who see that they must go a new way, for which they are still groping. This witness, however, is fraught with great danger to ourselves, for it leads so easily to self-complacency and presumptuousness, which forget our own weakness and insignificance. Rather, we need to repent before God for our own sins of neglect and selfishness. There are social and political implications in our position which we have not yet fully faced. Further, we must approach others in the true spirit of Christian brotherhood, willing to learn in all humility, while retaining our own distinctive talent. We dare never forget our fellow-Christians in Europe have passed through fiery trials of which we know nothing, and which many of us would not have survived as Christians. All over Europe there are cells of living Christians in many denominations, even though the masses are alienated from Christ.

The ways whereby the witness here depicted can be given are not always easy to find, but certainly, as already indicated, our relief program conducted "in the name of Christ" has effectively blazed a trail. But unless we have the vision and faith to accomplish this task our earlier claims of spiritual concern in the material program and even the use of the motto "in the Name of Christ" will have had little meaning. This will continue to cost dollars

(Continued on page 253)

Home Mission Work in the Southern Mountains

Rev. and Mrs. Carl Wahlstedt

As we stop and let God speak to us, we recall His promise, "I will never leave thee nor forsake thee." Our prayer is for you as well as for ourselves that we may continually behold the Savior. Only as we live for Christ does our life have any real value or meaning.

Our work here is mainly among children. The public schools are open to us to enter during regular school time and give a Gospel program. We truly praise God for this opportunity. Almost all the children memorize some Bible verses. Many of them learn the required two hundred needed to entitle them to a free week at camp. We are reaching almost all the schools in Knox County this year because Mr. and Mrs. Tell Cochren, a young couple, came to help us in the work. However, because of his ill health, they have now left us and have taken a church in the western part of Kentucky. This necessitates us taking the schools besides all the building to be done before camp time. Last fall we began a new dining-room-kitchen, 30 feet by 70 feet. There is still much work to be done on this before June 1.

The Lord used us to start the Emanuel Bible Camp. We cashed in our insurance policy and made the down payment on about seventy acres of land. Since then sixteen other home missionaries of various denominations organized with us under the Emanuel Bible Fellowship, which sponsors the summer camp of four weeks for those who do the required work.

This past summer 156 children came to camp. Very few left camp without making a decision for Christ. Many dedicated their lives to the Lord for service. Pray that these may be lasting experiences.

Our purpose is to sponsor a program of evangelism primarily among children, bringing the lost to a saving knowledge of the Lord Jesus Christ as personal Savior and to promote a closer spiritual relationship between the members of the fellowship and to conduct a Bible Camp.

The Lord is providing our needs by laying the burden of this work on the hearts of those who are interested in seeing boys and girls brought to the Lord Jesus. Members do not receive financial support from the Emanuel Bible Fellowship. Each worker is dependent upon the Lord for support. Missionaries are responsible for the awards and expenses of each camper from their territory.

We want you to pray especially for Belle Jones, who is now at Southland Bible Institute. She was saved through school visitation and taught a class at the Green Road Sunday School. She does not have any money of her own and her family is not able to help her. About $130.00 is yet needed to finish up this year. She has grown much in the Lord, and we are sure that He will use her for His Glory.

In these days of stress and strain, let us constantly apply Phil. 4:4-7: "In nothing be anxious; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God"—remembering that our "light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." I Cor. 4:17.

Note. Brother and Sister Wahlstedt receive part of their monthly support from the Home Mission Section.

Our prayer is that many parents might be led to the Lord through the children.

A. J. Neuenschwander,
Secretary

Middle District Conference Program
April 26—29

The Middle District Conference will convene at the First Church, Berne, Indiana, from Thursday evening, Apr. 26, through Sun., Apr. 29. The general theme is LESSONS IN THE CHRISTIAN LIFE FROM PHILIPPIANS and the theme song is HOW FIRM A FOUNDATION. The guest speaker is Dr. Alva J. McClain, president of Grace Theological Seminary, Winona Lake, Indiana. The Young People will conduct a Workshop Retreat Friday and Saturday. A portion of the general program follows:

Thursday evening: Conference sermon by president Ernest J. Bohn, Bible lecture, "Lessons in Adverse Circumstances," by A. J. McClain.

Friday morning: "Lessons in Christian Unity," A. J. McClain; Business: Reports by Executive Committee, Trustees, Education committee. Election of officers, etc.

Friday afternoon: "Lessons in Doctrinal Dangers," A. J. McClain; Reports by Bluffton College, Mennonite Biblical Seminary, Peace Committee, General Conference Executive Secretary.

Friday evening: Women's Missionary Society program. A missionary presentation: Message by Harold Thiessen.

Saturday morning: "Lessons in Personal Tactfulness," A. J. McClain: Reports from Mission Committee, Brotherhood, Women's organization, Retreat committee.

Saturday afternoon: Business sessions of Women's Missionary Society, Young People, Brotherhood, Closing business session.

Saturday evening: Young People's Session; Message by Andrew Shelly, followed by play by Bluffton College.

SUNDAY MORNING: Communion service.

Sunday afternoon: Men's Brotherhood meeting.

Sunday evening: Musical program arranged by Freeman Burkhalter.

Conference officers: Pres. Ernest J. Bohn, Vice-pres. Irvin Rickert, Secretary, G. T. Soldner, Treasurer, Noah N. Soldner.

Receiving the Spiritual Equipment for Witnessing

JESUS says, "Ye shall receive power when the Holy Spirit is come upon you." He intimates that we must receive something. People do not find the power of the Holy Spirit by working themselves into a state of mind or into a state of emotion. All true believers have the Holy Spirit, but He is to be received in fulness. The promise is to baptized believers. Acts 2:38. The terminology of Jesus indicates that the equipment is to be received and accepted from God.

Many people do not find God's blessings because they know not how to accept them. The New Testament abounds with passages that tell us that God's blessings are received by faith. Mark 11:24, I John 5:14-15, Luke 11:13, Galatians 3:14 etc. Forgiveness of sins is received that way. So also is the anointing of the Holy Spirit. Possibly one reason why some believers miss out on this equipment is that they are not willing to break with known sins in their lives. Without such willingness the human heart is unfit and unable to accept God's promises and actually to receive by faith.

That God endows His people with power we may gather from the lives of those who have had the experience of receiving the equipment. Rev. Christmas Evans, the famous Welch preacher, on his way to a preaching appointment felt "convicted of a cold heart," tethered his horse at the side of the lonely road, and cast himself before God in an agony of self-despair. He confessed his own sins and those of the churches under his care. He then received a baptism of love and power which affected the whole of his subsequent ministry. Rev. D. L. Moody tells of how as he was passing along Fifth Avenue in New York City he felt the need to get alone with God. He went and locked himself in a room to pray. In that sacred hour he yielded his whole being afresh to Christ and received the baptism of power. From that day his preaching was with extraordinary power. Missionary S. T. Moyer in his book "With Christ on the Edge of the Jungles" records his experience of this blessing as by faith he received God's gift of the Spirit. (page 127-128) There is no universal pattern that God follows in dealing with people. He deals with each one individually. Yet it may be helpful to note the steps towards receiving the anointing of the Holy Spirit as given by the saintly Andrew Murray:

"1. I believe, that there is a Pentecostal blessing to be received—the anointing of the Holy Spirit, and the endowment with power.

2. I believe it is for me.

3. I have never received it; or, if I received it once, I have lost it.

4. I long and desire to secure it at all cost; and am prepared to surrender whatever hinders.

5. I do now humbly and thankfully open my heart to receive all that I believe my Savior is waiting to give; and even if there is no resulting emotion, I will still believe that I have received according to Mark 11:24."

If there is difficulty with point four the situation can be solved if we are willing to be made willing. A person who will honestly pray that God might make him willing to surrender will soon have his prayer answered.

An effective witness springs out of a blessed relationship with Christ. The above is the direction in which to find Him as an Abiding Indwelling Presence Who is more to the heart than words can express.

THE CHALLENGE OF EUROPE

(Continued from page 251)

in years to come but above all, **the American Mennonite churches must be willing to give up some of their best qualified men to serve for lengthy periods in Europe.**

There is still a task of material aid and refugee resettlement to be completed. But we must go on—on much farther. In the future lie new areas of fellowship and work with our Mennonite brethren. New avenues of service and witness in general sharing must be found. Specific tasks must be undertaken further in voluntary service, in literature and radio, in conferences and seminars, in preaching and education, all methods whereby we can share effectively the concerns, the responsibilities which God has placed upon our hearts. Today the message of the Revelation to the church in Philadelphia might well be addressed to us, "I have set before thee an open door."

Lord, humble us that we may enter it, lest thou must close it against us forever. Amen.

—Paul Peachey

PROTESTANT-RELATED COLLEGES are facing a struggle for survival and many are in danger of closing down permanently in June, says an authority of higher Christian education. To meet this need the supporters of the schools must raise emergency funds to keep the colleges open and faculties intact.

THE UNITED STATES SUPREME COURT has declared unconstitutional a municipal ordinance of New York City requiring a police permit for a religious meeting to be held in a park or other public place. They also ruled that the recent case in Maryland when two Jehovah's Witnesses were refused permission to use a public park, was illegal.

Mennonite Youth "A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

National Student Assembly, Oxford, Ohio

Mary Lou Rich

EVERY four years delegates from local YMCA's YWCA's and SCA's meet to have a conference experience and to formulate policies and objectives for the SCA Movement. The latest National Assembly took place at Miami University in Oxford, Ohio, from December 27 to January 2. Approximately thirteen hundred student, faculty and staff delegates from all over the United States attended this "town meeting." Bluffton and Bethel colleges were represented by a number of voting delegates.

The focus of the assembly was on the question, "What does God require of us?" We tried to find answers to this question through our private devotions, worship services, in morning and evening addresses, hearings and legislative sessions. Our search led us into four areas: What does God require of us as persons, in the church, in the nation and the world and in higher education. Most of the members of the assembly were divided into hearings to discuss, more specifically, some of the problems in each of these four areas in an attempt to form recommendations to be presented later to the legislative session as guiding policies for the movement. Some of the recommendations might be of interest. Of national interest would be the recommendations of the hearing on the Nation and the World. The assembly went on record as urging the immediate recognition of communist China. They opposed such things as the McCarran Act and loyalty oaths and maintained that by not allowing Communists free speech we are only becoming more like them in our methods.

Another of the areas discussed was personal life. We found that students' problems are quite universally the same. The assembly felt that the Student Christian Association should encourage the formation of fellowship groups on our campuses.

There are many impressions that one gets at a conference such as this. A very serious atmosphere pervaded. This was not merely a social gathering but a gathering of young people who felt the need of real searching for Christian solutions to the problems which face us today. None felt they had the complete or final answers and while we were not so united in our methods of solving our problems there was the feeling of a need for greater clarification of our faith.

A question much discussed at the conference was a theological one. The SCA's are faced with the question of Jewish and Mohammedan students wanting to join the Y's and help them in their program. Should the SCA be considered broadly religious rather than Christian so that it should include these students? Some felt that would mean taking the "C" out of the SCA Movement. At the final legislative session the group voted for a continued Christian emphasis.

The pacifist position was discussed with much interest. Pacifists and non-pacifists alike were eager to discuss the possibilities and the pros and cons of this position. The foreign students also had much to say on this question. Their background of experience with war made them see things differently. One German student remarked that he could see the same thing happening here in the United States that happened in Germany in the early thirties. The population of the United States is accepting the military way and consequently the loss of our democratic ideal of freedom is resulting.

Finally, the speakers and lecturers gave us much food for thought. James A. Pike, Robert L. Calhoun (who spoke to the faculty group), Vera Micheles Dean, Alexander Miller and Henry P. VanDusen were only some of the many inspiring speakers.

The results of such a conference can not always be clearly seen but it did give us a sense of significance to hear a student from Ceylon congratulate us on the earnestness with which we wrestled with these gripping problems. He said other countries were looking not at the state department policies so much but at what the people, especially the young people of America think. He further said that the conference was certainly worthwhile if we carried one of our resolutions into effect with as much zeal as we discussed the issues.

As young people we were well aware of the challenging age we face and we knew we must gird ourselves to meet its challenge. It may mean picking up the pieces of this civilization but finally it is through the Christian message that we find answers to what God requires of us. We hoped, perhaps, that through this conference we had gained a few new insights into this great question of life.

Those who attended:

Bluffton

Alice Ruth Pannabecker, Anita Pannabecker, Ruth Banfield and Don Steer.

Bethel

Mary Anne Kraft, Ernest Goertzen, Mary Lou Rich.

(Edith Claassen was there from the Seminary but not as a voting delegate)

Values of the National Assembly

THE National Student Assembly of the YMCA and YWCA was held at Miami University in Oxford, Ohio, from December 27 to January 2 of this year. The National Assembly is held every four years and might be termed the "town meeting" of the Student YMCA and YWCA, for here policies are determined for the next four years, for both local and national "Y's"; these policies include suggestions on program emphases, on the "Y" attitude toward human rights and so forth. The conference was one of inspiration, education—and business.

Dr. Vera Micheles Dean, Director, Research Department, Foreign Policy Association, spoke to us on international affairs; Alexander Miller, former General Secretary of the Student Christian Movement of New Zealand, and author of *Christian Faith and My Job,* gave us two excellent lectures, one on the theme of the Assembly, "What does God require of us," and the other on Christian vocations. These and other nationally and internationally known speakers presented many thought-provoking ideas. It was a real challenge to digest all the material, and it set a most stimulating tone to the conference. A daily devotional talk was given every morning by Dr. Joseph King, pastor, First Congregational Church, Oberlin, Ohio, which helped everyone to make a fresh, clean start each morning.

Perhaps the most educational part of the conference was the business. We were divided into eight hearing groups which met separately and formulated recommendations for policy in such areas as higher education, the church, the nation and world, and others. The recommendations were then brought before the entire Assembly and acted upon. These meetings provided all of us with a good opportunity to see the processes of legislation at work; they became long, grueling sessions at times with many opinions presented, but tempers never became too hot.

What I value most from the Assembly was the opportunity to meet students from colleges and universities all over the United States. We were removed from our own school situations and saw activities, ideas and problems of other schools; we found the problems of other campuses, particularly of large universities, to be quite different from ours. Seeing the life in other colleges and universities thus enabled us to look at our own campus from a new viewpoint. This, I feel, was a most valuable result of the Assembly, because we returned to college to view the strong and weak areas of our own SCA more objectively. Especially did this interchange of ideas point up what the unique contribution of a small institution such as Bluffton College could be in the furtherance of Christianity.

—Alice Ruth Pannabecker

Clinic on Youth Activities

QUESTION: From your experience, what specific projects would you recommend a youth group to undertake?

by Virgil Gerig—Oak Grove Church,
Smithville, Ohio

1. The teen-agers (Teen Fellowship) in response to my request for their aid, went out and earned money to purchase a wire recorder for the church. They have taken full responsibility for operating the recorder in our regular church services, and also for taking it around to our shut-ins during the week. They are doing a conscientious job of it. By passing the work around among the group from week to week, no one person finds the task too demanding. It also provides the young people with an outlet for genuine voluntary service within the church community.

2. With the purchase of additional land adjacent to the church property, and the erection of our activity building (Fellowship Center) a great deal of work needed to be done in cleaning up the wooded ravine and in beautifying the premises. Recreational equipment needed to be painted and serviced. The youth group sponsored several work frolics and quickly changed the appearance of the place. Each spring a clean-up is needed around the church grounds. The young people are ready to show their concern and interest in the church of which they are a part.

3. Within our county there are several charitable institutions such as the Old People's Home and the County Home. The youth groups take turns in leading Sunday afternoon worship services at these places. Again, it is a service and missionary outlet.

Volunteers Build Church At Oklahoma Mission

DURING THIS Fall and Winter, the Oklahoma Indian Mission has been building a church. The work has been supported by volunteers who have helped in the building and, incidentally, have become personally acquainted with the mission work. Rev. H. T. Neufeld of Enid, Oklahoma has been supervising the construction.

Rev. Arthur Friesen, missionary to the Oklahoma Indian field, writes, "It has certainly been a pleasure to have the various men stay with us and help build. We are enthusiastic over voluntary work and feel that it can be a great blessing to the Conference and the churches as well as to the fields served.

"The Indians have also been impressed with the way men will give of their time without pay for the cause of Christ's Kingdom. We are for voluntary service."

Voluntary Service in Kiel, Germany

An East Zone Camper

Each year units of Voluntary Service workers gather from the countries of Europe, the United States and Canada to do some good work requiring physical labor. They learn to know each other, a fellowship grows, and a deep sense of the meaning of serving the church and Christ results from this experience.

8251

IT is my sincere hope that after you have read the following you will feel some of the conviction and enthusiasm with which we camp participants are filled. You ask, where have we received that which we now know and feel. Please let me tell you about it. It was in the International Voluntary Service Work Camp during the past summer in Kiel.

Many a camper who arrived there the first evening from the United States, from Holland, and from Germany, asked himself in silence what he could expect from a camp such as this. Of what would the work consist? Will language barriers arise and make boundaries, or hinder our camp fellowship? And many other questions I could read on the faces of the campers as they arrived. But I also believed to have discovered something else: everyone was filled with enthusiasm, with a strong will to do his best no matter what would be expected of him, filled with a true-hearted joy for the opportunity to learn, to receive and to give. Soon the time for the verification of this was at hand. There were dishes to wash, potatoes to peel, and water containers to fill and to carry. Then there was a barracks to tear down, stones to carry, cement to mix, blocks to lay exactly to the sixteenth of an inch. Someone had to lead the daily devotions and speak the prayer for all of us. Also, for the singing and playing someone had to be responsible. But, no worry! The right people were found for all of these duties and life went on without friction during the time of our camp at Kiel. Perhaps it was not always easy, but it was very good.

The city of Kiel in northern Germany had been severely damaged during the war. Seventy-five percent of the city had been demolished—a terrible and discouraging sight. But the population was full of hope and energy, and today—five years after the collapse—the city has been cleaned of all debris, the people have begun to build new homes, new businesses have sprung up, the people work hard and life has begun anew—a good example for those of us who also wanted to build. And we did not let them wait long for us. The Kiel church had bought two barracks in a suburb of the city. One of these was to be torn down and from the old usable parts an emergency church was to be built—the first and only church in this part of the city. This was our task. It seemed to be a great undertaking. The skilled laborers who were to stand by us with advice and help did not think very much of this group of pale, college boys and gloved, weak-looking girls.

But within two days the barracks was torn down and its parts loaded into a truck and hauled to a small knoll not far from the refugee settlement where it had stood before. On this little knoll, surrounded by a small woods and clean houses, in this peaceful atmosphere this church should have its place with its doors open to all who seek comfort and peace. During the following week we dug trenches for the foundation. Oh, our poor backs!

Then the mortar had to be mixed; several of us became experts at masonry. Others, again, pulled rusty nails from the old barrack boards. Then one day we began to put the barracks together again, only this time it was a church. At the end of our camp period we were so far that we could celebrate the "Richfest." The skilled laborers had long ago changed their minds about us and were eager to work together with us, and that despite a somewhat crooked wall and other harmless mistakes! Perhaps the church building was not the most important result of our efforts, our painful muscles, and our dirty, raw hands. Our real object, that of convincing the world and ourselves that despite our international group we could work together on a project of peace and understanding and faith, was realized. The people that were about us felt that there was more to our coming than a mere wish for change of scenery and fun. Our witness was acknowledged and gladly accepted.

Do not think that there was nothing but hard work. The working hours were enjoyable, and gave us much pleasure, but we were also happy for the times after work. Our camp was the Probst Lorenzen Home which is a 600-year-old building, completely renovated in 1949 and is now a meeting place for youth groups from the churches. It is ideally located in a park, romantically beautiful with its wild flowers, small pools, and—many mosquitoes. That was a wonderful place to rest. If you had visited us in the afternoon you would have seen us play badminton, an American sport, and an opportunity to use up our excess energy. (Sometimes we girls wondered whether some of the boys had not worked hard enough at building.) Almost constantly the ears of those who were not musically inclined were tormented with the simultaneous playing of at least three instruments. Everyone tried to play louder than the other so that he could hear himself—a wonderful ensemble in perfect disharmony. This was to the great grief of those who wanted to practice a quartet. Fortunately there were not many of us who did not have one single musical talent, so everyone was happy and enjoyed himself. But not always could we do what we wanted in our free time. There were a number of committees under whose direction we had many wonderful hours. The evenings found us gathered in the large day room. There we expressed ourselves on our personal problems, the problems of our land and the problems of the whole world. Or, with open Bibles before us we searched sincerely for the Truth and how to apply it to our circumstances. Many of us based our opinions on personal experiences; also the different worlds in which we had grown up made for differences in opinions during the discussion hours. Sometimes we were stubborn and thought that only our thoughts could be right, and then hot arguments resulted. But then is when we learned tolerance—not only not to dispute another's word, but to try to understand him and perhaps even learn from him. Many were not quite sure of themselves; they had doubts and difficulties. Not always could we help each other in a concrete way. But we could talk and listen to each other and know that we were being understood and that no one would laugh at us if we told of all our doubts, fears and cares. Other evenings found us in a large circle singing, playing and being jolly together. What fun we had when we tried to sing a Dutch round and could not pronounce the words correctly! And how we laughed when on the last evening we saw our peculiarities and characteristics on a sheet in a shadow play!

No matter what we were doing, the hour always came at which time we gathered in our little chapel or around a campfire to consecrate ourselves to God anew, to give ourselves to service in His name. We found ourselves together to thank Him for His protecting love, to receive new life from Him, and to take new strength from Him, the Almighty One. One of us was always responsible for the worship period. None of us was a theologian, but our words were earnestly and sincerely spoken, an expression of our feelings. That is what made these hours so worthwhile and rich with blessings.

As I am writing this these experiences are becoming alive within me again and I could tell you many more things, but I must soon come to the end. I want to stress one more thing. Whether a Dutch student, an American teacher, whether from the West Zone or from behind the "Iron Curtain," whether from Swabia or the Swiss Alps, everyone of us will remember as long as he lives the weeks that we spent together in the Kiel Camp. There we all learned what it meant to give a witness and testimony of our faith. It meant many hours of hard work; it meant doing without things which we would have had had we gone on a vacation trip and spent the time in a hotel where we would have been served; it meant putting our individuality in the background for the sake of fellowship. But we would be glad to do it again, because we know that an experience like this makes us better Christians, better persons and better citizens. And we know that a project like this is done to God's glory and to help our fellowmen. We receive so much good and so much love in our lives that we often question ourselves how we can ever repay the Giver of all these gifts. A voluntary service work camp is a concrete way to show our thankfulness. Or, perhaps, we think that we have much to suffer and are unhappy. Often these feelings are selfish. Serving our fellowmen voluntarily is the best way to happiness. Just ask those who have participated in a work camp, they will give you the same answer.

(Translated from the German)

Criticism is one of the few things people would rather give than take.

Our Colleges and Seminary

BLUFFTON COLLEGE

E. W. Baumgartner, Berne, Indiana, was elected chairman of the Board of Trustees of the college at a regular meeting held March 30. Mr. Baumgartner has been a member of the Board since 1934. He replaces Dr. J. S. Slaubaugh, Nappanee, Indiana, who has been chairman since 1938. Dr. Slabaugh asked to be relieved of this office due to ill health. He expects to continue as an active member of the Board. W. H. Mohr, Bethlehem, Pennsylvania, was elected vice chairman. Jerry Sauder, Grabill, Indiana, will continue as secretary.

Dr. Rufus Bowman, president of Bethany Biblical Seminary, will be the commencement speaker this year. The commencement service will be held June 4.

CANADIAN MENNONITE BIBLE COLLEGE

Enrollment for the Spring Term took place on Tuesday, March 27, and the register showed a marked decline because fourteen students had left at the close of the Winter Quarter to do necessary farm work at home. There was only one new enrollment, that of Miss Elizabeth Peters, a Registered Nurse from Altona, Manitoba.

On Friday, March 30, the College was visited by D. Paetkau, music instructor at the Rosthern Junior College, Saskatchewan, and J. Penner, teacher at the United Mennonite Educational Institute, Leamington, Ontario. Both of these men have been former teachers of many of our students and were warmly welcomed by the latter.

Our former College President, A. J. Regier, sailed for Europe on March 20, via the Queen Elizabeth. After a brief stay in England, Mr. Regier will leave for Goettingen, Germany, where he will take up a study in Church History (Reformation Period) at the Reformed Lutheran Seminary. After a five-month's course he and Mrs. Regier, who will join him later, intend to enter MCC work for a year.

BETHEL COLLEGE

Kidron Kottage, the new shelter house was officially dedicated by the faculty and student body on Monday, April 2. Although not entirely paid for as yet, the erection of Kidron Kottage was made possible by a memorial gift from the Weldon Rupp family, Moundridge, a gift from the senior class of 1946 and other gifts from the Bethel Family and friends. Kidron Kottage will be used by student and campus groups as well as family and church groups of the Newton community for recreational and inspirational purposes.

Bethel was host April 3, to the quarterly meeting of the Kansas-Missouri Regional Meeting of Educational Buyers. Business managers from the following schools were present: Ottawa U., McPherson, Hesston, Wentworth, Tabor, Hays State, Kansas City U., Southwestern, St. Johns, Washburn U., Central and Wichita U. Discussion groups met in the morning, and after luncheon the group went on a tour of the campus.

MENNONITE BIBLICAL SEMINARY

Fellowship officers for the coming year have been elected as follows: President, William Keeney; Vice president, O'Ray Graber; secretary, Iona Hofstetter; treasurer, Helmuth Dyck; religious life committee, Henry Goossen; social and recreation committee, Claude Boyer; education committee, Leland Harder; welfare committee, Ruth Harder.

A conference on city missions and churches was held Monday, April 9, under the joint sponsorship of the Board of Missions of the General Conference and the Seminary. The keynote address was given by Rev. A. J. Neuenschwander of Wadsworth, Ohio, executive secretary of the Home Mission Board on the subject, "A Survey of City Missions and Churches of the General Conference." The next message will be by Rev. John T. Neufeld, on the subject, "The Challenge of City Missions and Churches." Following this will be a presentation by Dr. John Shope, director of research of the Chicago Church Federation, under the topic, "Sharpening Our Knowledge of the City in Relation to the Church." The conference will conclude with an inspirational address by Rev. Sawatzky of Hutchinson, Kansas.

Leo Miller, one of our first year students from Freeman, South Dakota, has accepted a summer pastorate with the First Mennonite Church of Beatrice, Nebraska, of which Jacob T. Friesen is the pastor.

FREEMAN JUNIOR COLLEGE

The Apollo Boys' Choir which appears at Pioneer Hall, April 10, is an American version of the Vienna Boys' Choir, which won world fame before the war. Their program is both sacred and secular and includes a wide range of selections from early classical to modern.

The College Bible Week messages will be brought by president-elect Ronald von Riesen, April 16-22. His morning mesages in the chapel for the students are on the subjects, "Temptations to Compromise," "God Needs Every One of Us," "The Road to Fame," and "Christ the Victor." The evening messages which are open to the public show the Christian and his life.

Jottings

—**North Star Church, Drake, Saskatchewan:** The three Sewing Societies held a varied program March 18, with the offering of $46 donated to the support of Philipp, a native evangelist in India. About 230 pounds of clothes for relief were shipped out in February. Mrs. Agnes Ewert passed away March 9, at the age of 92 years and 10 months.—Mrs. Milton Ewert, Corr.

—**Hereford Church, Bally, Pensylvania:** Easter Dawn services were conducted by the Young Married people's class taught by Mrs. Wilmer Shelly. This was followed by a breakfast in the church basement. Elmer E. S. Johnson preached April 1, while our pastor conducted communion and baptismal services in Kitchener, Ontario. —Corr.

—**Grace Church, Lansdale, Pennsylvania:** New members in the church are Mr. and Mrs. Warren Kentu and Mrs. Russell DeLong. An ampification system has been set up in the church, for overflow groups especially. Miss Peg Slotter was the speaker at the Easter Sunrise Service. The Berean class held a pot-luck supper March 30 with an attendance of 90 persons. This class presented new offering plates to the church recently. Mrs. J. J. Plenert and Mrs. Jacob R. Fretz are still on the sick list. The youth of the church presented a cantata Easter Sunday evening under the direction of Mrs. Elmer Seasholty. —Corr.

—**Fairfield Church, Fairfield, Pensylvania:** Two young people, Joan and Elton Martin, were received into church membership by baptism Easter Sunday.—Henry Burkhard, Corr.

—**Deep Run Church, Bedminster, Pennsylvania:** Many of our S.S. officers, teachers and assistants attended the Eastern District Conference Leadership Training School in Souderton. Our pastor has begun a series of sermons on Biblical Prophecy. The Women's Missionary Society visited the Lansdale Society recently. The spring clothing drive and soap drive is being made, for relief. Jean Wismer, "our Deep Run Missionary," spoke recently on her experiences in voluntary service in New Jersey; Gulfport, Mississippi; Washington, D.C.; and Brooklane Farm, Hagerstown, Maryland. —Corr.

—**Topeka Church, Topeka, Indiana:** This congregation cooperated in a union Good Friday service when the religious picture "The King of Kings" was shown. Easter Sunday evening at a union service here the "Middlesingers" of Middlebury presented "The Holy City." April 1, a deputation team from the Mennonite Hospital in Bloomington, Illinois, was in charge of the morning service, while our pastor preached at the North Danvers church in Illinois. In the evening he showed slides and spoke on the camp at Shavehead Lake. —Opan King, Corr.

—**First Church, Nappanee, Indiana:** At a recent Men's Brotherhood of the five churches in northern Indiana, a project to raise $4500 to purchase a bus for the Seminary at Chicago was agreed upon. J. S. Slabaugh submitted to surgery this past month. The Intermediates hold their own Sunday evening services now with the assistance of several adult sponsors. Easter Sunrise service was in charge of the Loyal Berean S.S. class, a special thank offering was received. J. E. Hartzler showed pictures of the Oberammergau Passion Play in Bavaria, Germany, Easter Sunday evening.— Mrs. Lyle Strauss, Corr.

—**Salem Church, Dalton, Ohio:** Palm Sunday the following were baptized into membership: Rose Marie Gerber, Carolyn Lehman, Elizabeth Lehman, Marlene Moser, Colleen Nussbaum, Gary Hostetler, Ronald Raber and John Sprunger. John Reber and Mrs. Wm. Gerber were received by the right hand of fellowship. Our congregation was delighted to have G. T. Soldner of Bluffton, Ohio, bring the Holy Week messages on "Five Studies in Faith" although a siege of mumps reduced the attendance considerably. Good Friday evening we held a joint community service. Easter Sunday 161 took part in the Communion service. Mr. and Mrs. Paul Soldner of Wooster gave a travel-picture talk of their European trip last summer at a joint class meeting recently. Miss Juanita Lehman and Roger Martin, Fredericksburg, Ohio, were united in marriage April 1. —Mrs. Ivan Badertscher, Corr.

—**Grace Church, Pandora, Ohio:** Our offering for the Mennonite Hospital in Paraguay now totals $868. Recent guest speakers at our church were J. N. Smucker of Bluffton; Ernst Harder of Paraguay and Franco Cosco of Italy—both students at our Seminary. A new electric stove and water heater has been purchased and installed by the Men's Fellowship of the church. —Susan Steiner, Corr.

—**Calvary Church, Barlow, Oregon:** Miss Marilyn Hostetler, daughter of Mr. and Mrs. Frank Hostetler, was among a group of 48 student nurses from the Emmanuel Hospital, Portland, in the capping exercises held in the Central Lutheran Church, March 9. Miss Hostetler will complete her training in two and one half years. —Mrs. Ivan Learfield, Corr.

—**Menno Church, Lind, Washington:** Clyde Dirks was speaker for the pre-Easter services and spoke on the following subjects. "The Need of Revival Today," "Turned Into a New Man," "The Church of the Last Days," "Confession," "The Unpardonable Sin," "The Christian's Hope," and "The Great Consummation." —Mrs. W. Jantz, Corr.

—**First Church, Paso Robles, California:** Mr. and Mrs George B. Neufeld, missionaries from Africa, had charge of evening services recently. The Ladies Missionary Society had Miss Viola Wenger, traveling in interest of the MCC, as the speaker April 6. Our minister spoke for the Holy Week Broadcasts over Station KPRL. Mr. and Mrs. Phil. Langenwalter celebrated their 45th wedding anniversary March 27. Our pastor and his wife and Mr. and Mrs. Ed. Schroeder held the afternoon services in the Caldwell Nursing Home, March 11. Ministers of the various churches in Paso Robles are asked to help in the Home and bring their own musical talent along.—Corr.

—**Calvary Church, Barlow, Oregon:** Our church adopted the 100 per cent plan for The Mennonite recently. Mrs. Carl Norgard, Mr. and Mrs. Orson Williams and Cleon Emery were received into church membership Easter Sunday. Church bulletins have been used for the first time, since February. A 28 voice choir presented a musical program Easter Sunday evening. New curtains for the basement of the church have just been completed. Mrs. Rose Lippincott passed away March 25 after a lingering illness.—Mrs. Ivan Learfield, Corr.

—**Glendale Church, Lynden, Washington:** William Rottschafter of the American S. S. Union brought the morning message March 18. The congregation observed Holy Communion Good Friday evening. —Mrs. Clarence C. Schmidt, Corr.

—**First Church, Upland, California:** Missionary John Thiessen of India spoke here February 28, on "What God hath wrought in our mission field in India." We met with other churches for the World Day of Prayer in the Congregational

(Continued on next page)

Into the Beyond

MRS. ANNA WETZEL FREY, Wayland, Iowa, member of the Eicher Emmanuel Mennonite Church, oldest member of this church, was born September 26, 1864, and died February 10, 1951.

MISS KATIE DYCK, near Paso Robles, California, member of the Second Mennonite church in Paso Robles, was born September 16, 1897, and died March 19, 1951.

RICHARD S. HAURY, M.D., Newton, Kansas, member of the Bethel College Church, was born September 27, 1872, and died March 16, 1951. He was a physician and surgeon in Newton for many years.

JOTTINGS — Continued

Church. Our women of the church gave $260 to help furnish Kings View Hospital at Reedley, California, and sent 300 pounds of clothing—14 large and 6 small comforters—for relief besides seven Christmas bundles and a box of toys to Arizona. —Corr.

—**First Church, Pretty Prairie, Kansas:** Theodore Epp, director of Back To The Bible broadcasts in Lincoln, Nebraska, held revival meetings here February 25 to March 11. John Landis was music director and many people were converted. The Bethel College a cappella choir rendered "The Seven Last Words," under the direction of W. H. Hohmann, Palm Sunday, which is to be an annual event. Ordination services for Boyd Bonebrake, Bethel College, were held March 11. The Mennonite Seminary Ensemble gave a program Easter Sunday afternoon under direction of Marvin Dirks. —Theodore Graber, Corr.

—**Bethel College Church, North Newton, Kansas:** During the month of January the Sunday evening meetings were conducted by the School of Missions when Home Mission work in its various phases was discussed. The work on our new church is going forward gradually with men and boys from the church helping. Our pastor and his wife, Lester Hostetlers, were welcomed back February 25, after a year's service in Berlin, Germany, under the MCC. Mr. and Mrs. Herbert Schmidt, of this congregation, presented a report on their recent trip to India, recently. R. S. Haury, member here for many years, passed away March 16. —Mrs. Galen R. Koehn, Corr.

—**First Church, Burns, Kansas:** March 11, A. E. Sukau gave a report of their work of placing Bibles and Gospel tracts in tourist cabins. A catechism class has been started with the pastor as the instructor. A Men's Quartet and J. J. Esau from Grace Bible Institute gave a program here March 17. March 22, the Sacred Song Ensemble of the Mennonite Biblical Seminary were with us for an evening of worship. Waldo Harder of Berean Academy delivered the message Good Friday evening. —Mrs. I. K. Martens, Corr.

Please enclose this label when writing

—**Bethany Church, Kingman, Kansas:** We were fortunate to have P. P. Tschetter as speaker for our prophetic Bible Conference the week before and including Easter. Morning and evening services were held every day except Saturday. March 24, when a group from the Mennonite Biblical Seminary, Chicago, gave a program in the evening under the leadership of Marvin Dirks. —Corr.

—**Hebron Church, Buhler, Kansas:** February 12, Helen Wall Shafer and Ervin Ediger were united in marriage with Brother Koontz officiating and Brother Franz giving a short sermonette. The C. E. recently showed the film, "Journey into Faith." Andrew Shelly brought special messages during Passion Week and March 23 the Seminary Singers from Chicago presented a program here. —Corr.

—**Garden Township Church, Hesston, Kansas:** Following the morning service March 4 the ground-breaking service for our new church was held. Our pastor, Victor Graber, was in charge. Work has begun on the basement. Janet Schneidermann, co-worker with Florence Dirks of our church, gave a challenging report of their work in Nigeria, Africa. —Mrs. Menno Sperling, Corr.

—**Grace Church, Enid, Oklahoma:** Mr. Peterson, Kansas City, Missouri, was guest speaker Easter Sunday. A volunteer group from Bethel College gave a program here March 4. Our pastor attended a meeting in North Newton, Kansas, recently, and took along several boxes of clothing and two or more comforts. A new sign-board for the front of the church has been put up. The Leland Unruh's home has been blessed with a second daughter. —Mrs. Kliewer, Corr.

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The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 66 — April 24, 1951 — Number 17

First Church, Berne, Indiana, where Middle District convenes, April 26-29

Marching Orders from Prison Cells

J. J. Enz

A Challenging Mission Field in Mexico

B. H. Janzen

Child Welfare as a Christian Vocation

Carl F. Smucker

In This Issue

EDITORIALS 263
MARCHING ORDERS FROM PRISON CELLS by J. J. Enz 264
A CHALLENGING MISSION FIELD IN MEXICO by B. H. Janzen 265
WITNESSES TO THE EQUIPMENT FOR WITNESSING 266
CHILD WELFARE AS A CHRISTIAN VOCATION by Carl F. Smucker 267
MCC CHILDREN'S HOMES 269
MCC NEWS NOTES 269

MENNONITE YOUTH

YOUTH WORKSHOP AT HILLSBORO, KANSAS 270
FAMOUS COACHES ON SMOKING 272
V S WHERE HITLER'S WEST WALL STOOD 271
CLINIC ON YOUTH PROBLEMS.. 272
WORKER UNITS IN GERMANY.. 273
OUR COLLEGES AND SEMINARY 274
JOTTINGS 275
BEYOND OUR OWN 276

THE COVER PICTURE

The Berne Church has the largest congregation of any Mennonite Church in America. It was host to the General Conference in 1947, and this year is host to the Middle District Conference. Olin A. Krehbiel, president of the General Conference, is pastor.

The Mennonite

Editor, J. N. Smucker
Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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The Reader Says

Dear Editor:

I was interested in the recent article in The Mennonite entitled "Drinking Christians." It brought out some excellent points. I was glad to see the article. It is a very timely topic which should be discussed.

In the same mail delivery which brought this particular issue of The Mennonite came also the daily paper which carried an article entitled "Teachers Advised to Tell 'How to Drink.'" At a meeting of 600 home economics teachers from Kansas and Missouri a New York educational director of Trans World Airlines advised his audience to teach young people how to drink in moderation. He was applauded. In his comments he included "....we have missed the entire philosophy of drinking. That philosophy is to instill in a young person the belief that while alcohol in moderation is permissible it is a disgrace to get drunk. Some Americans like to pretend that we are a nation of teetotalers. The opposite is true, and therefore, when we do drink, we go completely overboard. Our young people are not told why they should be moderate if they drink—they are told they must not drink at all."

I think articles such as this should be a challenge to those of us who believe that the church needs "all-out" Christians and not "moderate" Christians. Surely, with few exceptions, drink in moderation and religion in moderation go hand in hand.

I would also like to say that I certainly enjoyed the pictures of the various churches which have been used on the cover of The Mennonite. I would like to see this idea continued. Many of us cannot personally visit all of the churches of the Conference so these pictures serve as a good substitute in acquainting us with the churches.

Sincerely,
A Reader

AN ANGEL OF MERCY

When a nurse renders her service "in the name of Christ" she is truly an angel of mercy. She does not shy away from the most menial type of work. Patiently she sits with some patient and helps him eat his meal. She walks down the corridors with a convalescing person and helps him regain his strength. She lingers at length, day or night, with one who suffers in a special way. A girl or young woman will make no mistake if she chooses to become a Christian nurse.

Of Things to Come

April 26-29	Middle District Conference, Berne, Indiana
April 29	Song Festival Memorial Hall, Bethel College
May 3	Ascension Day
May 3-6	Eastern District Conference, Richfield, Pa.
May 4,	Bethel College Booster Reception and Program.
May 13,	Mother's Day or Festival of the Christian Home
May 13	Pentecost
May 27	Commencement, Mennonite Biblical Seminary
May 29	Commencement, Bethel College
May 31	Commencement, Freeman Junior College
June 4	Commencement Bluffton College
June 10	Children's Day
June 14, 15	Cultural Conference, Messiah Bible College, Grantham, Pa.
June 16-20,	Northern District Conference, Munich, North Dakota.
June 20-24	Pacific District Conference, Colfax, Washington
June 25-30	Winona Union Summer School of Missions
June 29-July 4	Young People's Retreat, Men-O-Lan
July 5, 6	Y. P. U. Work Conference, Men-O-Lan
July 7-14	Junior Retreat, Men-O-Lan
July 14-21	Intermediate Retreat, Men-O-Lan
July 21-27	High School Retreat, Men-O-Lan
July 23-29	Intermediate Retreat, Shavehead Lake, Mich.
July 27-29	Adult Retreat, Men-O-Lan
August 3-6,	Central Conference, Meadows, Ill.
August 6-12	Senior Retreat, Shavehead Lake, Mich.
August 8-15	Ministers' Retreat, Bluffton College
August 13-19	Junior Retreat, Shavehead Lake, Mich.
August 20-26	Young Adult Retreat, Shavehead Lake, Mich.

WHAT THEY SAY:

Philosophy says, Think your way out.
Repeal says, Drink your way out.
Industry says, Work your way out.
Militarism says, Fight your way out.
Communism says, Strike your way out.
The Bible says, Pray your way out.

—EAST SWAMP MENNONITE CHURCH BULLETIN

Editorials

DO WE NEED A COUNSELOR?

BUT the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things." This promise of our Lord is often over-looked. We have the high privilege of having a counselor who will teach us and direct us.

Counseling has come to be a specialized art. There are those carefully trained in its skills. Much good is accomplished by wise counselors who can help confused and fearful minds. But do we realize how fortunate we are in having the services of the very best counselor right at our disposal? He may teach and direct us only in matters strictly spiritual but also in the common affairs of life. No problem is too large or too small to claim his interest. No decision is too difficult for his wisdom. When standing at the fork of the road, faced with an important decision we may have the services of a divine counselor to point out the proper way.

How to overcome fears, how to gain victory over temptations, how to become unified personalities—for answers to such questions people are spending their thousands as they seek the aid of human counselors. Sympathetic friends can help, but the divine Counselor stands ready to help us if we have faith in Him and render Him the proper reverence and obedience. If any of you lack wisdom, let him ask of God, and the peace of God shall keep your hearts and minds.

CONFERENCE TIME AGAIN

BEGINNING this week, the first of the seven District Conferences convenes. These continue throughout the summer, until all our districts have held their conferences.

What is the real purpose of a conference? Surely the central purpose must always be to lead souls to Christ and to build up souls in Christ. This great work of the kingdom requires careful planning and thought. All officers and members of committees need to be facing Christ constantly that they may keep in His will and become channels through which His work may be carried out effectively. When we forget God in our eagerness to have our own plans adopted, we lose the purpose of a conference. A conference is a place to confer with each other, but primarily with God, about our part in His kingdom and how the Gospel can be made known to the ends of the earth.

Who should attend such conferences? Certainly those who have been chosen to represent their churches as well as those who have been assigned special tasks. But other interested members should also attend to become familiar with the work of the churches and of the kingdom.

What should be the nature of the program? Here we need to be on our guard. There is a tendency to consume so much time with reports and routine matter, that little time is left for the devotional and inspirational. Usually there are series of Bible lectures which give balance to a program. We should not be so rushed with committee work and reports that there is not ample time to "wait on the Lord."

UNFINISHED TOWERS

IN a very brief parable Jesus tells of a man who began to build but never finished. He had failed to reckon the cost. In spite of an impressive beginning the structure remained as a mark of derision by others who said, "This man began to build but was unable to finish."

There are unfinished towers all about us. There have been noble enterprises undertaken and abandoned; worthy ventures started but discarded. High plans for a Christian life have proven costly and so the spiritual character is dwarfed and stunted when it might be an important light-house.

In the national scene we see such noble ventures as giving full equality to the colored race, the passing of the prohibition amendment, the war to end all war—all fine sentiments but so costly to accomplish that we had not the spiritual stamina to finish. Now these unfinished towers bring their judgment upon us.

We must not make this mistake in our church and conference enterprises. Our mission work is far from finished and we must not let down in its support now. With enthusiasm we voted to open mission work in Japan. This will be a costly building but we must see it through. Our relief work in Europe and now the spiritual rehabilitation that follows has had a fine beginning, but we must not abandon it at this point. The work must proceed "in the name of Christ." So with the aid to the needy and our own refugees in South America. A splendid beginning has been made, but the tower is incomplete.

Personal applications to this same truth are many. How many of us have started in high hopes of being fully consecrated Christians, but found the cost high, the aspirations becoming dimmed, the holy resolves fading out. What stark tragedies lives can be when instead of becoming sturdy towers for God, they but remain mere stubs. The cost of a finished tower is high, but in the end an unfinished tower is far more costly. Let us go on toward perfection.

Power is a bell which prevents those who set it pealing from hearing any other sounds.

—**Beranger**

Marching Orders from Prison Cells

J. J. Enz*

THE early church got its marching orders from prison cells. There are two things the modern church has almost completely lost sight of when it is evaluated in the light of the New Testament church. The first is that, far from being a respected institution not interfering too much with the normal course of community life, the early church was perennially in a state of aggressive warfare against every evil that lifted its head in the community. The second is that, far from viewing persecution and ridicule as an essential hindrance to the progress of the church, the early church forged it into an integral part of its strategy as a means of boring from within to make the kingdom of evil collapse.

The church stands under the judgment of God for having left the field of aggressive warfare against sin. Young people often justly criticize the church for being irrelevant and apathetic in its approach, while the world with its satanically inspired methods of physical warfare is captivating the imagination of youth with the claim of being "realistic." The church has been indifferent so long that the youth of the churches are accepting the world's standard of bravery—that only he who is ready to go out on a battlefield with a gun has any real red-blooded manly courage. The world appeals to youth saying that on the battlefield men may give their lives to decide in favor of the welfare of their sons and daughters as well as their posterity. Meanwhile the church has largely forgotten to insist on its God-given message that warfare is not an opportunity for decision but a manifestation of judgment. It is the outworking of God's laws in judgment which can only be stopped by a repentance not only from the act of warfare but the sins that lead to it. Thus the child of God who has turned his back on sin can have no part in it. While the church is neglecting this phase of her message young people are being drawn off of life's true and decisive battlefields—missions, evangelism, Christian education, and Christian service—where the true welfare of posterity is being determined.

How desperately the church needs once more to listen to Paul's marching orders from the prison cell. Paul writing in a Roman prison instructs the Ephesian Christians to "put on the whole armor of God" that they "may be able to stand against the wiles of the devil." For Paul there was a real enemy, a warfare to be waged courageously, and a defense measured to the nature of the enemy.

The enemy of the Christian according to the words of Paul is "the wiles of the devil." The perennial method of the devil is to make sin look desirable and even necessary. Ephesus was a proud city, a great metropolitan area, which was the center of the worship of the goddess Diana. As was common among ancient communities, the whole of the national life was built and organized around the worship of a particular god or goddess. The priests were also the leading bankers. The political, social, and economic structure were closely intertwined with the religious practices because the welfare of the nation was conceived as being the direct result of loyalty to Diana in every sphere of life. To refuse to worship Diana brought accusations of lack of patriotism, endangering the social welfare, and undermining the government. But to worship Diana involved idol worship and obscene ceremonial prostitution, neither of which the Christians could tolerate. From the Garden of Eden to the present day it has been Satan's method to make sin appear to be indispensable to our development or security. The Ephesian Christians were caught in a dilemma; if they worshiped Diana they would deny their faith; if they refused, they automatically labelled themselves as "disloyal."

Paul, having himself gone through persecution in Ephesus in the Demetrius incident was well aware of the pressures the Ephesian Christians felt. Their neighbors were undoubtedly calling them parasites, ridiculing their purity as foolishness, their righteousness as impotence, and their love as softness. To help them withstand these pressures Paul stresses on the one hand that nothing will tear man down faster than sin, and on the other, that the lowliness and meekness of faith, the dedication to holy living, the patience of hope, and the forbearance of love are really the most powerful forces in the world.

The marching orders from the prison cells of Paul have been etched into the very fabric of history while Diana is now a museum curiosity and Ephesus is non-existent. How this underscores in heavy lines the fact that some of earth's most impossible situations are the stage for God's mightiest victories.

Yet how many churches and Christians under similar kinds of pressures today are about to, or already have shifted gears in their ethics without regard for the lessons of history! They are leaving the heavy artillery of evangelism, Christian education, missions, and healing—weapons ordained of God to overcome the forces of evil. Under the pressure of people already enmeshed in evil, they are picking up the BB-guns of hate and violence—weapons that are less than worthless in the coming to grips with the true enemy.

This amazing and periodic reversion to a kind of sin which is the sum total of all sin comes about because Christians have not felt the note of gospel militancy that insists that the church is always at war in a warfare against the very force that causes earthly warfare—sin. Paul, in the ethical

(Continued on next page)

***Former Acting Editor of THE MENNONITE; now a student at Johns Hopkins, Baltimore, Maryland.**

A Challenging Mission Field in Mexico

B. H. Janzen*

IN the farewell words of our Lord, just before ascending back to heaven, He said to His disciples—"And ye shall be witnesses unto Me, both in Jerusalem and in Judea and in Samaria and unto the uttermost part of the earth."

Living and working in Mexico gives you a feeling you find yourselves in the uttermost parts of the earth, due to the fact that the people are quite backward in their cultural development.

Some twenty-five years ago a small group of Mennonite families from Russia came to Mexico and settled in the State of Chihuahua in the city of Cuauhtemoc, about 275 miles south of El Paso, Texas. It is also at this time that the Old Colony Mennonite Church immigrated from Canada to this area.

The Mennonite families in Cuauhtemoc organized into the Hoffnungsau Mennonite Church under the leadership of Rev. P. K. Krehbiel, Newton, Kansas, who helped them along in their early experiences in church life as much as he could. Soon this group came under the care of the Home Mission Board for spiritual leadership. Most of them have a very small income and must look for help from the Conference as far as their leadership is concerned.

In recent years a group of families from the Old Colony and Summerfelder Churches have moved into Cuauhtemoc and now are a part of our church work. There are now about twenty-six families living in Cuauhtemoc.

Our work among these folks is very much as it would be elsewhere. To visit and counsel with them in spiritual and material things is a part of our work. We have Sunday School and worship services on Sunday mornings and evenings. Our attendance varies from seventy-five to over one hundred. Our people are scattered over the entire city. Our streets are not paved, and we do not have street lights. These conditions may seen strange for a city of over nine thousand people, but this is Mexico. Wish we had a bus to gather these people on Sundays for our services; our church would soon be too small.

Last fall a choir was organized under the leadership of Charles Burkhart, MCC worker. This group of young people are a great help in our worship services. In my catechism class there are ten young people. We pray that they all may find the Lord as their personal Savior. Praise the Lord for what He has been doing for us.

In addition to the work here in Cuauhtemoc, we go to Santa Clara once a month, a distance of eighty miles. In this place a group of Mennonite families, who have left the Summerfelder Mennonite Church, gather for Sunday School and worship services under the leadership of Dan Peters, MCC worker. Mr. Peters also teaches in their day school. The attendance is from thirty-five to fifty.

Our MCC workers are a great help in this work; for this we praise the Lord.

It might interest you to know that we have between 16,000 to 17,000 Mennonite people living in this part of Mexico.

Pray for all Mennonite folk, also here in Mexico.

***A worker in Mexico under the Board of Mission, Home Mission Section.**

MARCHING ORDERS FROM PRISON CELLS

(Continued from preceding page)

section of Ephesians, has shown how the Christian's relation to other believers, to the pagan world, to his family, and to his occupational associates is to be one of purity, truth, love, responsibility, and service; these elements obviously make strife impossible. The figure of warfare following hard upon such an emphasis would seem to be out of harmony were it not for the fact that Paul actually lifts all the above mentioned qualities of the Christian to a level where they are seen as of tremendous power on the level of a titanic world struggle. Truth, purity, love, and service are the only weapons that can touch the malignantly cancerous nature of sin. Thus the Christian, if he has been true to his calling, has all the while been engaged in battering down the satanic fortresses of wickedness and evil which provide the fuels for war in the world. It would be as stupid for a Christian to leave this spiritual warfare to take up the warfare of the world as it would be for a fireman to disconnect his hose from a water hydrant and fasten it to a gasoline pump. Sin cannot be stopped by sin.

The orders for the Christian of our day are to stay with the true warfare of the spirit not only for the Christian's own sake but also for the sake of the world itself. To periodically compromise the full message of the gospel as the church is doing by giving its blessing to what Jesus Christ has expressly forbidden will ultimately mean losing the entire message unless there are those who remain true.

This places a tremendous responsibility upon the small group that refuses to compromise. More than any other group, they should be characterized by a spirit of intense evangelism that is concerned about leading men and women to a saving knowledge of Jesus Christ that includes salvation from the devilish synthesis of all sin—war.

If the church is to wage this kind of warfare, its members will need to come to the realization of the inconsistency of the common striving for comfort, position, and possessions with such warfare. As long as this is the primary concern instead of the souls of men even church members

(Continued on page 268)

Spiritual Equipment for Witnessing

WITNESSES TO THE EQUIPMENT FOR WITNESSING

MANY of God's great witnesses have been endowed for their testimony subsequent to their conversion experience. The experience came to them—after they had come to feel a great dissatisfaction with themselves and hungered and thirsted for a blessing which they felt God had for them. A brief review of what such a deeper experience meant to some of the great servants of God of recent years may help us to sense what riches of blessings God has for His people. These people came to a vital experience with God, and that experience gave power and a ring of authority to what they spoke.

George Mueller was equipped for a great witness to God's readiness to answer prayer. In his youth he lived a very profligate and sinful life. As a student he one day attended a prayer meeting and as a result of what he heard there found a peaceful and happy feeling. Though his life became different his sins were not all given up at once. But he now stood on the side of the Lord, though laughed at by his fellow students. Soon he fell in love with a Roman Catholic girl and for some time the Lord was well nigh forgotten. Then he saw a young missionary give up the luxuries of a beautiful home for Christ. This opened his eyes to his selfishness and enabled him to give up the girl who had taken the place of Christ in his heart.

"It was at this time," he says, "that I began to enjoy the peace of God which passeth all understanding." As a student he preached some, but not with joy nor with results, probably because, as he says, he prayed exceedingly little respecting the ministry of the Word and walked so little with God. After four years he received a deeper Christian experience which entirely revolutionized his life. He became very sick. He writes, "The weaker I got in body, the happier I was in spirit. Never in my whole life had I seen myself so vile, so guilty, so altogether what I ought not to have been, as at that time. It was as if every sin of which I had been guilty was brought to my remembrance, but at the same time I could realize all my sins were completely forgiven—that I was washed and made clean, completely clean, in the blood of Jesus. The result was a great peace. What this experience meant to him we may gather from what he wrote sixty-six years later, "...but in July 1829 it came with me to an entire and full surrender of heart. I gave myself fully to the Lord. Honors, pleasures, money, my physical powers, my mental powers, all were laid at the feet of Jesus, and I became a great lover of the Word of God. I have found my all in God, and thus in all my trials of a temporal and spiritual character, it has remained for sixty-six years."

Frances Ridley Havergal, the author of "Just As I Am" and other hymns we sing, has a testimony of a life-changing experience. She trusted herself to Christ early and enjoyed peace and the assurance of salvation. She lived an earnest Christian life, but felt the need and longing for a tableland experience with God. She prayed and waited for it. She came to this unsurpassing blessing on Advent Sunday, December 2, 1873. As she speaks of her experience, it must have come as a cleansing and keeping from sin. A few words of correspondence from a friend on the power of Jesus to keep those who abide in Him from falling and on the continually present power of His Blood (the blood of Jesus Christ cleanseth from all sin) were used by the Master in perfecting this. She replied to the letter, "I see it all, and I have the blessing." Speaking of this blessing she says, "First I was shown that the blood of Jesus Christ cleanseth us from all sin and then it was made plain to me that He Who had thus cleansed, had power to keep me clean, so I just utterly yielded myself to Him and utterly trusted Him to keep me... It was that one word 'cleanseth' which opened the door of a very glory of hope and joy to me... I know, and found, that even a momentary hesitation about yielding, or obeying, or trusting and believing, vitiates all, the communion is broken, the joy is vanished; only, thank God, this need never continue even five minutes, faith may plunge instantly into the 'fountain open for sin and uncleanness' and again find its power to cleanse and restore."

After his conversion D. L. Moody was a devout Christian and a very successful Sunday School worker. He soon preached to the largest congregation in Chicago and there were many conversions. Still he felt conscious of the need of a deeper experience. Friends were praying for him that he might receive the infilling of the Holy Spirit. While in England a friend said to him, "The world has yet to see what God will do with and for and through and in and by the man who is fully consecrated to Him." He said to himself, I will try to be that man. He longed for a deeper experience and this hunger for a deeper spiritual experience grew. He felt God had much greater things in store for him. He felt unfit for his work and in need of the Holy Spirit's power. When Chicago was laid in ashes by the great fire, Mr. Moody went to New York City to collect funds for the sufferers. He says, "My heart was not in the work of begging. I could not appeal. I was crying all the time that God would fill me with His Spirit. Well, one day, in the City of New York,—oh what a day! —I cannot describe it, I seldom refer to it; it is almost too sacred an experience to name. Paul had an experience of which he never spoke for fourteen years. I can only say that God revealed Himself to me, and I had such an experience of love that I had to ask Him to stay His hand... I would not now be placed where I was before that blessed experience if you should give me all the world—it would be as small dust in the balance."

Child Welfare as a Christian Vocation

Carl F. Smucker

(From an address recently delivered at a Child Welfare conference at West Liberty, Ohio.)

CHILD Welfare work had its beginning 3,000 years ago in early Jewish History. Among the Jewish people the harvest of the corners of the field was for the widow and her orphans. Then came Christ and His great power of redemptive love. Christ's teachings "Inasmuch as ye have done it unto the least of these ye have done it unto me" have provided us with a motivation that sees the child as an instrument of God's divine revelation as was Christ Himself.

Carl F. Smucker, State Welfare worker and also teacher at Bluffton College.

What are the marks of a Christian profession or a vocation? The word vocation means calling. For the Christian, the call is from God. His work in child welfare therefore, is "unto God." The child welfare worker can be a missionary in the sense that he carries the Gospel by what he is and what he does for children. He concerns himself with the excellence and faithfulness of his service, but above all his work is for others and is done "In the Name of Christ."

Child Welfare deals with the child when he is in need of help. There is no greater responsibility than for us to decide that Johnnie can no longer live in his own home and that he must now live in our institution. It is equally important that we know how to prepare him to return to his own home if that is the best plan. It also takes great skill to tell Johnnie that he has failed in the farm placement which we so much hoped would work out for him. We must be able to tell him in such a way that we build upon the strengths within his personality and that we don't create further insecurities in his own life.

The marks of the Christian Child welfare worker center around the experience of a Christ dominated motivation for service. There must be every opportunity given for sound academic preparation so that the most skilled service can be given in accordance with the needs of each individual child. One should not overlook the fact that much can be learned by experience and study. The plus factor, however is Christ and there is no substitute for that, either in training or experience.

The child welfare worker may offer casework services to the unmarried mother and her child. There are very important services in adoptions which also provides a child the security of a home. There is work with pre-delinquents and special case work services to crippled children. The child welfare worker has long since learned that no child shall be removed from his home because of reason of poverty alone. He has also learned that home life is the highest and finest product of our civilization. To that goal he must also be dedicated. Yet more children are cared for in institutions than any other form of substitute care. It should be understood that this form of care is group living and can never take the place of either his own home or a foster home.

The most numerous reasons for child placement in an institution is disturbed parental relationships, death of parents, family inadequacy and mental or physical disabilities.

The child welfare worker should examine the social, religious and emotional problems of children at the time of their admission to the institution. The child welfare worker should also help the child in the institution with emotional problems while in the institution.

It has been said that anyone with "common sense" can deal with these delicate problems in human engineering. It requires great skill for a physician to cut into human flesh. I wish to say that it also requires great skill to place a child away from his own home and that in so doing we are cutting into human personality which may have an even greater effect on the child's life than the operation performed by the physician.

The task for us is to do that which is best for the particular child. We should never keep a child in our institution just because we have available space in our institution. But rather, we place him there to meet a specific need, just as a physician treats illness with a prescribed treatment to restore the patient to health. That is why we choose carefully the particular foster home for the individual needs of the child.

THE CHALLENGE BEFORE US

Basically, all children have the same fundamental needs. The children coming to our attention, whether emotionally disturbed, deprived of parental love, blind or deaf may need special training and care to compensate for their handicap. But they also have the same needs of all children to live the full life as a person. The character of the child, the intellectual and spiritual life must be given a chance to develop.

For us we must understand that any child deprived of his own home cleaves to that home. There is no such thing as ultimate forgetting of childhood

(Continued on next page)

CHILD WELFARE AS A CHRISTIAN VOCATION

(Continued from preceding page)

experiences. Traces once impressed upon the memory are indestructible. We may hear the foster parent say "He's getting to be just like his father."

We know that the inner life of a child is very complicated. It forms the basis for idealizing the parent, however bad. We must not condemn the parent, otherwise great resentment of us and love of the child's parent are both repressed and no child can develop normally under such circumstances. The child maintains a child-parent relationship even though there is physical separation. How can we help in a definitely Christian way to assist this child to develop normally?

Talk to the child about his parents, if that is bothering him. He may feel badly toward them. We can recognize the justice of his feelings. We can pray for the parent and ask our Heavenly Father for forgiveness of the parent so that we re-establish the child's faith in the ultimate good intentions of adults. We can be more Christian by telling the child the truth about his parents.

Bringing up someone else's child is much more difficult and different than bringing up our own. Many of them have fears or have witnessed extreme physical cruelty, behavior of the insane, extreme poverty and perhaps never experienced the joy of a family meal together. It takes the child welfare worker and the foster parents working together to create special understanding of children. The child's past is truly transplanted in the foster home or institution. The fact his mother let him down, causes him to have mixed-up feelings. He feels mad and unhappy on the inside. The foster mother can give love and patience even in the face of mean, defiant and nervous behavior if she understands what his feeling really means. So as foster parents we wait until the child can be loved and can give love. What is the Christian opportunity? To see a child lose his fear? To see a child begin to be able to love? To see the child gain confidence with other children? Yes, to guide all of these delicate human relationships is the task of the child welfare worker who supervises the child in the foster home or in an institution.

Children are real people. They are even like you and me—with emotional feelings, worries and fears. They need what you and I need—only more so—love, approval and a feeling of belonging. All of us working in the field of child welfare whether matron, board members, superintendent, child welfare worker or minister have a God given privilege to bring what can be a new life to these children. Bread without the giver is bare and child welfare work without the goal of Christian commitment of each child is also bare. We can act as God's enablers and win each one by one because we ourselves have shared in His Victory.

Does anyone need a special call when the command has already been given.

MARCHING ORDERS FROM PRISON CELLS

(Continued from page 265)

are enmeshed in the very worldly and selfish striving which when multiplied by the number of people involved cannot but lead to war.

The Christian's marching orders remain the same. To profess conversion and then suddenly shift to a kind of life that denies it is playing the traitor. To live a life of self-seeking up to the point of participation in war and then take a stand on this one sin is rank inconsistency that can only bring upon the church the ridicule of the world. If our youth is to see the utter folly of military service they will need to see the adult members of the church repenting and turning to the all-out mobilization against sin and evil of every kind and an ordering of their lives to win souls to Christ in total consecration—the task given to the church by the Savior who was crucified and the missionary who led forth the church in battle from a prison cell.

INTRODUCING TO YOU

the

JUNIOR MESSENGER

(Next 8 pages)

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Katherine Klippenstein

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JUNIOR MESSENGER

Volume XIII Sunday, April 22, 1951 No. 16

"I AM JESUS' LITTLE LAMB
EVER GLAD AT HEART I AM"

PLAYING SQUARE

B975

"I don't think Jerry's playing fair."

Jerry's high-school athletics coach was a big husky man and very popular with the students. Jerry Carter was a good athletic prospect, as coach Kane soon discovered, so Kane kept his eye on him, and began to develop his talents, so as to build him up enough for Jerry to make the team.

Then the coach found that Jerry had a weakness, which could develop into something serious, if not nipped in the bud early. At baseball practice, when there was a close play, Jerry was too much inclined to demand all the breaks, and also the best of the decisions. Coach Kane didn't like this a bit, so he watched Jerry more closely.

One afternoon, Jerry, at bat, knocked out a nice long 3-base hit. As he tore around the bases, he failed to touch second, and kept on going to third. The second baseman protested, but Jerry refused to give in. Coach Kane let it go during practice, but after the game, he took Jerry aside.

"Carter," he said, "there is very little pleasure in anything we win unfairly, or by demanding favoritism in decisions."

Jerry turned pink, for he know what the coach meant.

"Yes, sir," he replied, in a low voice. He was inclined to argue the point, but thought better of it.

"You're a good player, and I want you on the team, but honesty and sportsmanship are far more important, not only to me now, but also to you, in the future."

"Just what do you mean, Mr. Kane?"

"Well, I've known it almost never to fail, that a boy or man who cheats seriously in sport will invariably cheat later in business and in life! I've seen it happen several times!"

"I guess—it does happen, sir," said Jerry.

"Did you know, Jerry, that even the Bible demands sportsmanship in games?"

Jerry looked suspiciously at coach Kane. This was hard to swallow.

"You mean to tell me, Mr. Kane, that there is actually something in the Bible against cheating in sports?"

"I certainly do," said coach Kane, smiling. "Come into my office, and I will show you." They went in. Kane had a very nice library of reference books. He took a fine edition of the Bible off a shelf, opened it to II Timothy 2:5, and Jerry read for himself: "And if also a man contend in the games, he is not crowned, except he have contended lawfully."

Jerry stared at it in amazement.

"How is it that an athletic coach knows so much about the Bible?" he finally asked.

"Well, Jerry, honest athletics and games help build toward clean living, and where can you find more about living a clean life than right in this very Book?" I find it the best Textbook on Life I ever studied!"

Jerry never questioned an umpire's decision again, but he made the big team, and helped his school win the championship.

—*The Sunshine Magazine*

SPRING

I think that God is very proud
Of spring.
For after winter, He helps her
Bring new life
To everything!

SUNDAY SCHOOL LESSON

Learning God's Laws

Wherever there is to be order, there must be laws. Sometimes they are written laws, and sometimes they are unwritten laws. The Jewish people in the Old Testament followed the Ten Commandments very strictly. In every school room there are certain rules which we must obey. The children in every home know that there are unwritten rules which they must follow. God sums up all these laws into one big law by saying, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might," Deuteronomy 6:5.

Ida's parents were missionaries. All their neighbors were natives—people who lived in filth and sickness, people who were poor and uneducated, people who did not believe in our God. But the missionaries were faithful to God's calling.

When Ida was old enough to understand, she came to her mother one day and with determination in her tone said, "Mother, I have decided I do not want to grow up among these natives. I want to live in America and go to school with white people who have manners and clean clothes."

Her mother was sad. Ida did not have a love for these dark-skinned people. However, when Ida became older, she was given the permission to sail to America.

The years passed, and Ida was happy. She was living with friends and studying. Her mother was older now and not very well, so Ida decided to go back and visit her parents.

As she entered the village, she thought it looked so strange with its straw huts and dirt paths. Here and there she saw beggars holding out their bony hands. She was thankful that American towns were different. She was happy to see her parents, but her heart was not with the native people.

During this visit she was at home alone one night. A knock was heard at the door. Ida opened it and there she saw a native with a very worried look on his face.

"Will the lady please come to our home right away? My wife is very sick," he said.

Ida shook her head. "I am no missionary. I am only visiting here. I am sorry but I could not help your wife much," she said.

Sadly the native turned to go. Ida was left alone gazing after him. There was a pang in her heart which accused her for having run away from her duty. Ida went to bed, but she could not sleep. She could hear the voice of God calling her, "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself." She realized how will-

(Continued on page 7)

9678

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OUR MISSION PAGE

9591

OUR MISSION CONTEST

6518

7. I feel as though I am a friend among you boys and girls because I have written several letters and articles in the *Junior Messenger* during the fall and winter.

When I was young, I studied hard and after high school I took nurse's training and also teacher's training. For some time I was a school teacher and taught children, like you, to read and to write, but I felt a higher calling in life.

The babies I am holding in the picture are two little Hindu orphans. It is among these people of India where I served for many years. I have taught in their schools and I have nursed in their hospitals.

Right now I am on furlough in Newton, Kansas. I have many fond memories of the children, young people and older folks whom I met at the retreats and conferences during the summer. Do you remember me?

8. People used to call me an orphan girl because my mother died when I was only two years old. I grew up in a little town called Rosenfeld, in Manitoba, Canada. Even through my childhood days I was convinced that the Lord wanted me to be a missionary.

I graduated from high school, Winnipeg Bible Institute, nurse's training school and then I applied as a missionary for Africa. However, the mission board accepted me for India. It was difficult to give up my desire to go to Africa, but I said, "Yes," and a deep peace filled my soul. Today I am serving the people in far-away India. My life story was in the December *Junior Messenger*. Who am I?

REMEMBER ALL GOD'S CHILDREN

Remember all God's children,
Who yet have never heard
The truth that comes from Jesus,
The glory of His word.

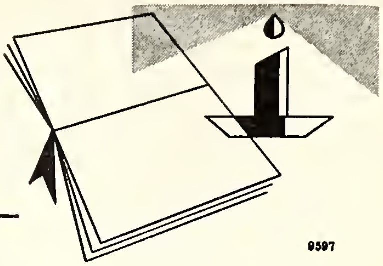
God bless the men and women
Who serve Him oversea;
God raise up more to help them
To set the nations free.

Till all the distant people
In ev'ry foreign place
Shall understand His Kingdom
And come into His grace.

The Mennonite Hymnary, No. 436

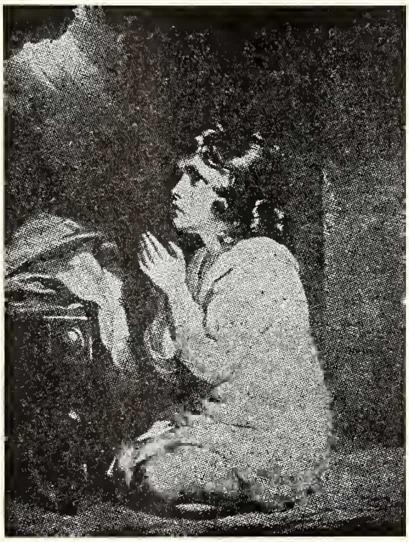
For thou hast been a strength to the poor, a strength to needy in his distress, a refuge from the storm, a shadow from the heat. Isaiah 25:4.

FOR THE HEART



9597

THANKING GOD FOR SPRING



562

Wash day was a busy one at Mary Anne's house. Usually mother hung the first basketful of snowy white clothes on the line before Mary Anne left for school in the morning. There they hung all day, drying in the sunshine and wind. They were always ready for Mary Anne to bring in when she came home from school.

It was such fun to gather the clothes on a spring afternoon! How she loved the smell of the clean clothes filled with fresh air and sunshine.

It was so pleasant outdoors on this April afternoon that Mary Ann stayed out in the yard to fold the clothes as she took them off the line. Overhead the sky was as blue as it could be. The air was warm and sweet with the fragance of the apple trees.

It was wonderful to have spring again after the long winter. A few short weeks ago the pastures and meadows had been covered with ice and snow but now they were carpeted with soft new grass. Not long ago ice and snow covered the trees in the orchard but now they were in full bloom. The fields that had been brown and still beneath their winter blanket were now being plowed and made ready for planting. The gardens were showing the first little shoots of green.

The wrens had come back to the wren house. The old mother hen was sitting on her nestful of big brown eggs in the chicken house. Gentle Bessie stood in one corner of the pasture with her white-faced, wobbly-legged baby by her side. And as soon as Mary Anne had gathered the clothes, she was going down to the barn to see the new family of baby pigs.

"I wish it were always spring," thought Mary Anne. But spring could not last forever, she knew.

Soon the spring would slip into summer, and then would come autumn and winter. It would always be that way, she knew.

"And that is the best way," she said to herself. "Spring for planting, summer for growing, fall for harvesting, and winter for sleeping. That is the way God planned it and it will always be that way."

—*Journeys*

Prayer

Dear heavenly Father: I like to think about your plan for the different seasons of the year. Each one is different and each is beautiful in its own way. Thank you for the joys and the beauties of each of them. Amen.

What did Jesus say about *children* in Mark 10:14?

A LITTLE LOST LAMB

"Mother, Fred Smith has a pet lamb he is raising on a bottle. I don't see why I can't have one," complained Paul Norris, flinging himself, school books and all onto the living room couch.

"Your father is calling you, dear," said Mrs. Norris.

Paul leaped to his feet, "Perhaps he means to give me a lamb now!" he exclaimed darting out of the living room door as quickly as he could.

"Son," Mr. Norris greeted, putting on his best coat, "there is a crippled lamb in the West pasture you may have for your own if you will bring him in tonight. Business matters in town prevent my looking after it. It is one of the twins, and is too lame to follow its mother."

"In the west pasture?" Paul gasped. But the west pasture was fully a quarter of a mile from home, and the sun was not more than an hour high!

"It is under the big oak," his father replied, opening the door.

Paul watched him leave. Then he crept back into the living room, dropped down on the couch and picked up his Reader.

"I'm not going over there alone," he said secretly to himself as he turned the pages.

"Oh, I can't study!" he exclaimed, throwing his Reader and exercise book down. "I can't think of anything except a lamb. Mother, will the Lord care if I leave the lamb out in the west pasture?"

"It will be hungry and cold. His great loving heart is touched when one of His creatures suffers," Mother answered.

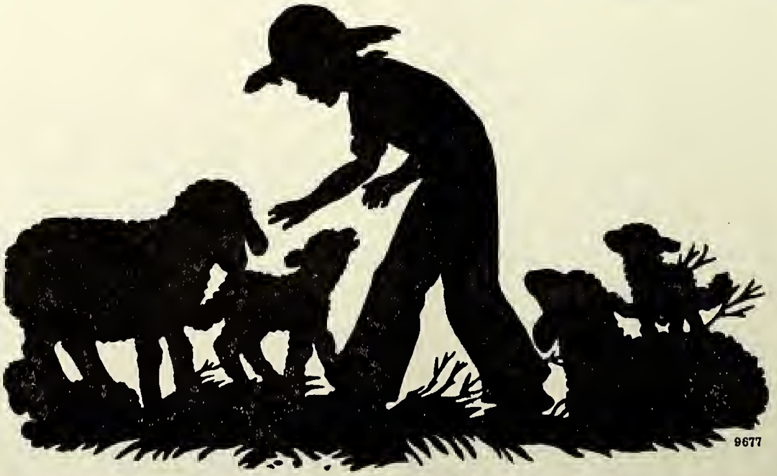
"But could He keep bears from catching me in a brier patch?" Paul wanted to know.

"Didn't He send an angel to shut the mouths of the lions when wicked men threw Daniel into the den?" Mrs. Norris asked. For several minutes Paul was silent. Then he rose, left the room and found his little wagon.

He went to the sheep barn first to see if the sheep had come in. They had. They always came in early now. A wolf chased them one night when they stayed out late. Paul looked to see if the little lamb was with them. It was not. He thought of the wolf; what if it had already found the lamb! For a moment he hesitated, his shoulders sagging, his head dropped. Then he straightened; he could not go to sleep in a good warm bed and leave a helpless lamb out in the cold. He would see if the wolf had already found it.

The sun was disappearing behind the tree tops when he reached the berry patch. The briers on each side of the path were

(Continued on page 7)



Paul put the little lame lamb back with the rest of the sheep.

988

THE NEW LIFE OF SPRING TIME

A baby plant lay fast asleep
In the heart of a tiny seed,
Down in the earth, where the rootlets creep
To find the food they need.
Some little raindrops found it there,
As they slipped through the soft brown earth,
And helped to soften the seed with care,
To give the plant new birth.
And by and by some sunbeams came,
To make it warm, you know;
And the baby plant, so moist and warm
Woke up and tried to grow.
Soon from the seed a little tree
Peeped up above the ground,
So steadily. so quietly,
You could not hear a sound.
Unless you looked, you'd never guess
Just how it came to be;
For thus God gives His gifts to bless—
So still—so wondrously.

—*Selected*

LEARNING GOD'S LAWS

(Continued from page 3)

ful she had been. She had chosen to go her own way because she had not dedicated her whole heart to the Lord.

Next morning the native came again. On his face were written the deep marks of sorrow. Ida met him at the door anxious to hear what he would say.

"My wife died last night. Will the missionary arrange for the funeral?"

Hot tears came to Ida's eyes and her heart ached. To think that a soul had struggled with death last night while Ida sat idly by. She hurried back into the house, fell on her knees before God and prayed,

"Take my life, and let it be
Consecrated Lord to Thee;
Take my heart, and I will be
Ever, only, all for Thee."

Ida also became a missionary and spent her life helping natives regain health of body but above all peace of soul. —*K. K.*

A LITTLE LOST LAMB

(Continued from page 6)

higher than his head, but he went right on.

Abruptly he stopped to listen. There it was again—a faint bleat. The little lamb had heard his voice and was trying to come to meet him.

Paul lay down on his stomach, slid under the fence and ran to it. "You poor little thing," he exclaimed, gathering it into his arms. "I'm glad I didn't leave you out here to be eaten up by a wolf. Why, I guess my coming to take you in has pleased the Lord. He didn't let a thing bother me as I came through those briers. Now I'm not afraid to go back through them, and you're mine, besides."

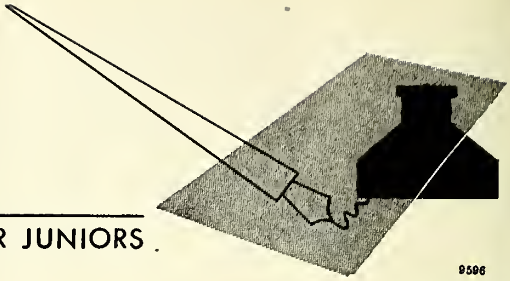
Sure enough, Paul reached home safely and found Mother and Nell warming milk to feed the cold, hungry lamb.

That evening, before they went to bed, Mother read to Paul and Nell from the 10th Chapter of John, all about Jesus, the Good Shepherd who laid down His life for the sheep. And both Paul and Nell decided they wanted to be Jesus' little lambs.

—Used by permission from *Forbid Them Not.*

JUNIOR PAGE

BY OUR JUNIORS



RULES FOR JUNIOR WRITERS

When you send in poems, stories, etc., please follow these rules.

1. When your contribution is your very own do not fail to say so.
2. When it is copied do not fail to add the author's name and the paper from which you copied it.
3. Just before you clip an article, ask mother or father if it is copyrighted. A copyright means that you do not have a right to copy it or else there might be a fine asked.
4. Put your name, age, and address on your contribution.
5. Mail to Junior Messenger, 103 Furby Street, Winnipeg, Manitoba, Canada.

LETTERS

517 West Third Street
Hillsboro, Kansas

Dear Junior Messenger:

This is my first letter to the *Junior Messenger.* I enjoy reading the stories and working out the puzzles.

I am nine years old. My birthday is September 19. I am in the fourth grade. I go to the Hillsboro Grade School. There are thirty pupils in my grade. My teacher's name is Miss Evelyn Voth. I like her very much. Every Thursday we have Bible Class for one period in school.

I go to the Alexanderwohl Mennonite Church. My Sunday School teacher's name is Anna Mae Hiebert.

I would like pen pals.

Sincerely yours,
Ruth Reimer

Editor's note: Miss Voth certainly has a large class, doesn't she? Are they all Christian boys and girls? I hope you will always continue to have the Bible classes. This is not allowed in many of our schools.

Newton, Kansas

Dear Juniors:

I am writing to the *Junior Messenger* for the first time. I enjoy your stories. I am eight years old. My birthday is June 22. I go to the Emmenthal School. I have four brothers and one sister.

We have two pet dogs. We go to the Alexanderwohl Church. Do I have a twin? I would like a few pen-pals.

Sincerely yours,
Stanley Bartel

Editor's note: Thank you for the pretty sticker you had on your letter. I shall remember the verse on it. I hope some boys and girls write to you, Stanley. Do your pet dogs follow you to school?

PUZZLE

"ME"

(It isn't always right just to think of ourselves, but in this puzzle that is what we are going to do. Each answer has the word "me" in it.)

1. The me that is unkind. — — — —
2. The me that is in grown boys. — — —
3. The me that is in part of a flower. — — — — — —
4. The me that is the opposite of go.—— — — — —
5. The me that is crippled. — — — —
6. The me that is playful. — — — —
7. The me that is a topic or subject of a talk. — — — — —
8. The me that is a green fruit. — — — —
9. The me that is the top of a building. — — — —
10. The me that is in disgrace. — — — — —

Answers:

1. mean, 2. men, 3. stamen, 4. come,
5. lame, 6. game, 7. theme, 8. lime, 9. dome,
10. shame.

M C C News Notes

Far East Relief Survey

The MCC relief in the Far East is directed and coordinated from the area center at Hong Kong. (This is a small British territory on the coast of China.)

The places where MCC relief is in operation in this Far Eastern area include Formosa, where personnel assist in medical clinics and orphanage work; at Osaka in Japan where a community center serves people in sewing classes, various other classes, dental service, some material gifts, etc.; Java, where medical clinics serve both Chinese and Javanese Mennonites, and also Mohammadans; one worker is assigned to nursing in a hospital in India; one worker is yet in Shanghai, although he is not permitted by the Chinese government to continue to direct the Free Christian Vocational School project there.

Needs in this part of the world are great, having resulted from the suffering of the last war, superimposed upon the already meager margin upon which the people had been living.

Relief to Indo-China Considered

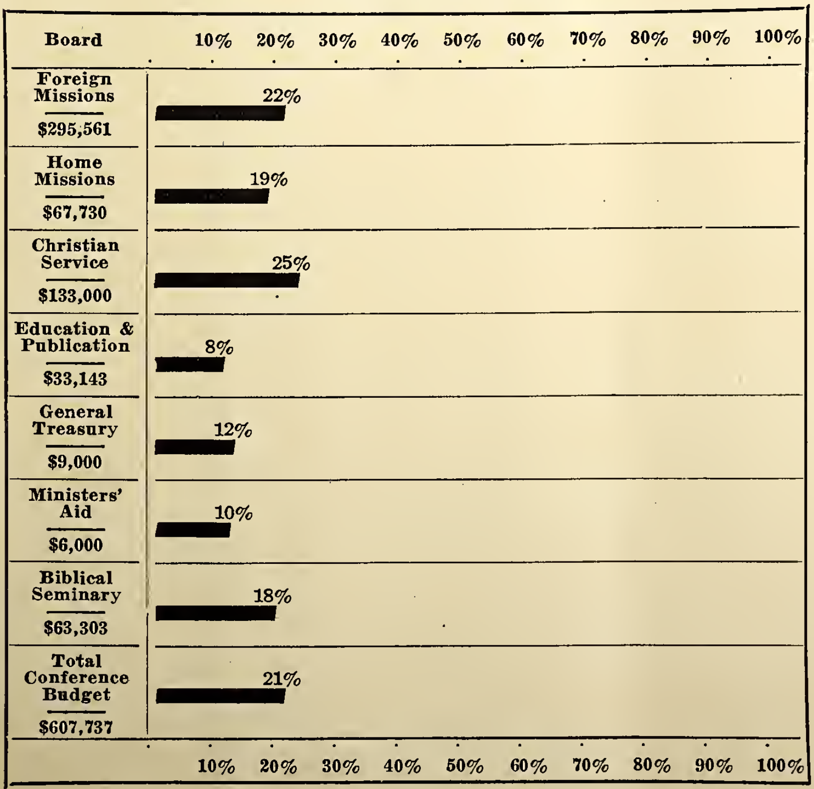
Since the door to relief in Korea is not open now, consideration is being given to a service of relief in Indo-China. There has been among its people a rising national spirit, and this had led to civil war among various political parties. More recently this civil was has increased in intensity, apparently supported by Chinese communists, so that today Indo-China is one of the places of world tension.

There seem to be openings here for relief services under direction of church agencies. The country is not controlled by military occupation to the degree which is found in Korea. Christian missionaries in Indo-China have expressed eagerness to see such a relief service opened.

Steps are being taken to explore further the possibility of this service. It may be that a "Pax Services" (Peace Service) team of workers similar to that sent to Germany as a Builders' Unit, can be organized to serve in Indo-China.

Children at the Bad Durkheim Children's Home.

CONFERENCE STEWARDSHIP CHART
March 31, 1951



Again a month has passed! With the end of March here, we find ourselves at the close of the first quarter of 1951.

We are happy to note the steady progress which most of the boards and Committees are making toward their budget goal for the year. We sincerely thank each of you who has helped make this progress possible. May you have received much joy through this service for his Kingdom. We are confident of your continued loyal support of the various needs of your Conference, not only in a material way, but also through your interest and your prayers.

We now have 25 per cent of the current year behind us. As the chart shows, the percentage of budget contributions received by the various boards and committees varies from 8 per cent to 25 per cent with an average for all at 21 per cent. The total budget receipts for the month of March amounted to $42,158.70.

Very Sincerely,

Edna Ruth Mueler, office secretary

General Conference Headquarters

All contributions for General Conference causes should be sent to General Conference Headquarters, 722 Main Street, Newton, Kansas

Mennonite Youth "A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Voluntary Service Where Hitler's West Wall Stood

EI yo—wie geht's Heit?" Yes, we were in the heart of the Pfalz (Palatinate) on our Offweilerhof Project" ... the Pfalz with it's "gemuetlich" dialect that had the familiar ring of our own Pennsylvania Dutch at home. One couldn't have asked for more interesting surroundings; the rolling hills of this border area provided the center of Hitler's famous "West Wall." Bunkers were spaced on every slope along with tank traps of all kinds. The economy is built around the farms or large hofs which usually form communities of twenty to fifty people. Towns are small and not numerous, although Zweibruecken seems to have once been a shopping and industrial center of some importance.

Each of these physical factors played a part in our project: first of all the size of the hofs stimulated a "Boden (or land) Reform" in 1948 which started the breaking up of these centers of inequality. Three Mennonite families from the Danzig area received in the Spring of 1950 sixteen hectar (60 acres) shares from one of the bigger hofs. The State has promised to build houses and has given them a small loan to purchase equipment and cattle.

As we helped these families with their harvesting, we realized some of the problems which add to their other tasks. They have to cope with the ruins of ten large bunkers in the middle of their fields and their farm yards—huge pieces of steel and concrete which a team of horses couldn't even move. Another thing is that these folks were used to the flat plains of northern Poland. Here they are forced to be idle many days in winter when the hilly roads to the fields are too muddy or icy to travel with their crude wagons and especially now with their teams of cheap, but half-dead, horses.

The settlers, of course, have no car and are forced to live practically in isolation. The town is five miles away and neighboring families seem to have little interest in being sociable. One saving factor is that the Mennonites in the surrounding community have promised to visit them. Eventually roots will be established.

The Offweilerhof unit itself was on a neighboring hof which had escaped division because there were enough small sons to divide it up within the owner's family. There were between twenty and thirty workers there, many of them prisoners on parole. The farmyard was always bustling with activity—people sawing wood, threshing, taking care of cattle, and the usual winter farm chores. The owners were Mennonites and were kind enough to share with us apples, potatoes, cabbage, and milk from their large stores.

None of us will ever forget those few very rewarding months spent in the Pfalz.

COMMUNITY CONTACTS

As the refugees were the major concern of our unit, we tried to gear our work and social life so as to be of as much service to them as possible. Since transportation difficulties prevent much contact outside the big hof, one could readily see the opportunity for social contact with these people was very welcome.

A number of times they shared the evening meal with us, after which they related tales of their war experiences, their former homes, or their plans for the future. We were always mindful of the fact that in just listening one is being helpful. Sometimes the young folks joined us for an evening of singing and popping corn. Other times we invited the young people from the neighboring Kirschbacherhof, where we lived, and showed slides, sang and served simple refreshments. A number of times we visited some of the Mennonite homes in the community. As time went by, we became very much attached to these people and it was difficult to leave those whom we had come to know and appreciate.

Sundays we would join our friends, packing ourselves into the jeep and trailer and off to church we'd go. I think we were as happy as any family in a Packard or Mercedes.

Our Christmas celebration with them was deeply meaningful. With painstaking care they prepared the simple meal, wrapped the gifts of apples and cookies for us, and put up a few Christmas decorations. Having guests was a great event for them. We sang all the traditional German Christmas songs, lighted the tree, and exchanged gifts. For them it was the happiest season since they left "home." Never will we forget the tears of joy that were shed that night, more because we had "given ourselves" than the gifts we presented.

OUR WORK PROJECT

We began our work camp with the intention to help build hofs for three refugee families. Many times we were asked how we were progressing with the building of the hofs, and always we were forced to give an answer which did not affirm the progress of the hofs. Because of much "red tape," because the contract had been signed before we came we never came to working on the building project in a direct way.

(Continued on next page)

Youth Workshop at Hillsboro, Kansas

HERE is a report of the Youth Fellowship Workshop which was sponsored by the General Conference YPU as a kind of experiment in Local Area Workshops for use in future planning. The program, as planned, was a "concentrated dose" of emphasis on YP work, and the leaders were young people from that area who had attended the YPU Workshop held at Gustavus Adolphus College, St. Peter, Minnesota, just preceding the General Conference last August. David Schroeder from Canada, now student at Bethel College and Christian Service Secretary for the General Conference YPU, was the moving spirit in planning and organizing this workshop.

The first meeting, on FRIDAY EVENING, opened with a get-acquainted period. This was followed by an introductory talk by Dave Schroeder, an inspiration address by Rev. Arnold Funk, Pastor of the Brudertal Church, and moving pictures of last summer's YPU Workshop and General Conference. The *Saturday Schedule* concentrated on discussions in the three areas of youth work: Christian Faith and Life, Christian Service, and Christian Fellowship. After a meeting of the 75 who were registered, the young people divided into three groups and, under the leadership of the nine who had attended the YPU Workshop, discussed these various phases in somewhat greater detail, meeting again at the end of the period for reports from all groups. Both the forenoon and afternoon discussion periods were recessed for relaxation, which took the form of choir practice for all those who wished to participate. *A Highlight* on Saturday evening was the service project: the young people went in a body to sing for the shut-ins at the Hillsboro hospital and home for the aged. Later they met again at the church for a fellowship meeting with games and a devotional period. Of this fellowship period one young person said, "John Gaeddert was the 'songster,' doing the best job of presenting the 'musical change of atmosphere' I have ever seen." *Sunday* morning the young people worshiped in their own churches, and the guests attended the local church of their choice. At the Sunday afternoon program Elmer Ediger spoke on Voluntary Service and Henry Claassen on Camp Mennoscah, the district retreat grounds. In the evening the "workshoppers" gave a program to which the public was invited. At this time there was singing by the young people, and evaluations were given on the three discussion groups around which the workshop had centered. After the program the group met together once more in the basement of the church for a devotional service and a farewell "sing."

Of this workshop Yvonne Jost, one of the young people who attended, has this to say: "The fact that there was a comparatively large attendance at all of the sessions proved that the young people were interested and that the leaders *kept* them interested....The sessions of group singing were perhaps the biggest success of the whole workshop. The credit belongs to the song leader, who brought out all of the enthusiasm and talent the young people had to offer."

Dr. and Mrs. Norman Abrahams, sponsors of the YP Fellowship at the First Mennonite Church, Hillsboro, say: "We feel that this workshop was of great benefit to our group; their attendance and cooperation was excellent. Young people have a great deal of energy and enthusiasm; what they need most is enough adults interested in them to direct their thought and actions into the proper channels. As a whole the workshop was a great success; the leaders put forth a great deal of effort and time and received good response from most of the young people."

If the Mennonite young people in your area would like to hold a similar workshop, why not ask Dave Schroeder to help you? Write to him:

Rev. David Schroeder
North Newton, Kansas

WHERE HITLER'S WEST WALL STOOD

(Continued from preceding page)

However, the fact that we couldn't help on the building didn't discourage us, because we found many alternatives in which we could help indirectly. The State resettlement officials then compromised a bit and allowed us to help in building the road that would run from the refugee farms to the main road, about a quarter of a mile long. We consented. Our initiative was great and day after day we hauled heavy chunks of rock from the blown-up bunkers that dotted the field.

During this time we took some days off from our muscle-building work of tossing rock and helped the refugees in their field work. We soon learned that picking up potatoes and fodder beets made "Kreuzweh" and often were inclined to feel older than our birth certificate states. We learned the art of running a Bulldog, the most dependable tractor in Germany. On the many days when it rained, our enthusiasm was likewise dampened, but we marveled at the bright outlook of the refugees. Despite bad weather, insufficient machinery and livestock, they kept their hopes high. Finally after Christmas after many setbacks due to rain, snow, breakdowns, lack of help and machinery, we helped them to thresh their grain. There were more convenient ways of doing this work, but we realized that we were helping people who needed help, and when we parted we felt what this meant to these people and that they once again realized more fully the motivations of God's love.

(Continued on next page)

WHERE HITLER'S WEST WALL STOOD

(continued from preceding page)

SPIRITUAL EMPHASIS

During these days in our work camp, we were constantly made aware of the verse which was used in our opening devotions—other foundations can no man lay than that which is laid, which is Jesus Christ. Through the many days of rain, we could see that the houses which were to be built needed solid foundations. We came to realize too that the very foundations of the lives of these refugees had been shaken by the terrible experiences of the past decade. So too were we encouraged to dig deeper into our own lives and stand on Christ, the solid rock.

How often in our living together and associations with these people did we think of our Church at home. How much of our Christian life is centered around the Church with its many activities. Here were our friends and many young people our age craving the fellowship of the Church and Christian activity, yet because of borders, because of ministers who were already overloaded in serving three or four churches and could not give attention to more than the worship service, because of isolated conditions and poor transportation, these people could join in worship only once in three weeks. We came to realize too that during these three months there had been no Sunday School or any kind of Christian education for the children as we are accustomed to. What a tremendous responsibility that puts on the home! It was these facts that put a burden on us to help these people realize this great responsibility, and to humbly do our part by beginning group Bible studies and bringing in extra speakers for worship services. We felt our responsibility to speak and share on spiritual subjects as we visited the homes.

It was not easy to say "Auf wiedersehen" to our friends. We parted in our devotional service with the hymn,

"So nimm denn meine Hande und fuehre mich,
Bis an mein selig Ende und ewiglich!
Ich kann allein nicht gehen, nicht einen Schritt;
Wo Du wirst geh'n und stehen, da nimm mich mit."

We left those with whom we had walked, talked, worked and prayed with the feeling of thanksgiving and joy in Christian love.

Bill Gooding, Ephrata, Penna.
John Fox, Lancaster, Penna.
Paul Suderman, Hillsboro, Kans.
Melvin Headrick, La Junta, Colo.

These boys made up the American group of campers who joined with a small group of Germans and one Dane for a three month voluntary service camp sponsored by the Mennonite Central Committee at Offweilerhof, near Zweibrucken, in the Pfalz, Germany.

Famous Coaches on Smoking

WHAT do America's most famous coaches think about smoking? Do they recommend it to their players, or do they forbid it? Do they think that smoking by an athlete is an advantage or a disadvantage?

A questionnaire, sent early in 1949 to America's best-known coaches, brings unanimous condemnation of smoking. Let the coaches speak for themselves:

Adolph F. Rupp, basketball coach at the University of Kentucky, says: "We do not have anyone on our team that smokes. Smoking cannot be of any benefit to a young boy. In fact, it is harmful. We do not believe that youngsters should smoke. I always tell my boys, 'Don't smoke—let your opponents do the smoking.' "

Football Coach Frank Leahy of Notre Dame declares: "In coaching a football team, our greatest dislike for smoking by the competing athletes is based upon the belief that its use weakens will power. The smoker submits to the pleasures of the senses too readily, with the net effect being that in other ventures he will not be willing to pay the price for ultimate success. Considered purely from the physical side, smoking acts to retard the reflexes. The one getting the jump on his opponent in athletics is the one who usually is in a commanding position. A nonsmoker has a psychological advantage in that his confidence in his physical condition will always operate to his advantage."

Bobby Dodd, football coach at Georgia Tech, writes: "We do not allow our athletes at Georgia Tech to smoke during the training season. We try to keep them from getting the habit of smoking at any time, as we think it is a very harmful habit."

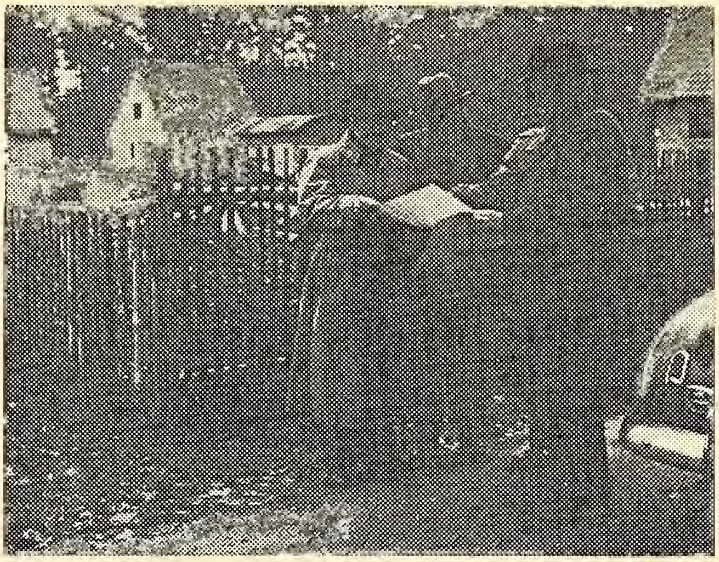
Eddie Hickey, basketball coach, St. Louis University, declares: "I have just completed my second year at St. Louis University with the Billiken Basketball Varsity. To this date I have never yet seen a Billiken basketball player smoking either during or after the season's basketball activity.

"Especially for young men who have not yet reached complete maturity, smoking definitely cannot be associated with the best physical health for basketball. It is definitely opposed to the ideal physical condition, and is a habit young men must forego if they would be truly champions. It is impossible to smoke without retarding physical efficiency, and it leaves the player, who is continually under stress and strain of both emotional and physical superlative efforts, without sufficient resistance to many of the common ailments that will retard the best physical condition."

Football Coach Blair Cherry of the University of Texas expresses an opinion with which all leading coaches agree: "Coaches, not only here but all over the country, are of the opinion that the use of tobacco or alcohol in any form is detrimental to the physical welfare of a growing boy and those boys engaged in athletics."

—*The Sunday School Times*

Worker Units in Germany



A number of German DP's are to get new homes with the aid of the Builder's Unit. Shown planning for the project are Pastor Wagner, minister of the Fraukfurt Mennonite congregation; C. L. Graber and C. F. Klassen, heading the MCC refugee work in Europe.

I DARE you to jump across that creek," he said. So I jumped...Splash! Deep in the heart of every young man is the abiding urgency to accept every challenge. Not every accepted challenge ends in defeat like the one mentioned above. In fact, the greatest deeds have been accomplished through the acceptance of a challenge successfully completed. A young man can be the object of concern as soon as he ceases to be challenged. This might be said for the Christian Church as well. As soon as the Church sees no duty or obligation in a task, there is reason to look with troubled eyes into the "health" of the Church. In many cases, the individual and the Church can be identified. Thus, as far as a challenge is concerned, the individual and the Church are alike.

For some time now, the world has held one real challenge to the Church. This is the refugee problem. Slowly, but surely, here and there, individuals and the church groups are awakening to the task and are beginning to do something about it. We are happy to note that the Mennonite people and MCC are not last in awakening to this job. The job is before us and God is watching our response very closely.

Projects on which the Builders' Unit will be working will be similar to the refugee re-settlement homes in Espelkamp shown above.

What is the challenge? How are we responding? How will we respond in the future? Here are some of the facts. No reference need be made to all the work and the gifts the Mennonites have given to the many refugees who have finally been able to emigrate. But there are over 5,000 Mennonite refugees still in Germany who cannot emigrate. These must be settled here. They live in insulting environments. Due to the financial depletion of the German treasury, the State cannot loan the refugees enough money to furnish mortgages for home building. So they are forced to depend on outside help.

Through wise and foresighted planning, MCC has developed a resettlement plan for their brethren. C. L. Graber is in Europe assisting C. F. Klassen to make technical and official arrangements for the refugee resettlement. More than this, MCC has undertaken to build homes for the refugees, thereby voiding the obligation of the refugee to supply a certain percentage of the mortgage necessary for building operations. In some cases, MCC is loaning money outright to the refugee building program, but only where a sound building project is under way. Heeding the age-old maxim, "you can do it cheaper, better and faster if you do it yourself," MCC has decided to undertake the building also. Since tools and know-how are necessary to build, Brother Graber has

(Continued on page 275)

Our Colleges and Seminary

MENNONITE BIBLICAL SEMINARY

The Seminary Peace Team went to Wayland, Iowa, April 7 & 8, to lead both the Sat. evening and Sun. evening and morning services. Those going included Elmer Ediger, Henry Goossen, O'Ray Graber, Burton Yost, Vernon Neufeld and Elaine Waltner.

W. C. Voth, missionary to Japan, showed pictures and presented an address on that subject on Friday, April 6.

We extend sincere sympathies to Melvin and Frances Funk in the passing of Melvin's mother, Mrs. Anna Funk, in the hospital of Mountain Lake, Minnesota.

Our preacher at the Sunday morning service, April 8, was H. D. Burkholder, acting president of Grace Bible Institute of Omaha, Nebraska.

We were happy to have the General Conference Committee on Church Institutions, a sub-division of the Board of Education and Publication, meeting here recently.

We were happy also to have a meeting of the Congo Inland Mission Board here recently.

Dr. Rockwell Smith of Garrett Biblical Institute presented a vivid address on "The Challenge of the Rural Church."

Dr. Smith declared "If you want to serve the Lord there is no greater opportunity in America than in rural churches. The rural church is a great unexplored area. The need is very great and frequently the best men in large denominations go to city churches ignoring the wonderful opportunities for both missionary work and Christian nurture among rural people."

Dr. Carl S. H. Henry of Fuller Theological Seminary, who spoke at the Freeman General Conference last summer, has issued a special invitation to members of our staff to attend the Social Action Forum sponsored by the National Association of Evangelicals during their National Convention here at the Congress Hotel, April 10 to 13. This forum will discuss the following topics: Communism, Labor Relations, Temperance, and Race Relations.

BLUFFTON COLLEGE

Dorothy Schertz, Metamora, Illinois, has been chosen as May Queen. May Day will be Saturday, June 2, as a part of the commencement activities. Miss Schertz is a member of the Calvary Mennonite Church in Washington, Illinois. Accompanying Miss Schertz will be Richard Simcox, who has been chosen as the most popular senior man. Mr. Simcox is from Cincinnati, Ohio.

Dan West, Goshen, Indiana, was a Vesper service speaker Sunday afternoon, April 15. Mr. West is educational director of the social service program of the Church of the Brethren. He was the originator of the Heifers-for-Relief plan. He spoke on the topic, "Hope for the World."

Plans have been made for another work day April 25. Students will secure jobs in the community and the money earned will be donated to the Founders' Hall building fund. About $60,000 is still needed to complete the building itself and $25,000 for equipment, grounds, and parking lot. It is hoped that funds will be secured so that the building can be in use when school opens in the fall.

The Dutton Marimba Trio gave a concert in Ramseyer Chapel Friday evening, April 13, as a number on the College Concert Series.

BETHEL COLLEGE

Dr. Paul Shelly of Bluffton College spoke in chapel Friday, April 13. He emphasized the desirability and the possibility of finding the will of God in our lives. Dr. Shelly attended the meetings of the Publication and Education Board being held on the college campus April 13 and 14.

Seniors from many surrounding high schools were guests of the students and faculty at an International Party, Friday, April 13. The five-course dinner was served in rooms decorated to represent Hawaii, Argentina, Switzerland, Japan and Egypt. A variety program in Memorial Hall followed.

As usual in the spring term, representative seniors conduct the chapel services sharing their impressions and concerns with the entire school. Members of the senior class have also been scheduled for their oral comprehensive examinations. Those examinations, given by a faculty committee of three or four members are primarily designed to measure such areas as appreciations, convictions, ability to relate facts learned to life situations, and general outlook upon life.

The faculty of Division V, "The Applied Arts and Sciences," presented an evening of entertainment in Memorial Hall, April 21, at 8:00 P. M. A talk by Dr. M. S. Harder, and a play will feature the program.

"Christ limited is Christ betrayed—this is tragically true. And it is gloriously true that Christ unlimited is Christ fulfilled and in that fulfillment men find salvation. He is the Lord of life—not just this piece or that fragment of life, but the whole of it. So to see him, so to believe in him, so to worship him, so to present him to the world in which we live—this is the Christian gospel and the Christian mission."

Dr. Harold A. Bosley, to be speaker at the Bethel College Booster Reception and Program, May 4.

Jottings

MIDDLE DISTRICT

—Eicher Church, Wayland, Iowa: A devotional magazine "Seek," placed in the hands of each church family [illegible] Sunday School class, has proved to be a source of spi[illegible] blessing, instruction and challenge. March 20, Mr. and P. P. Wenger observed their Golden Wedding Annive[illegible] with open house. Our congregation has lost one me[illegible] this year, Mrs. Anna Wetzel Frey, who before her death the oldest member. This far in the year we can say that the Lord has been exceeding good to us, and we see prayers of the watch-night service already answered. —Mrs. L. D. Fast, Corr.

—Apostolic Church, Trenton, Ohio: March 4, the Men's Chorus of Bluffton College had charge of the morning worship hour and presented a concert. The service was well attended. Dinner was served in the church basement at noon. Six new members were received into the church Easter Sunday. April 8, our choir presented a musical program. —Edna Kinsinger, Corr.

NORTHERN DISTRICT

—Gospel Church, Mountain Lake, Minnesota: Our church together with the Immanuel Church of Delft held a celebration April 8, in honor of Mr. and Mrs. H. H. Quiring, who celebrated their golden wedding anniversary. Mr. Quiring has been in the ministry 32 years. After words of welcome by Mr. Quiring their oldest son, Henry, took charge of the program. Elmer Dick, a son-in-law who returned from the Belgion Congo, and Samuel Quiring, another son, gave short messages interspersed with songs and poems by the children and grandchildren. Greetings were sent by letter from their two daughters, Anna and Tina, from Belgian Congo. —Mrs. Henry P. Klaassen, Corr.

PACIFIC DISTRICT

—Menno Church, Lind, Washington: The choir of the Northwest Christian high school of Spokane, Washington, presented a short musical program here April 1. Paul Boschman is conducting a class in catechism with eight members enrolled. The Bible hour, held every Wednesday evening, has been well attended and proven to be a blessing. The Sermon on the Mount is now being studied. —Mrs. W. Jantz, Corr.

—First Church, Newport, Washington: Our Sunday School sponsored the Easter evening service. Children dedicated to God in special services recently are, John, son of Mr. and Mrs. Frank Woelk, Katie Jean and Martha Kay, daughters of Mr. and Mrs. Henry Hiebert. Our pastor and a number of young people attended the Easter sunrise service on Cook Mountain. April 1, the young people sponsored a program with slides and music by a girls' quartet. —Mrs. Henry Hiebert, Corr.

—Bethany Church, Quakertown, Pennsylvania: Arthur Rosenberger, elder of our church, conducted consecration rites for five infants Easter Sunday night in connection with communion services. J. J. Plenert, pastor of Grace Mennonite Church, Lansdale, Pennsylvania, spoke at five special meetings held April 4-8. The Scripture, prayer and special musical numbers were given by the various organizations of the church. All services were well attended. —Mrs. Clyde S. Gano, Corr.

WESTERN DISTRICT

—Herold Church, Bessie, Oklahoma: J. J. Esau and a male quartet from Grace Bible Institute presented a program here recently. March 10, the choir and men's chorus gave a special program. The C.E. brought its program Easter Sunday. Brother P. P. Sawatzky has been ill for several months. Mrs. Ben Horn is also on the sick list and her daughters from Saskatchewan and Illinois have come to visit her.—Mrs. Herman Horn, Corr.

—Zoar Church, Goltry, Oklahoma: Our church sent out 112 pounds of new and used clothing for relief and 70 pounds of German books, taken mostly from our church library, to the Mennonites in South America. March 23, J. J. Esau and men's quartet from Grace Bible Institute gave an inspiring program here. Our choir and men's chorus, under the direction of Eugene Unruh, is giving programs in various church- [illegible] —Co[illegible]

[illegible] Church, Lehigh, Kansas: March 21, the Sacred [illegible] Ensemble of the Mennonite Biblical Seminary, Chicago, gave a program here. Our pastor, P. W. Goering has been in the hospital several times during the last few weeks. During this time D. C. Wedel and H. A. Fast, both from Bethel College, brought us the Sunday morning messages. —Mrs. Alvin Goertz, Corr.

—Bethel Church, Inman, Kansas: March 18, the Sacred Song Ensemble of the Mennonite Biblical Seminary, directed by Marvin Dirks, presented a sacred concert. April 3, Miss Lois Slagle showed pictures and told of her work in Africa. April 5, Mrs. G. B. Neufeld, Miss Lois Slagle and Miss Selma Unruh, all from the African Mission field, spoke to the sewing circle meeting. —Mrs. A. F. Enns, Corr.

Into the Beyond

MRS. ROSE LIPPINCOTT, Barlow, Oregon, member of the Calvary Mennonite Church, was born April 7, 1872, and died March 25, 1951.

WORKER UNITS IN GERMANY

(Continued from page 273)

secured a general line of construction machinery and obtained the services of several competent architects. We now have the tools, the bosses, the materials to start building. We need only one more thing—MUSCLE!

The groundwork supplying this last need has been laid. A building team of twenty young men will leave America in March to come to Europe as building missionaries, supported by their home churches or groups. The group will soon be working in Espelkamp where the first building project is under way. The boys will furnish all the labor for construction, according to present plans.

After more than one team is assembled, they will be split to work at various building sites. They will live in close fellowship as those who believe in Christian service. *Why has this been undertaken?*

1. To show the brethren that we love them.
2. To help them into livable homes.
3. To build these homes at a much cheaper rate.

What will be the response of the Church in the future? That depends on individual people like you and me. There is no doubt that the youth of our Church will see here a great challenge to enlarge our vision of service. God's program always goes on. The challenge remains—Do we want to become members of this victorious march?

Administrator for V. S. Europe
Frankfurt/Main, Germany

Beyond Our Own

DURING THE LAST FIFTEEN YEARS the nation's liquor bill has jumped more than 300 per cent, while population increases are only 23 per cent.

COLLEGE CREDIT OF SIX HOURS FOR TRAVELING IN EUROPE will be given under a new plan by Texa Christian University, Fort Worth. Lectures will be given aboard ship daily and in each city noted leaders of church cooperation will address the group, following carefully prepared topics of inquiry.

THE PADUCAH, KENTUCKY, MINISTERIAL ASSOCIATION is a public demonstration of the truest Christian feeling which already exists. With both colored and white ministers in the organization, their purpose is to forget all color lines in all their activities, in a united effort to bring Christ to the people of that city.

A GALLUP POLL INDICATES that 60 per cent of adults are drinkers of alcoholic beverages, but the poll does not indicate what kind of drinkers.

OF THE 210 MEMBERS CHOSEN IN THE SOUTH KOREAN HOUSE OF REPRESENTATIVES prior to the present conflict, 40 are Christians.

Please enclose this label when writing.

reflects [illegible] missionary [illegible] s. Two rep- [illegible] ian church [illegible] that "in face [illegible] erils, Korean Christians [illegible] acted in a way that has become classic in Christian history: the more they are threatened, the more they risk; the more they lose, the more they give."

A FULL-LENGTH MOTION PICTURE ON THE LIFE AND WORK OF MARTIN LUTHER, will be made in Germany during 1951. Produced by the National Lutheran Council in America, the dialogue will be in English, and also may be recorded in German and Swedish.

NINETIETH ANNIVERSARY OF THE WOMEN'S UNION MISSIONARY SOCIETY IN AMERICA was celebrated with special services in New York, recently. The Society maintains 23 single missionaries scattered in India, China and Japan. It is the oldest missionary society in the United States maintaining a woman's ministry to women and children.

THE KRIMMER MENNONITE BRETHREN CHURCH, in recent reports, has missionaries in the following countries besides the U.S.: China, Mongolia, Africa, South America and India. Compared to four missionaries on the field in 1905, the church now supports 20 missionaries.

A FILM entitled, "A Wonderful Life," has just been released by the Protestant Film Commission. It's purpose is to encourage Church stewardship and is a story of how faith, goodness and love lived by one man, enriched a little Missouri town.

TWENTY-TWO YEAR OLD FLOYD "BUTCH" MARTIN, Canadian professional hockey star, member of the Mennonite Church in Floradale, Ontario, has given up his hockey career because "he could not be a good steward of time nor support a recreation progam that is rapidly making inroads on our Sundays when men should be taught to worship."

NO WONDER MISSIONARIES GO BACK TO THEIR FIELDS TIME AND TIME AGAIN!

Look at this picture again. Little girls in India—praying. Only one of the results of missionary work in India.

This picture is one of the many you will find in the book, FELLOWSHIP IN THE GOSPEL. Fifty years our General Confeernce has labored in India.

During this year we celebrate the anniversary. One way to celebrate this occasion is by reading this book, FELLOWSHIP IN THE GOSPEL.

The chapter titles are indicative of interesting and inspiring content.

Fellowship in Evangelism

Fellowship in the Schools

Fellowship in the Ministry of Healing

Fellowship in the Leprosarium

Fellowship in the Building of the Church

Missionaries in the Fellowship

These chapters were written by our missionaries and the book was edited by Mrs. Ruth Ratzlaff.

The book also has a statistical record of the work in India, and a missionary roster.

Your home library is waiting for this book. Be the first one to order a copy for your cuhrch library.

Price $3.00

Order from book store nearest you.

Mennonite Book Store
Newton, Kansas

Mennonite Book Concern
Berne, Indiana

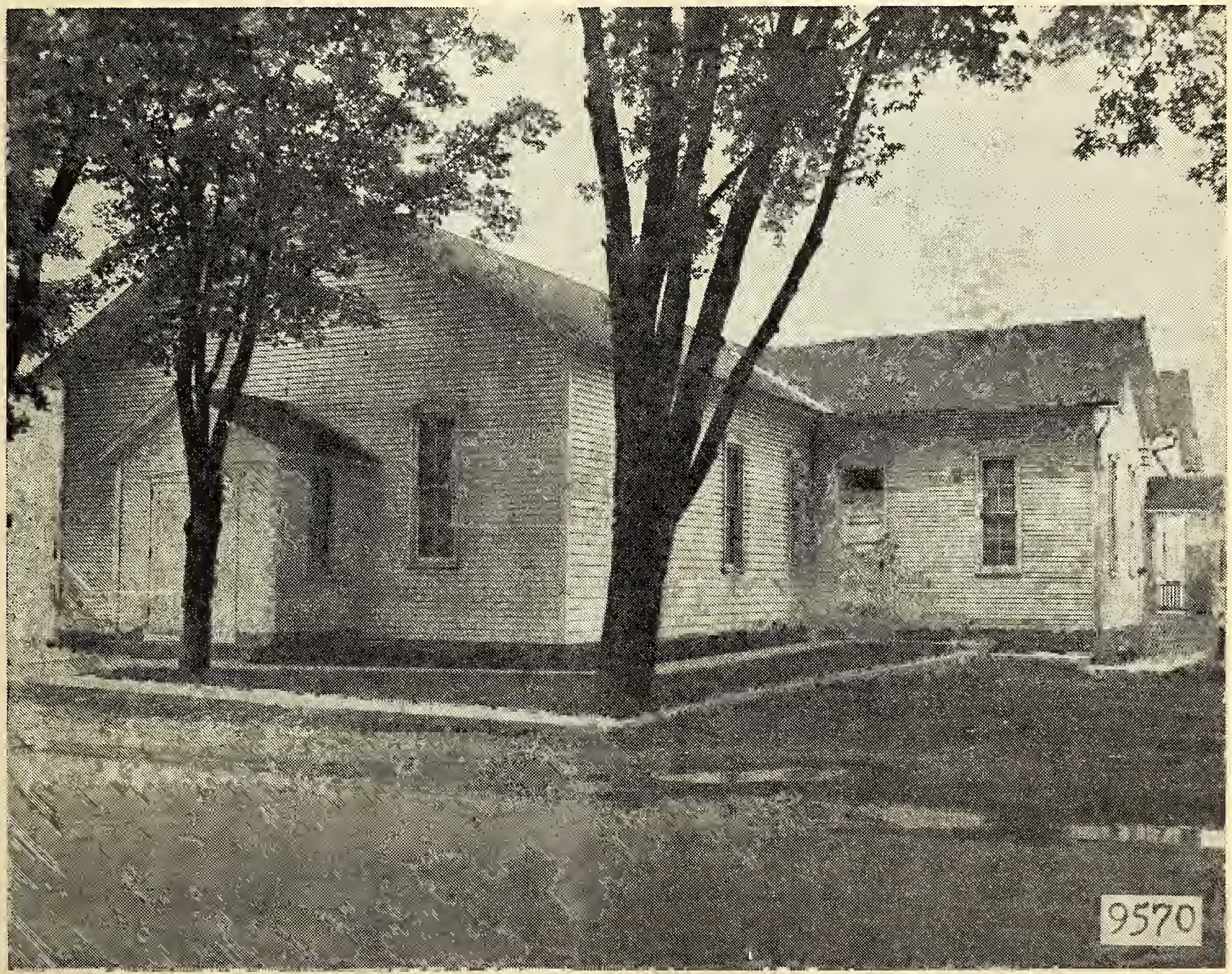
Mennonite Book Store
Rosthern, Sask.

MENNONITE LIBRARY

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 66 — May 1, 1951 — Number 18



Richfield Mennonite Church, Richfield, Pennsylvania, where Eastern District Conference convenes this week.

Building Christian Homes

The Program of Christ

A Visit to Formosa

We Are Going to Japan

Private Letter to a Federal Judge

In This Issue

EDITORIALS 279
SCRIPTURE IN THE SPIRIT-ANOINTED WITNESS 280
EASTERN DISTRICT CONFERENCE PROGRAM 280
THE PROGRAM OF CHRIST by Ernest J. Bohn 281
BUILDING CHRISTIAN HOMES by Olin A. Krehbiel 282
MCC NEWS AND NOTES 283
MOTHER'S DAY 283
A VISIT TO FORMOSA by Ernest E. Miller 284
MENNONITE YOUTH
  JAPAN—A LAND OF OPPORTUNITY 286
  WE ARE GOING TO JAPAN 287
  NEW WORK IN JAPAN 287
  A CHILD SHALL LEAD THEM 288
  CLINIC ON YOUTH PROBLEMS.. 289
  PRIVATE LETTER TO A FEDERAL JUDGE 289
OUR COLLEGES AND SEMINARY 290
JOTTINGS 291
BEYOND OUR OWN 292

OUR COVER PICTURE

The Richfield Church had its origin in 1883 when a group formed an independent church after leaving the Lancaster County Conference of Mennonites. The first part of the present church building was erected in 1886. An addition was built in 1914 and another addition and basement rooms were added in 1950. The present membership stands at 314. Walter J. Dick is the pastor.

The Mennonite

Editor, J. N. Smucker
Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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The Reader Says

Dear friends:

We were grateful to be privileged to see something of Ethiopia. The Coptic church, is the State church. Only some areas are open to Mission work, while others are closed. There is even persecution of Christians in some areas. There are also many Mohammedans in this country. The work of missionaries is far more difficult in Ethiopia than in Kenya and Tanganyika.

In Kenya and Tanganyika where the British still have much control, the government is very helpful to Missions while in Ethiopia this helpfulness is lacking, and some officials do not want any outside religious teaching.

It was interesting to us to learn that the Emperor is definitely regarded as a descendant of a son of King Solomon by the Queen of Sheba.

In Egypt we were impressed by the visible remains of ancient civilizations

(Continued on last page)

KUYF RETURNS

Wilhelmina Kuyf returned from China April 11. She spent one day at Newton, then left for her home in Philadelphia.

Of Things to Come

May 3 Ascension Day
May 3-6 Eastern District Conference, Richfield, Pa.
May 4 Bethel College Booster Reception and Program
May 13 Mother's Day or Festival of the Christian Home
May 13 Pentecost
May 27 Commencement, Mennonite Bibical Seminary
May 29 Commencement, Bethel College
May 31 Commencement Freeman Junior College
June 4 Commencement Bluffton College
June 10 Children's Day
June 14-15 Cultural Conference Messiah Bible College, Grantham, Pa.
June 16-20 Northern District Conference, Munich, North, Dakota
June 20-24 Pacific District Conference Colfax, Washington
June 25-30 Winona Union Summer School of Missions
June 29-July 4 Young People's Retreat, Men-O-Lan
June 30-July 4 Canadian District Conference, Leamington, Ontario

MALCOLM WENGER'S REVISED ITINERARY

DATE	DAY	PLACE
April		
16	Monday	Helena, Montana
17	Tuesday	Newport Menn. Church, Newport, Wash.
18	Wednesday	Spokane, Washington, Visit Cheyennes
19	Thursday	First Mennonite, Colfax, Wash.
20	Friday	Menno Mennonite, Lind, Wash.
21	Saturday	Travel
22	Sunday	Mennonite Country Church, Monroe, Wash. First Mennonite Church, Monroe, Wash.
23	Monday	Glendale Mennonite Church, Lynden, Wash.
24	Tuesday	Seattle and Tacoma (Indiana Hospital)
25	Wednesday	Alberta Community Church, Portland, Ore.
26	Thursday	Calvary Mennonite Church, Canby, Oregon
27	Friday	Emmanuel Mennonite (Pratum), Salem, Oregon
28	Saturday	Grace Mennonite, Dallas, Oregon
29	Sunday	Grace Mennonite, Albany, Oregon Mennonite Church, Sweet Home, Oregon
30	Monday	Travel
May		
1	Tuesday	Travel
2	Wednesday	First Mennonite, Paso Robles, California
3	Thursday	Second Mennonite, Paso Robles, California
4	Friday	First Mennonite, Shafter, California
5	Saturday	Los Angeles
6	Sunday	Immanuel Mennonite, Los Angeles, California First Mennonite, Upland, California
7	Monday	Los Angeles
8	Tuesday	Travel
9	Wednesday	First Mennonite, Reedley, California
10	Thursday	Bethel Mennonite, Winton, California
11	Friday	Travel
12	Saturday	Travel
13	Sunday	First Mennonite, Caldwell, Idaho
14	Monday	Travel
15	Tuesday	Aberdeen, Idaho
16	Wednesday	First Mennonite Church, Aberdeen, Idaho
17	Thursday	Travel
18	Friday	Arrive, Busby, Montana

Editorials

PARENTS, CHILDREN, AND GOD

THIS is the theme selected for National Family Week, May 6-13. National Family Week largely replaces the single "Mother's Day" as observed formerly. Many have felt that the sentimental Mother's Day should be improved and broadened to include the whole family.

Parents, children, and God—what a grand combination. In the Christian home the parents are so filled with the love of God that their children are brought up in that rich spiritual atmosphere. This is a priceless heritage, and of fundamental importance. What greater good can parents do for their children than to bring them into right relationship with God that they may learn to love and serve Him? This is the parents' primary task.

But the children too, have a large part in a Christian home. They should early respond to the love of God and let that spirit determine their decisions and life. They should exercise that loving relationship between them and the parents that is necessary in the ideal home. They should early accept Christ as their Savior and Lord and abide in His love.

Parents, children, and God: what a power for a troubled world. What spiritual forces could be released from such homes, what service of love, what influence for peace, what forces for righteousness.

Parents, children, and God—these three, but the greatest of these is God!

DECLINE IN CLOTHING GIFTS

AS noted elsewhere there has been a marked decline in gifts of clothing for needy people. For example, in March 1950, something over 21 tons were received while in March of this year the figure is less than 14 tons. The Mennonite Central Committee is somewhat alarmed over this marked decrease. Perhaps many people felt the need for used clothing was over. Churches and Women's Missionary Societies may wish to take note of this decline and take a renewed interest in the collecting of clothing for the destitute and needy, that they may be further helped "in the Name of Christ."

THE MENNONITE WORLD CONFERENCE

ACCORDING to latest reports, the fifth Mennonite World Conference is to be held in Basel, Switzerland, about August 15-20, 1952. Many were privileged to attend the fourth world conference in this country in the summer of 1948, and were much profited by it. No doubt this fifth conference will also prove a great blessing to our churches and a real inspiration to the Mennonites of Europe.

As in the last conference, the Mennonite Central Committee will work out the plans from the American side. While the program has not yet been completed, it is to follow somewhat the pattern of the fourth conference. This would mean that it would consider such important themes as missions, evangelism, peace, relief, refugee work, Christian service and witnessing, as well as important historical developments and hopes for the future.

Mennonites the world over will be watching with interest the development of the plans for this conference. No doubt many will plan their proposed trips and visits to other countries to take in this important event. More details will be given as released.

AS OTHERS SEE US

"O wad some Power the giftie gie us
To see ourselves as ithers see us."

So sang the poet Robert Burns nearly two centuries ago. It can be quite a disturbing experience to travel in foreign countries and learn how others think of us. We are so accustomed to our home country and so close to it that we may fail to note our mistakes and wrong attitudes. When pointed out to us it should make us humble and willing to amend our ways.

How do other nations regard us? Many think Americans are domineering, arrogant and self-righteous. They taunt us about our boasted freedom and democracy while mercilessly discriminating against the negro in our own country. They say we know but two ways of trying to get along with other nations: the threat of military force and bribery with money grants. While countries receiving money aid are ready to accept it, they are convinced such aid is prompted by self-interest.

They cannot understand why we are so slow in allowing our surplus grain to find its way to India where people are starving, and they attribute selfish bargaining motives to our long delay. We are accused of talking peace and then wanting to rearm Germany and Japan so they may fight our wars for us, if they come. They feel we are trying to force other nations to do as we wish and even force the United Nations to agree to what we have done. England is shocked at our aimless policy as we plunge blindly on without consulting older nations. Toynbee, a famous British writer, has coined the phrase for his people "no annihilation without representation."

Asia cannot forgive us for dropping the atom bomb on her people, and even threatening to do it again. Other nations know we are the most powerful nation on earth; and they fear us, our aggression, our determination to police the world, our meddling with other nations' affairs. We are losing many friends even among our allies and the "reservoir of good will" is fast running out.

More than ever, we need to come to other countries "in the Name of Christ" and in the spirit of love and good-will, living out the full implications of the Gospel of Jesus Christ.

Spiritual Equipment for Witnessing

VI. SCRIPTURE IN THE SPIRIT-ANOINTED WITNESS

THE Spirit-filled life is a life controlled by the love of Christ. In it the Word of Christ is always the final reference. "If ye love me, ye will keep my commandments... If ye keep my commandments ye shall abide in my love." The life in Christ is a life lived by His words. For the Spirit-anointed person the Scriptures are the source and means of fellowship with the Indwelling Christ and the guide for attitudes and conduct. Through the Scriptures the Holy Spirit makes real and vital to the believer what God gives in Christ Jesus.

When a person by faith receives the gift of the Holy Spirit it will be well for him to concentrate for a while on a study of the passages of Scripture that shed light on the ministry of the Spirit to appreciate His blessings. The Holy Spirit is given to make clear and vital to the believer "the things which were freely given to us of God," I Cor. 2:12 and to bear witness with our spirit regarding our relationship with God. Rom. 8:16. The Holy Spirit's inner witness is invariably based on a Word of God which He makes meaningful to the heart. This makes the study of the Scriptures imperative for a clear witness of the Spirit on what God's gifts in Christ to us are. This witness is essential to keep the believer's heart aglow and radiant for an enthusiastic witness for Christ. Besides the Bible there is other literature that will be helpful. Especially helpful will be the writings of men and women who have a joyful testimony of having received an anointing of the Holy Spirit.

The power of the Holy Spirit is essentially the power of the love of Christ in the heart. The thirteenth chapter of First Corinthians follows the chapter that describes the work of the Holy Spirit and characterizes love as the crowning work of the Spirit. The healing outreach of this love can be kept only through a close attendance upon the Scriptures, for it is by keeping His commandments that we abide in the love of Christ. Without this love in the heart there will be little enthusiasm for Christ in our witness.

NEVER FAILING SOURCE

In making excavations in Pompeii a workman came upon an ancient spring, the water of which bubbled up at once, clear and sparkling. For centuries it had been buried beneath the ashes of a volcano. But the moment it was opened it poured forth streams as cool and copious as ever. So it is with the Word of God. It may have been hidden, buried away, unread, giving no blessing or refreshing. But the moment it is opened again, and its words come to our hearts, they bring their own refreshing and reviving.—Unknown

—*Christian Witness*

Eastern District Conference Program
Richfield, Pa., May 2-6

Wednesday evening, May 2
Inspirational and devotional service, speaker, Wilmer S. Shelly, Conference president

Thursday morning: Message "Workers Together With God" C. N. Hostetler. Minutes and appointments; Reports of Com. on Credentials; of Deacons; of Ordinations and Installations

Thursday afternoon:
Message: "Serving Our Generation," C. N. Hostetler. Report of Conference officers; of Home Missions and Church Extension Committee; of Mennonite Home for the Aged

Thursday evening:
Conference Sermon, Olin A. Krehbiel, President of the General Conference

Friday Morning:
Message: "The New Testament Church Program" C. N. Hostetler. Report of Educational Committee; of Bluffton College; of Mennonite Biblical Seminary; of Historical Committee; of Peace Committee; of Budget Committee

Friday afternoon:
Message: "New Testament Evangelism" C. N. Hostetler. Report of Men-O-Lan Board of Managers; of Sunday School and Young People's Committee; of Benevolent and Relief Work Committee; of Building Fund Committee; of Trust Fund and Finance Board; of Ministers' Pension Fund

Friday evening: Women's Program; speaker, Jacob Goering; Memorial service, Mrs. Maynard Shelly

Saturday morning:
Message: "New Testament Missionary Principles" C. N. Amstutz; Adoption of Budget; Unfinished and new business; Report of Resolutions Committee

Saturday afternoon:
Women's organization business meeting

Saturday evening: The Brotherhood Program, speaker, Orlo Kaufman, of the MCO

Sunday morning:
Sunday School and worship service

Sunday afternoon:
Joint Sunday School and Young People's Program speaker, Orlo Kaufman

The guest speaker, C. N. Hostetler, is president of Messiah Bible College, Grantham, Pa.

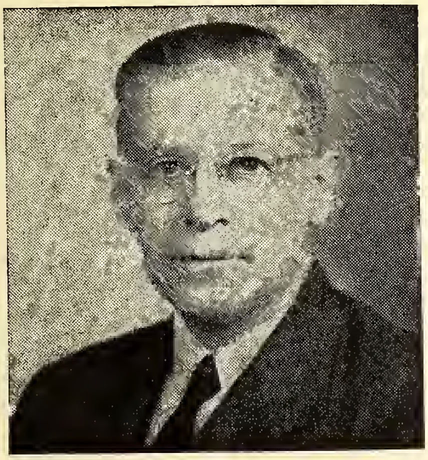
Conference Officers
President: Wilmer S. Shelly
Vice-president: Ward W. Shelly
Secretary: Walter H. McDowell
Treasurer: Alvin H. Alderfer

The Program of Christ

Ernest J. Bohn

(The President's Conference Sermon)

The words for the sounding of the spiritual note at the beginning of this conference are from the fifty- fourth chapter of Isaiah and the second verse: "Widen the place for your tent, spare not your canvas, stretch it out: lengthen your ropes, drive in your tent pegs." (Moffatt) Isaiah wrote these words to his people when they were in the latter part of their exile. They are words of encouragement from the Lord, conveyed by the Prophet to a people who are sorely in need of it. In figurative language he suggests to them what they are to do. They are to return again to their beloved land from which they had been so ruthlessly torn, and there they will begin anew to prosper in a greater way than ever before. This challenging word of encouragement to a people that that had almost lost hope for their future, is one which comes to us as Christian people in our world today.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Ernest J. Bohn, pastor Grace Church, Pandora, Ohio; teacher, Bluffton College; president, Middle District Conference.

THE NEED OF ENCOURAGEMENT TODAY

The Hebrew people had good reason for feeling hopeless and being in despair. They were living in a world of powerful dictators who were competing for economic priority at the expense of minority groups. They had been rudely rooted up and bodily carried away from their land. Things had gone terribly wrong for them. Yet in the midst of that dark day there comes to them this message of hope: they are to widen their activities, use their resources to the limit, and stake deeply their faith in God.

We, too, as a Christian church might have good reason for being discouraged in the kind of world we are in today. Many have come to believe in the years shortly prior to 1914 that a major war was a thing of the past, a relic belonging to the more primitive and uncivilized stages of history. But the things that have happened since 1914 do not permit people to be so optimistic anymore. Added to this feeling of hopelessness is the pressure of a worldly, pagan kind of thinking which takes us far from the faith and way af life propounded and exemplified by our Lord. Because of it, many Christian people who are not very clear in their Christian faith are wondering whether evil is conquering the good. The Hebrew people had to learn the lesson that God had not forsaken them, but that they had forsaken Him. We too need to learn that lesson more thoroughly.

GROWTH, A LAW OF LIFE

Isaiah's injunction to us to widen the place in our tent, to spare not our canvas, and to stretch it it out, may well be applied to us. It has been said, "When the world is at its worst, then is the time when the Christian must be at his best". If God has made us responsible to bring a message to the world, then it is indeed that we give expression to it. If we do not do our share in increasing and strengthening the work of Christ we will eventualy lose our vitality and even die. So Jesus taught in the Parable of the Talents. The man who did nothing to increase his talent eventually died a spiritual death. It is a law of life that we must grow in order to live. If we do nothing more than try to maintain what we have achieved thus far, our spiritual life, and consequently the work of Christ would be in great jeopardy.

THE CONCRETE WAYS TO WIDEN OUR TENT

Now we must be more specific. In just what ways are we to widen our work, stretch out with our resources? Our Lord has given us concrete principles. Is it not significant that Jesus announced these principles as His program quite early in His ministry? He did it on His first visit back to His home town and church where He no doubt had been in the habit of attending from His youth to mature manhood. On that day of his return visit He was given the honor of being the guest reader and very probably the expositor of what He read. He turned to the first two verses of the sixty-first chapter of Isaiah, and read to them the words which suggested the kind of program which He had come to proclaim:" The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor, he hath sent me to heal the brokenhearted, and to preach deliverance to the captives, and recovering of the sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

Evidently from what followed, Jesus must have made it quite clear to His old friends that it was He who had been sent by God to announce this

(Continued on page 285)

Building Christian Homes

Olin A. Krehbiel *

MOST young people dream of building a house some time in their lives. They think of a plot of ground where they would like to locate, then of the plans, the shape, the construction, the arrangement of the rooms, the materials to be used, etc. Naturally they want the most for the amount of money they have to spend. Although many may never build a house most people will build a home, for everyone who marries establishes some sort of a home. How will one build it? With so many homes going to wreck and ruin it is important that one build well.

What about the foundation? Certainly you want the best. The homes that are founded on Christ will weather the storms because they are on the rock. The Bible points out the wisdom of building on the rock and not on the sand. I remember seeing a house that was built part on solid ground and part on filled in ground and after a very heavy soaking rain that house cracked in two, with one part dropping down about three feet. You say that was a foolish way to build a house and it was. Yet there are people who want to spiritually build part on the rock and part on the sand, with one member of the family a Christian and the other a non-Christian. Who would want a suit or dress the right side of new material and the left side of old goods? Yet some think there is nothing wrong in binding a new regenerated person in Christ Jesus with an old sinful man. The Bible warns against such stupidity. II Corinthians 6:14 says, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" Upon what foundation are you building? "For other foundation can no man lay than that is laid, which is Jesus Christ." I Corinthians 3:11

What about the frame work? After one has a sure foundation it is important what kind of walls and roof one puts on that foundation. This frame work is what makes the house and keeps it together, so if it is not strong enough the house will collapse. Love is that frame work which unites a home. Above is the roof of God's sheltering love and around are the walls of family cooperation. In fact without love it would be impossible to have a home. When love becomes weak and ineffectual the home is in danger of becoming a shambles. The love that lasts and stands up under adverse storms is no mere external veneer but a solid and substantial love. Some people want to build a home using a warped and second grade affection and then they wonder why the home will not hold together. The kind of love that is needed is described in I Corinthians 13:4-8a "Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things. Love never ends." (R.S.V.) That kind of love never fails. Love is to be a mutual affair. Ephesians 5:25 says, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it;" And in Titus 2:4 we read, "That they may teach the young women to be sober, to love their own husbands, to love their children."

What about the windows and doors? Who would desire a house without windows and doors? We want fresh air and sunlight as it is beneficial to our health. The devotional periods, when we draw nigh to God for inspiration serve as windows in our home life. If we do not give a place to the spiritual, we are apt to become wrapped up in the material and physical, which will make our lives stunted and lopsided. To be sure, you will need to decide where to put your devotional windows as you blueprint your day, however, most people have found that the choice spots are the morning and the evening. Another thing you will have to work out is how you can best open the windows to heaven. You may choose to read a Bible passage, a devotional book or a quarterly with daily readings and then have prayer. In homes where there are small children some parents use a Bible story book. In other homes where the children are older the plan of having each one in the family circle take his turn in leading the devotionals is employed. In Psalm 1, we are told that the way to be blessed is to delight in the Word of God and to meditate upon it day and night. The Scripture informs us how three times a day Daniel opened his windows to have communion with God. Even our Lord felt the need for spiritual conditioning as we read in Mark 1:35, "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." Then there is the door of service. We cannot live unto ourselves but we must be ever ready to help others. It is by losing ourselves in self-forgetful activity that we are benefited. Jesus said, "And whosoever will be chief among you, let him be your servant." Matt. 20:27

What about the rooms? The number of rooms in a house vary greatly but regardless of whether it is a one room apartment or a multi-roomed mansion, space is given for various activities. Most houses have a living room to entertain friends. Certainly every home needs to have a place for friendships, however it is important what kind of friends you choose. Your friends are bound to leave an impression on the home for good or evil. Then there is the dining room and recreation room for social fellowship. Many heartaches come to the home where drinking, card playing, gambling, and the like are a part of the social activities. The library or study stands for enlightenment and the

(Continued on page 285)

***President, General Conference; pastor, First Church, Berne, Indiana.**

M C C News Notes

Decline in Clothing Gifts

A very marked drop is observed in the clothing contributions to the MCC during the first quarter of 1951. The amount received in this period is 21 tons short of that received during the same time last year. In money value, 21 tons of clothing represents at least $42,000.

The need for clothing in the Mennonite relief program is about the same as last year, and it is hoped that 200 tons, which was the total last year, can be made available again this year. Congregations are urged to make special effort to collect clothing gifts to bring the total more nearly to the amount needed.

In Canada clothing should be sent to the MCC Clothing Center at Kitchener, Ontario, or to provincial centers where shipment to Kitchener can be arranged. In the United States, send to the MCC Clothing Center at one of these places; Ephrata, Pennsylvania; Newton, Kansas; or Reedley, Calif.

Combine Sent to Paraguay

Among relief shipments during March, was a combine designated for the Mennonites in the Paraguayan Chaco. The machine is needed to improve facilities for threshing peanuts and small grain crops.

Other shipments in March included a Chevrolet Carryall to Paraguay; and 9 tons of clothing, valued at $23,051.50, to Palestine.

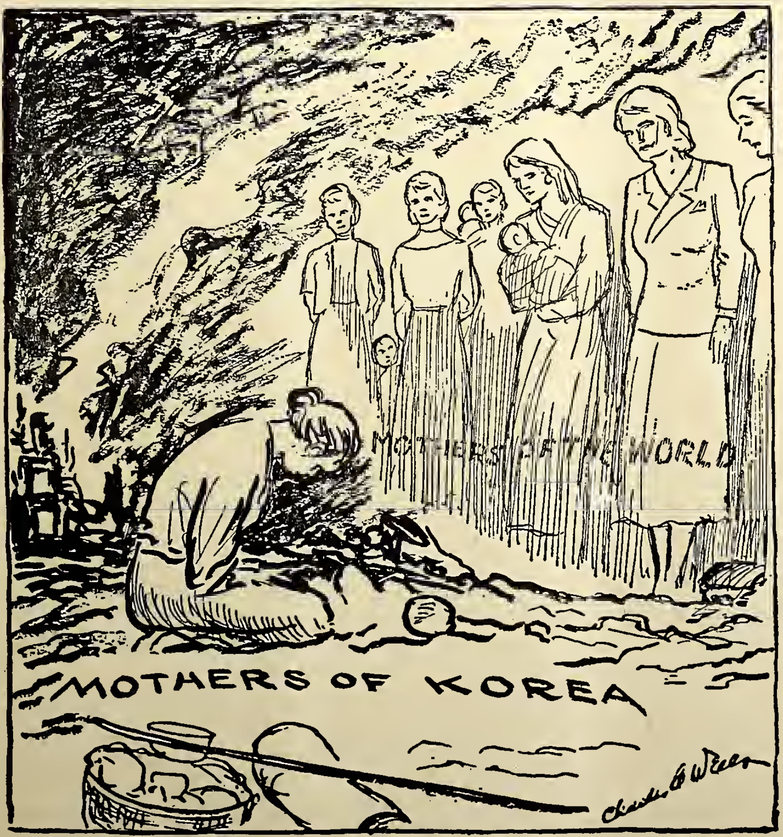
Voluntary Service Notes

Four summer work projects have been planned in Europe, in which American students and others will work with European young people, in various types of significant service. All of these projects involve assistance in construction of buildings to be used for religious-centered activities.

At the community service project near Gulfport, Miss., a new outreach has been made possible through the appointment of one of the workers, Beulah Schrock, as teacher in the public school near the camp. Since this is only one phase of the total service program there, she continues as a member of the unit, contributing the special income to the unit fund. A substantial part of the work in this area has been with children, and this contact opens additional opportunities of service.

More Children Receive Bundles

Arrival of Christmas Bundles at Kaiserslautern Germany, was unavoidably delayed this year, so that distributions were held during the latter part of February. Many expressed thanks for much needed garments and other items, even though it was after the Christmas season. During Easter week the remaining bundles were given out to refugee children who live in camps. These children have fled with their parents from the East Zone. The special gifts were very meaningful to these children who with their parents have undergone so many hardships.



MOTHER'S DAY

Charles A. Wells

There are few wars in history that have brought more suffering to the innocent than the conflict in Korea. Out of a small population, over a million civilians have been killed. And in both North and South Korea, the people have had little choice in their fate. Much of their land has been fought over two and three times,—few have homes or rescources left. The blows fall hardest on the weakest—women and children suffering immeasurable hardships. The mothers of the world today will be thinking of these. Mother's Day should be more than a day,—it should be a message. It should speak of the universal love of God.

A Visit

Ern

LEAVING Hong Kong by air on February 22, I arrived in Taipeh three hours later for my first visit to Formosa. The MCC Headquarters has always been on the compound of the Canadian Presbyterian Mission in Taipeh until a few months ago when Glen Graber rented an apartment at Taichung. The Children's Orphanage, directed by Ruth Fisher, is at this place.It is also a supply base for their materials. Taichung is a city of some 30,000 and one of the better cities on the island. Hualien is a much overpopulated city with perhaps 100,000 persons. Taipeh is the capital. The word means the city of the north.

The population of the entire island is between ten and twelve million. It was only half that figure before the invasion of the Nationalists and their followers from the China mainland. Formosa has beautiful scenery, snow-capped mountains, rivers, great gorges and waterfalls, together with costal plains and many pockets of terraced rice fields. Only about one third of the area is tillable, and cultivation is conducted on steep hillsides which seem impossible. Much of the area is irrigated, but the soil is not naturally fertile. Housing conditions are bad, due to very great population increase. It is estimated there are one million soldiers. They are in evidence everywhere.

The MCC has from the first directed its efforts to the needs of the hill tribes. It was the feeling of Rev. Dickson of the Prebyterian Mission that the chief physical need of these tribes was a mobile clinic. In line with his advice MCC undertook to operate such a clinic, planning in turn to visit all the tribes. The first round of such a contact is now about 75 per cent completed. Glen Graber and June Straite, assisted by a native doctor compounder, and Christian evangelist are engaged in this task. Their experiences are exceedingly interesting. They not only bring emergency relief to many sick and suffering, but they are performing a distinctive spiritual ministry and work definitely to bring people into the Christian Church.

Along with the Mobile Clinic we have also conducted a stationary clinic at Hualien for people of the Taiyal Tribe. This clinic has recently been operated by Dr. Ka, a Japanese trained Formosan Christian doctor. Dr. Ka and his assistants see several hundred Tai people daily. They come many miles by foot, bus and train to receive treatment. We saw very good opportunity to increase our service in Hualien, and Dr. and Mrs. Engle were appointed to serve at this place. They are planning to turn the clinic into a hospital. Dr. Ka had limited the clinic to the Tai people.

Our workers have received, in the past, rather large medical supplies through ECA. These supplies are now partially exhausted. It is anticipated that the Association for the Blind in New York will make available monthly $200 for our work on the condition that we expend it on eye work through our clinics. Certain funds now held in Canada and in USA for work in China are also, through the good influence of Mrs. Dickson, now with the closing of China, being redirected to Formosa. It is very likely that our work will benefit materially from such grants within the next six months.

There are two outstanding problems which now face Formosa. The first and paramount is her future place in the international political situation. She is now dominated by the Nationalists of China. There is a civil administration, but it is dominated by the military. Will Formosa in the future be a part of China, or will she receive independent status as a Republic under the protection of the United Nations? The Formosan people ardently hope the latter will be possible.

The question of language is the second difficult problem. During the fifty years of Japanese occupation, theirs was the official language. The Formosan people at the same time also retained their own and each of the hill tribes continued their own tribal language. Today the Nationalist government has made Mandarin the official language, and it is now the medium of instruction in all the schools. Due to American influence there is also great interest in English. This diversity of language acts as a disintegrating and divisive factor. Aside from these two problems there are other additional issues which give a present uncertainty and a consequent careless attitude to the people of the island. There is a definite breakdown in the moral fabric of society.

I would yet call attention to the opportunity in Formosa for some group to begin Mission work. The principal mission bodies before the war were the Presbyterian Church of China working in the North and the British Presbyterians in the South. Missions operated with difficulty under the Japanese regime. Missionaries left in 1940. They returned again in 1947. They returned to a Formosa "shattered and saddened by the war but quickened and revived by the throwing off of the bonds which had held them. There was now freedom of religion. Many local churches which had become quiescent centers of nominal Christianity during the war have become now active and courageous." They are going about the work of evangelization with a zeal which has prompted Bishop Neil in his book "to consider Formosa the largest post war missionary opportunity in the Far East."

There are about 100,000 Protestant Christians on the island. Of this number 10,000 have come from the hill tribes. There are, at present, large additions to the Church from the ranks of Nationalist soldiers, from Formosans and among the hill tribes.

***President, Goshen, College, on leave; Commissioner—Area Supervisor for Far East Relief program.**

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Certain missionary groups such as Holiness, Southern Baptist and Evangelical Alliance are now entering missionaries. Certain other groups are transferring missionaries from the mainland of China because of the common Mandarin language. The Canadian Presbyterians would welcome a Mennonite group. They hold all MCC workers in high regard. Through the Mobile Clinic contacts, a very excellent opportunity is open to concentrate mission effort on one of the larger tribes. This would require missionaries learning the tribal language and helping make the Bible available in their vernacular. The British and Foreign Bible Society is just now ready to undertake such editions.

Our workers in Formosa are subject to the dangers of the present uncertain political situation in the Far East. An enlargement of the present Korean conflict into a World War would make Formosa an immediate object of attack. Our workers are not unaware of the danger and we discussed the possibility of evacuation. They would depend on U.S. Consulate for such evacuation. We should remember them in our prayers that they may remain wise and faithful stewards.

BUILDING CHRISTIAN HOMES

(Continued from page 282)

education of the mind. Where there is no development of talents and growth of knowledge men go backward. Progressive learning will help the home in coping with new situations and modern problems. A house that lacks a kitchen and a work shop would hardly be complete. Life without work is empty and meaningless. Then the bed rooms suggest rest, relaxation and recuperation. Work, work, work, will make people tired and irritable if there are no periods of refreshment. So to guard against becoming lopsided there should be a wholesome, balanced variety of activities in the home. Paul using another figure in writing to the Ephesians says, "Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love." Ephesians 4:15-16 R.S.V. Or referring to another passage, we read, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." I Cor. 10:31.

Will all these features be a part of your home? They all have an important place. As you look forward to establishing a home will you seek the Lord's guidance? The Scripture says, "Except the Lord build the house, they labor in vain that build it:" Psalm 127:1a

THE PROGRAM OF CHRIST

(Continued from page 281)

program and put it into effect. It is a program from God. That is the reason we can say that here in principle is a pattern that is eternally true. It is an all inclusive program designed to meet the fundamental needs of mankind. Note these needs as Jesus proclaimed them in His program: the economic, the social, the physical, the mental, the moral and the spiritual.

While it is the spiritual that Jesus is primarily concerned about, yet we must meet all the other needs of man, for they minister to the spiritual. Neglect any of them and then we keep a man from becoming the kind of person he should become.

The task before us as Christians is clear. The Christian Church has been launching out in various ways to meet these needs. The Church has been widening the place of its tent, and stretching its canvas to meet them, and every time we did so, we had to drive a little more deeply the pegs of faith into the Grace and Goodness of God who never fails us.

About fifty years ago we launched out into foreign mission work. About the same time we helped to start an educational institution in our midst for the Christian training of our youth. Some of our districts built hospitals and homes for the aged. Recently we saw that the program of Christ could be still further widened and strengthened in better meeting the religious education and social needs of youth by way of providing retreats with religious instructors and leaders.

We also became more aggressive in meeting the needs of the economically destitute in different parts of the world through our connection with the Mennonite Central Committee. All of the activities are meeting deep, essential needs of man. They are all definitely a part of the program which our Lord came to proclaim for the salvation of mankind.

But every time we take a step to widen and strengthen the program of Christ we need to drive deeper the pegs of faith. In this day when many are sounding the pessimistic note of hopelessness, it is not the time for discouragement. If we permit the truth contained in the words of Isaiah to challenge us anew then we can hope to live, if not we will regress and eventually die. Now, more than ever, we must widen the influence of the Christian Gospel, stretch to the limit our God-given resources, and trust more earnestly in the love of God. Then we may see what great things the Lord our God will bring about in the salvation of mankind.

Mennonite Youth "A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Japan a Land of Opportunities

Leonore Friesen

BLACK smoke is rolling out of the giant smokestacks and to the casual observer they are a mark of prosperity and contentment. One factory is a chemical plant, another generates electricity, and yet a third is a gas factory. Many large factories were completely destroyed and are still dormant; others have been partially revived. To my left is a large section of rubble but much of it has been cleared and the rocky soil turned into small family garden plots. In the distance just at the edge of all this war debris are flimsy houses erected after the typhoon in the fall of 1950. They spell home and a degree of shelter to many, many families.

A streetcar rumbling down its tracks comes to a sudden halt. Out pour old and young; school children, men and women with huge bundles on their backs, mothers with babies peering over their shoulders. Some are dressed in kimonos and are wearing getas on their feet, others are wearing smart western style clothing. Some are in rags and patches while others give evidence of material security. They vividly portray Japan, a land of contrasts. With much jostling the waiting crowd pushes and elbows its way into the streetcar and it soon rumbles out of sight.

People, people everywhere! The younger generation, in standard school uniform, is busy going to school. They are thinking; they are learning; they are turning to America for the answer to many of their questions; they are accepting American customs and ideals both good and bad. Anxious to learn English they are delighted to be with Americans. That motive swells crowds that attend church services and Bible classes. The older people are not in the majority at these services but the young people and especially the young men.

Yes, that Japan has recently been through a trying experience is in evidence everywhere. There are shattered factories and homes, shattered traditions and hopes, shattered faith in themselves and in their old religions. How much there is to fill our hearts with sadness and yet this is the opportune moment for something new, yes, for Christianity. There are 3000 missionaries in Japan and half of these are Catholic. The Mormons want to send 200 this year. Others are buying up their opportunities; what are we doing? I am grateful that three Mennonite groups are beginning missions in Japan.

Leonore Friesen

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Recently several of us went on an all day outing with 20 Japanese young people. After a 20 minute train ride we came to a village nestled in the mountains along the river shore. We walked along the river for three miles and then took a boat ride still farther up the river. After an hour's ride we stopped to eat our lunch. Again we traveled via boat, bus, and train. At last we came to a very famous Buddhist temple. The entire trip had been pleasant for the young people were good company and the scenery was gorgeous but to see these sad faced worshipers made my heart very heavy. One young person explained, "Many in the country still hold to this but we of course do not." Yet when we began talking on fine points it was evident that even this young person was still clinging to the religion of his training. Man cannot live in a spiritual vacuum.

Japan is wonderful.. Japan is beautiful. Japan is educated. Japan is cultured. BUT Japan is without Christ!

The other night after my Bible study some 10 to 15 young people stayed to ask questions. "What do I do about sin in my heart?" "God must love us only on the surface for if He loved us very much He would not have permitted us to sin." "Why didn't God take care of the sin of Adam and Eve

(Continued on page 288)

We Are Going to Japan

Verney and Belva Unruh

LIKE most Christians we have been interested in the evangelization of Japan since the war. We knew that General MacArthur called for missionaries and Bibles and said Japan was wide open for the spread of Christianity. We were glad to hear it and hoped that the Church would rise up and meet the challenge.

We were also interested when our own Mission Board recommended that the General Conference open work there. We were at Freeman when the Conference voted unanimously to carry out that recommendation. We were glad for we have always been concerned about the missionary task of the Church. At the same time we were not sure what would happen to the Conference budget which has been running behind recently. But it never occured to us that we would help carry out the decision of the Conference by going to Japan ourselves.

If our interest in Japan was rather half-hearted up to this time it became personal and vital on October 2. Two days before we had received a letter from A. E. Kreider, chairman of the Mission Board, asking us to meet him in Ft. Madison between trains.

Different thoughts raced through our minds during those two days. We had been missionary candidates but somewhat uncertain of where God might call us. We had strongly considered India a few years before; in fact, the Board was ready to send us. But we did not have that inner assurance that God was calling us there. Nor were we interested in any other field. Then we began to wonder and doubt. Had God really called us to the mission field or were we mistaken in the first place?

When a call came from the church here at Pulaski, Iowa, we accepted it because we had prayed about it and felt that it was also the call of God. Our days here had been rich and fruitful; it had been a period of growth and of learning to wait on God. We had been happy here without the slightest thought of leaving. All the while we had maintained an interest in missions but the possibility of our actually going seemed rather remote.

Then came the letter and a conference with Brother Kreider. The Board had met and decided to ask whether we might yet be interested in going to the field, this time to Japan.

This came as a complete surprise to us; the thought of going to Japan had not even entered our thinking. It was necessary, therefore, to search deeply and pray earnestly to know God's will. Now the decision has been made. We are going to Japan.

This decision to go to Japan is the culmination of several years of praying and waiting. From an assurance that God was calling us to the mission field, then through periods of doubt and perplexity, and now again to a definite assurance that in His will we have been led. Now our prayers and the prayers of our parents, loved ones and many friends have been answered. We are going to Japan.

New Work In Japan

AT General Conference at Freeman last August, it was decided to open mission work in Japan. Last Fall Leonore Friesen made ready to go and has been in Japan several months by now. Leonore was one of the first workers to go to migrant camps from our conference and work among migrants. She has for several years been an instructor at Grace Bible Institute. Her story of Japan vividly portrays the status of that land today.

To leave in May are Verney and Belva Unruh and their family. In Y.P.U. circles Verney is well known. Since 1945 until the Freeman Conference he served as vice president of the Y.P.U. Until his resignation last March, he served as chairman of Faith and Life in the new Y.P.U. organization. It is with keen interest and with prayers for these workers that we see them go forth.

The situation in Japan calls for great Christian leadership and the finest of Christian statesmanship. The Japanese people have been led into war by a group of war lords, they have been led to believe in the invincibility of their nation and its leader, they were almost promised the moon if they would faithfully follow. All those things have resulted in the deepest disillusionment. Today, intense nationalism, the old gods, victory, all are dreams dashed to the ground. Japan is open for a new faith. They are being told communism is the answer. They need to be told the Christian Gospel is the only complete answer. They need to see that the Gospel has no relationship with any particular nation—no, not even America! They need to see the Gospel as for all people. They need to see that militarism—whether it be Japanese, American or Russian—and the Gospel are two different things. And they need to see to what ends each will lead.

It is a great thrill to see our people sending forth bearers of the Gospel to Japan. We wish them God's blessing as they labor.

—E. L.

Do not kill time—it has no resurrection.

The first thing to do, if you have not already done it, is to fall in love with your work.

MENNONITE YOUTH

A CHILD SHALL LEAD THEM

A Story by Marjorie Myers

Johnny opened the cabin door and his eyes rested on his father, head bent low over the kitchen table. This was beginning to be a familiar scene.

Johnny sighed with despair, "Oh Pa, ya got the bottle again."

His father lifted his head quickly. "You're home early, Johnny, didn't expect ya—ain't ye been learnin'?"

"Sure, Pa, just early. Ya promised me, Pa—"

"I know, Johnny, it's just that I miss your ma and—"

"I miss her too, Pa, but she wouldn't like it none if she knew about the bottle."

"She was a good woman, Johnny."

"Yeah."

"Too good for me, son."

"You want to see her again, don't ya, Pa?"

"Don't you worry about me, Johnny, you just stick to your learnin' and grow up to be good like your ma."

"It's a funny thing about learnin', Pa. Ya know how we always used to sit by the creek and watch the frogs?"

"Yeah."

"They used to sit there so sleepy and then all at once—ker-plunk they were in the water. You used to say they was the laziest critters there was. Remember, Pa?"

"Yeah."

"Well, they ain't really lazy. They have a reason for what they do; just like there's a reason for everything—like ma leavin' us, for instance."

Johnny glanced, hopefully, at his father who was watching him with little expression.

"Ya see, Pa, God made this world—the sky—the sea—the ground, and you an' me. He gave the first two people the cream of the crop, but there was one thing he didn't want them to have. They was a selfish couple and they wanted everything, so they took it. That made God angry and he had to punish them. That's how sin came into the world. Well, these two people had children and their children had children and each one got a little more selfish. God saw somethin' had to be done, so he gave up the thing most precious to him—his son. Ya followin' me, Pa?"

"Yeah, son, I'm followin' ya."

"Well, Jesus came into the world just like you and me, Pa, only he never did no wrong. He helped everybody. If they was sick, he was made well. If they was filled with sin, he took their sins away. There was the group, though, that didn't want to see good at all. They finally decided to kill him. They did crucify him too, and God let him suffer like anyone else so's we could appreciate him more. He had to die so you and I could live, Pa, forever, I mean."

Johnny let his eyes rest on his hands upon the table. "I guess, I didn't tell it very well, Pa, but I just meant it is worth while to have your sins forgiven. The fellow on the cross asked to be forgiven. I don't know what his sin was or what his reward was either, but your sin would be the bottle, I guess. I know your reward would be Ma."

Johnny's father rose noisily and made his way to the door. Johnny lifted his eyes quickly. "Where ya goin', Pa, ya ain't mad at me?"

"Mad, why no, son, jest goin' for my hat. 'Bout time for that mission to start, ain't it?"

Clinic on Youth Activities

QUESTION: What practical project would you suggest for your youth program in your church?

The question which I received from you today is one that bothers us to some extent too—especially since we have found it very difficult to raise money. But we have one project that we are very new at yet, but I believe will be one of the best things we have tried. The church this year bought a tape recorder. Now it has been practically turned over to the young people. We are responsible for recording the Sunday morning services and any others that we feel will be of interest, and also to take the recorder to shut-ins who are unable to attend church services. We can't realize how much this is appreciated by the sick. Since the church bought the recorder, our expense is almost nothing, but it is certainly worthwhile. I know there are other churches who are doing that too. If the young people have money, they could of course, buy the recorder too, and make it completely their project.

Grace Miller, Marion, South Dakota

JAPAN, A LAND OF OPPORTUNITIES

(Continued from page 286)

for then we would not have been born in sin?" "Other religions also have a high spiritual standard so what is the difference?" "Jesus says He is the Way, Truth, Life but He does not say He is the only way." There I pointed out the last half of the verse Jno. 14:6. "As I ride the streetcar I see many people and I ask myself what is the destiny of all these people who have never heard of Jesus?" On and on we went. These were seekers and there are many many seekers in Japan. How we praise the Lord for those that already have found life, new life in Christ Jesus. Their very life is a manifestation of the transforming power that Christ alone can give.

Not a Christian, but a seeker asks, "What is the destiny of all these people who have never heard of Jesus?" My friends what is your part in spreading the "GOOD NEWS" of salvation to the ends of the earth?

Jesus said, "All power is given unto me in heaven and in earth. Go ye therefore. . ."

Voluntary Service Workers

The MCC trains V.S. workers for a period of a month at the MCC headquarters, Akron, Pa. Here is the most recent group of trainees who have since been sent out to various units over the country for their term of service. These volunteers are on a one-year term.

Clifford Bitikofer
Canton, Kansas
Age: 22
Farmer & Welder
John Lee Buller
Buhler, Kansas
Age: 22
Mechanic
Paul Conrad
Orville, Ohio
Age: 21
Carpenter
Ray Dick
Buhler, Kansas
Age: 21
Mechanic
Carl Eberly
Dalton, Ohio
Age: 21
Millwright
Marvin Gehring
Moundridge, Kansas
Age: 22
Farmer
Vernon Goering
Moundridge, Kansas
Age: 19
Farmer
Donald Hamm
DeWitt, Nebraska
Age: 26
Farmer
Clair Hostetler
Smithville, Ohio
Age: 18
Painter & Farmer
Jess Karber
Boyd, Oklahoma
Age: 25
Farmer
Dean Kliewer
Balko, Oklahoma
Age: 19
Farmer
Ervin Loeffler
Inman, Kansas
Age: 19
Lumber Clerk
Archie Neufeld
Balko, Oklahoma
Age: 20
Farmer
Robert, Regehr
Inman, Kansas
Age: 21
Farmer
Arlo Schmidt
Newton, Kansas
Age: 20
Mechanic & Farmer
Gladwyn Schmidt
Dallas, Oregon
Age: 23
Sta. Attendant
Kenneth Schmidt
Sheldon, Missouri
Age: 23
Farmer
Linda Mae Schmidt
Sheldon, Missouri
Age: 23
Housewife.
Roland Schmidt
Hillsboro, Kansas
Age: 19
Farmer
Delmar Schroeder
Newton, Kansas
Age: 20
Farmer
Raymond Schroeder
Buhler, Kansas
Age: 20
Farmer
Melvin Siemens
Buhler, Kansas
Age: 21
Farmer
Willard Stucky
McPherson, Kansas
Age: 21
Farmer & Carpenter
Gloria Ann Unruh
Dodge, City, Kansas
Age: 19
Housewife & Steno.
Robert Dean Unruh
Dodge City, Kansas
Age: 20
Electrician
LeRoy Woelk
Goessel, Kansas
Age: 19
Grocery Clerk
Lucien Woelk
Hillsboro, Kansas
Age: 20
Farmer

Private Letter to Federal Judge

Dear Judge Hill:

Yesterday I went to Wichita to be present at Dwight Platt's hearing. I was personally glad that you postponed announcing a decision on his case. I have known Dwight since he was a little boy in Chicago which was just after his highly esteemed father died. During the past year I have had him in two classes in college. Although he seldom says much he is always of a cheerful disposition and about as lucid a thinker as I have known. While I do not share his conviction on the matter of non-registration, it grieves me deeply to think that so sparkling a character and so fresh and wholesome a youthful spirit as Dwight's should have to be strained and partially crushed by a society that does not share his views....

The point of this letter is to express my deep concern for the dilemma that you as a judge must face in such a case. On the one hand is the possibility of leniency with its possible encouragement of other offenders. On the other hand is severity of penalty which because of the seeming purity of motive and high intergity of the individual would seem unwarranted, and in fact would likely be neither a deterrent nor a corrective since the offender deliberately chose this course of action knowing what the legal consequences could be.

Is there no escape from this delemma? Has modern enlightened society no recourse but to imprison its political and religious heretics? Has a democratic society, seasoned by centuries of Christian teaching, no better way of handling its nonconformists than did those unlightened monarchies of the Middle Ages who in devious ways sought to silence their Wycliffes, Savonarlas, Husses and Bunyans, and all without success?

Basically, Mr. Platt is right. Hardly anyone will deny that war is fruitless and unreasonable and bad. Only most people don't see the solution as simply as does Mr. Platt. But should he be punished for his honest convictions? What gain can come to society by imprisoning him? What gain can come to this pure, nineteen year old Christian lad from spending a season in prison? If no good can come either to society or to the individual from a prison sentence is the purpose of prison then merely vengance rather than correction? I would hope that conformists than did those unlightened monarchies

Yesterday I noticed that a 52 year old man, indicted on three charges of using the mails for transmitting obscene literature, all three charges bearing a maximum penalty of five years plus a monetary fine, was placed on probation. Is there not some such commendable course for lads of Platt's type? Would justice not be adequately served? Would society not be satisfied? Would the future usefulness of this young man be thus preserved?

Respectfully yours,
J. W. Fretz

Our Colleges and Seminary

BLUFFTON COLLEGE

Thursday, April 19, was cleanup day on the campus. Classes were dismissed and students and faculty joined in helping clean up the buildings and grounds. Lunch for all was served at the dining hall at noon. Ted. Bauman of Bluffton was chairman of the day's activities.

Carl Smucker took part in a conference on child welfare at the Bethel (Old) Mennonite Church, West Liberty, Ohio, April 13, 14. He spoke on the topic "Child Welfare Work as a Christian Vocation."

Faculty members attended a dinner at Ohio Northern University Monday evening, April 23. Faculties of Findlay College, Ohio Northern, and Bluffton were present. These tri-college faculty gatherings are an annual event with the location of the meetings rotating between the schools.

The student-faculty work committee promoted a drive for funds for the International Christian University of Japan. A total of $170.00 was secured. An alumnus of Bluffton, Dr. Maurice Troyer, is a vice-president of this school.

MENNONITE BIBLICAL SEMINARY

The Conference on City Missions and Churches was very helpful in the total life of the Seminary and was suggestive for further planning in the General Conference. Among the speakers were A. J. Neuenschwander, pastor and Home Mission Board secretary, John T. Neufeld, of Chicago, John Schope, minister of the Evangelical and Reformed Church, Victor Sawatzky, of Hutchinson, Kansas.

We were glad to have the Congo Inland Mission holding its annual meeting here on Tuesday, April 10. This fine work is unique in the manner in which it draws together Mennonites of many branches.

Five Peace and Service Teams conducted services in five Indiana churches on Sunday, April 15. The following Seminary students comprised the various teams. Arnold Nickel, Harris Waltner, Mary Loewen and Bertha Fast at the Eighth Street and Silver Street, Goshen; Leland Harder and Stan Hofstetter at Topeka; William Keeney and Marvin Ewert at Nappanee; Hanno Klassen, Martin Schrag, and Donald Isaac at Middlebury.

The National Association of Evangelicals proved to be a very stimulating convention. A forum on Evangelical Social Action conducted by Dr. Carl F. H. Henry was attended by a number of Mennonites from Chicago, Goshen, Hillsboro, Scottdale and Congerville. The forum suggested that a new balance is coming in the presentation of the Christian faith and life, but the sessions also revealed the great diversity of thought on all of these crucial moral questions.

Among interesting engagements were the Foreign Exchange Student Conference at Goshen, Indiana, attended by our foreign students, and the Grace Bible Institute Chorale which presented a program at the Seminary, Thursday, April 26. On the week end of April 28-29, a number from the Seminary attended the Middle District Conference at Berne, Indiana.

BETHEL COLLEGE

Dr. Albert J. Penner, graduate of the class of 1926, and pastor of the Broadway Tabernacle Congregational Church of New York City, has been announced as the commencement speaker at the commencement exercises of this year's graduating class, to be held May 29. Dr. Penner is a member of Bethel's 1926 graduating class, which is planning a twenty-fifth anniversary celebration this spring.

A native of Mountain Lake, Minnesota, Dr. Penner attended Hartford Theological Seminary upon graduation from Bethel and did graduate work in several European universities. He was pastor of the Congregational churches in Northampton and Holyoke, Mass., before coming to New York two years ago.

Donald Dean Goering, son of Mr. and Mrs. Jonas J. Goering of Moundridge, has been elected president of the student council for the coming school year.

Elmer Suderman, instructor in English and Journalism at Bethel for the past two years has been granted a leave of absence to continue his studies in the field of English. Mr. Suderman was recently awarded a fellowship at Kansas University where he will complete his work for the Doctor of Philosophy degree in English.

The dramatics department announces the selection of **The Bishop's Mantle** by Marian L. Johnson, as the all-school play to be given Friday and Saturday, May 11 and 12. This play is based on the novel by Agnes Sligh Turnbull which was a best seller for many months. The cast includes Harold Voth, Marietta Rogers, Norman Siebel, Randolin Hohmann, Carl Jantzen, Eldon Bargen, Victor Krehbiel, Lynette Waltner, Mrs. Milton Goering, Ruth Baer, Rosemary Linscheid, and Frances Schultz.

Dr. Eldon Graber with Ernst Cremer, Carl van der Smissen and Joe Laskowski attended the Mennonite foreign student conference at Bluffton, Ohio, the weekend of April 20-22.

Jottings

NORTHERN DISTRICT

—**Immanuel Church, Delft, Minnesota:** A welcome was held for the Herman Friesens April 4, and he spoke in our worship service, April 8. They have just returned from Ecuador, South America, under the Gospel Missionary Union. The Missionary Society sent a box of clothing to the P. J. Nickel's to use in their Children's Home in Creeke Bay, Alaska. April 8, our C. E. gave a program in the First Church north of Butterfield at which time the reading "The Hidden Motto," was presented. Evangelist Bud Peterson held meetings here April 15-20.—Linda Wall, Corr.

PACIFIC DISTRICT

—**First Church, Upland, California:** March 11, Mr. and Mrs. George Neufeld were in our midst. March 18, two new members were taken into the church. The Mennonite Sunday School and Christian Endeavor Convention of California will convene at our church April 13-15. Good Friday Union Services were held at the Methodist Church with Earl Salzman, our pastor, speaking. Our pastor informed us at our annual meeting that he is resigning from his position here. —Mrs. J. A. Hiebert, Corr.

—**First Church, Reedley, California:** Paul N. Roth, pastor of the Calvary Mennonite Church, Canby, Oregon, held meetings in our church March 4-11. The Worthwhile Circle gave an Armenian dinner for husbands and guests recently. They have been studying the near East. The picture, "South of the Clouds," was shown after the dinner.—Mrs. A. Weinbrenner, Corr.

WESTERN DISTRICT

—**Herold Church, Bessie, Oklahoma:** P. P. Sawatzky died March 28, at the age of 70 years. Funeral services April 1, were in charge of Paul Dahlenburg assisted by Richard Tschetter, North Newton, Kansas. Mrs. Ben Horn died April 6, age 62, and John R. Friesen of Laird, Sask., and Paul Dahlenburg had charge of the funeral. Mrs. Elizabeth Flamming died April 9, age 70, Paul Dahlenburg officiated at the funeral assisted by J. P. Kliewer of the Corn M.B. Church. —Mrs. Herman Horn, Corr.

—**Bethel Church, Hydro, Oklahoma:** J. J. Esau and a men's quartet from Grace Bible Institute gave a splendid program here recently. Three highway patrolmen visited our church and gave a talk on safe driving. Farmers are very busy spraying wheat for green bugs which have been making progress.—Wilfred Ewy, Corr.

—**First Church, Fredonia, Kansas:** April 1, Mr. Neufeld of Inman, Kansas, brought the morning message and served Holy Communion followed by a fellowship dinner. April 8, our pastor, Gordon Neuenschwander, spoke at the Tabor Church and Lamont Woelk, ministerial student at Bethel College, delivered the morning message.—Mrs. Alvin Schmidt, Corr.

—**Bethel Church, Waka, Texas:** We were happy to have Mr. Unruh, conference field worker, in our midst Good Friday. His visit helped us to understand and appreciate our Conference more. Mr. and Mrs. Rolland Goering were here for evangelistic meetings April 2-8.—Mrs. Herman Wiebe, Corr.

—**Arlington Church, Arlington, Kansas:** Funeral services were held April 1, for J. H. Linscheid. He was 92 years of age at the time of his death. April 15, the congregation went to the Bethel College campus for the morning services. The group met in Kidron Cottage for services that were conducted by members of the Bethel Student Christian Association. A covered dish dinner was enjoyed at noon with Mr. and Mrs. John F. Schmidt as host and hostess. In the afternoon the group took a tour through the Kaufman Museum. —Mrs. Lester Ewy, Corr.

—**Inman Church, Inman, Kansas:** Andrew R. Shelly was guest speaker March 26-April 1. A community-wide youth service was held March 31, with messages based on "Simple Secrets for Successful Christian Living." The Sacred Song Ensemble from Chicago Biblical Seminary was in charge of the service March 18. J. J. Esau and the Herald Quartet from Grace Bible Institute presented a service March 25. Mr. and Mrs. W. C. Voth showed slides and gave us a heart-challenging message on the need of missions in our newly opened field in Japan. The Laymen's organization has installed a loud speaker system in the church and Home for the Aged with ear phones in the pews. Lester Hostetler was speaker at their monthly meeting. Marvin Doerksen and Wilbur Wiens have left for Voluntary Service.—Mrs. John Klassen, Corr.

—**First Church, Beatrice, Nebraska:** The Dedication Services of praise and appreciation for our new church building were observed Easter Sunday with an all-musical program. The congregation has been meeting in the new church basement since February 11, while the old church was being razed. Andrew Shelly presented a series of pre-Easter service to both of the Beatrice Churches March 11-18. Donald Hamm and Bernard Reimer, Jr., both recently entered Voluntary Service. Donald is serving in the Topeka State Hospital and Bernard with the Builders Unit in Germany. The Student Volunteer young people of Bethel College presented a program here April 13. The Nebraska all-Mennonite Sunday School Convention is planned for May 6.—Margaret A. Goossen, Corr.

MIDDLE DISTRICT

—**Pulaski Church, Pulaski, Iowa:** The Bluffton College Vesper Choir was here March 17. A county union church service was held at the Bloomfield Methodist Church, March 18, sponsored by the County Ministerial Association, as a farewell to Mr. and Mrs. Verney Unruh who have been serving here for the past three years. They are going as missionaries to Japan and will sail May 26. An offering was taken for the Christian University in Japan. April 1, a communion service was held and a dinner served at the church for the Unruhs. A love offering was presented. Ernst Harder, from the Seminary, was called to serve our church and began April 8. He will move his family in the near future.—Oscar Dieffenback, Corr.

—**First Church, Nappanee, Indiana:** The Women's Missionary Society of the Middlebury Church invited our Society to a meeting in April. Lawrence Burkholder presented an illustrated lecture of his work while in China. The Nappanee Council of Christian Education is conducting a Christian Service Training School which a number from our church are attending. R. L. Hartzler, field representative, Miss Leva Maxwell, director of nurses and a student nurses' trio from the Mennonite Hospital at Bloomington, Illinois, participated in our service April 8. William Keeney and Marvin Ewert from the Seminary conducted a one-day Peace and Service Institute April 15, teaching Church School classes and taking charge of the morning service. Their evening service was on Voluntary Service.—Mrs. Lyle Strauss, Corr.

Into the Beyond

WILLIAM C. KREBUILL, Canton, Ohio, a member of the First Church, Wadsworth, Ohio, was born Septembr 9, 1869, and died March 29, 1951. A faithful member, with life filled with love and devotion to God and good deeds to many.

The Reader Says

(Continued from page 2)

that were centuries old at the time of Abraham and the other patriarchs. It was amazing to us to behold the tremendously large granite figures that the ancients made, and the huge granite sarcophagi which they placed far down in the underground passages, hewn out of native rock hills. In these they had buried sacred bulls. One such sarcophagus or coffin of a sacred bull made of black granite, polished smooth on all sides and inscribed on the outside with hieroglyphics, was about 14' x 8' x 6' in size, its walls about 14 inches thick and all of one block of granite. The lid was of the same material, over a foot thick. The granite had to be brought some 600 miles down the Nile river. Still larger solid granite blocks can be seen in the Temple of the Sun near the great Sphinx, and inside the Greatest Pyramid half way up over 200 feet from the base, forming the walls of the Chamber of the King's burial place. But all to no avail. All has been opened and exposed to human view now. Truly all things shall pass away but the Word of God shall not pass away.

Alfred Habegger

REPORT FROM SOUTH AMERICA

We personally are receiving many letters from our brethren and sisters in Paraguay. A recent report in one of our papers stated that they were getting along fairly well, and crops were about normal. Of late we have received several letters to the contrary. They write that grasshoppers have destroyed the larger part of their crops. They also fear the new crop of grasshoppers that will hatch in a few weeks.

Brother Peter Duerksen, Neuhalbstadt, Neuland, writes that he has been asked to report of the activities concerning church life. He sends the following report: Baptismal services took place on March 11, in the new school building in Neuhalbstadt. But the building proved too small for all the people there. 29 persons were baptized. Elder Jacob Isaac from Fernheim performed the baptism. On Good Friday another baptismal service will take place in the village of Tiege, and another one in Schoenhorst on Pentecost Sunday. (For the information of the reader; Tiege is at the extreme end of the new settlement and Schoenhorst at the extreme west end, and Neuhalbstadt is centrally located.)

A. W. Friesen

Please enclose this label when writing

USE OF SECULAR MUSIC in Roman Catholic Church weddings has been banned, including the pieces "O Promise Me," and "I Love You Truly."

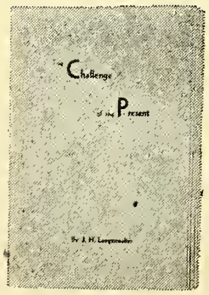
DURING 1950 the American Bible Society distributed more scriptures among the blind than in any of their 116 years of work with the blind. Over 28,000 embossed volumes and Talking Book Records were distributed in the United States in 34 different languages and systems.

BUSINESS OPPORTUNITIES

Minneapolis Moline farm machinery contract available in Kansas community. Low investment and promising possibilities. See J. W. Fretz, Board of Mutual Aid.

JOB WANTED

Married man, 26 years old, one child, desires year-round carpenter job for a Mennonite cabinet maker, carpenter, or contractor in a Mennonite community. Write to J. W. Fretz, Committee on Mutual Aid, North Newton, Kansas.



NO - You probably have not read this!

BUT - It is not too late now—at least as long as we have a supply on hand.

IT - Certainly is worth the nominal cost of 25 cents.

WRITTEN - For young people, but also read by everyone—even Grandpa!

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THE CHALLENGE OF THE PRESENT

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Order from book store nearest you.

Mennonite Book Store	**Mennonite Book Concern**	**Mennonite Book Store**
Newton, Kansas	**Berne, Indiana**	**Rosthern, Sask.**

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 66 —— May 8, 1951 —— Number 19

OUR INDIA MISSIONARIES — See Page 301

Finding Pearls

The Holy Spirit and Witnessing

Barabbas, The Apostle of Violence

Before You Go I-AO

In This Issue

EDITORIALS 294
FINDING PEARLS
by Wilmer S. Shelly 296
THE HOLY SPIRIT AND WITNESSING 297
SOUTH OF THE CLOUDS 297
BARABBAS, THE APOSTLE OF VIOLENCE
by Russell L. Mast 298
BRIGHT SPOTS IN MISSION WORK
by Alfred Habegger 300
IN BIBLE LANDS TODAY
by Alfred Habegger 300
THE ROAD WAS BUMPY
by Mrs. Harold Ratzlaff 301
FROM THE MISSION SECRETARY 301
OUR INDIA MISSIONARIES 301
MENNONITE YOUTH
BEFORE YOU GO I-A-O 302
NON-RESISTANCE, PLUS 303
THE FAITH OF THE COMMUNIST 304
OUR COLLEGES AND SEMINARY 306
JOTTINGS 307

New officers of Middle District Conference

The following officers were elected at the Middle District Conference held at Berne, Indiana, April 26-29:

President: Irvin Rickert, Dalton, Ohio

Vice-president: E. A. Albrecht, Fortuna, Missouri

Secretary: G. T. Soldner, Bluffton, Ohio

The nineteen churches were represented by approximately 122 official delegates.

The Mennonite

Editor, J. N. Smucker
Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

THE MENNONITE is the weekly religious journal of the General Conference Mennonite Church in the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1919. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas or 722 Main Street, Newton, Kansas. Address all manuscripts for publication to: J. N. Smucker, Editor, THE MENNONITE, Bluffton, Ohio. Postmasters Note: Send change of address, Form 3579, to 722 Main, Newton, Kansas.

India Famine

A serious famine is causing dire suffering in our General Conference India Mission field. The Board of Missions, Foreign Section, has appealed to the Board of Christian Service for several thousand dollars of relief money to help relieve the suffering.

The Board of Christian Service has made the sum requested available from its relief funds, but this seriously depletes sums urgently needed for the continued program of relief.

The Board therefore appeals earnestly to churches to raise an extra offering or to add generously to their regularly scheduled relief offerings so that this need can be met in addition to the other growing relief needs. Contributions may be made to the India relief fund, but it is best if churches will indicate that these funds can also be used for general relief needs if no longer needed for India relief. The Board of Christian Service will appreciate a prompt response to this appeal.

Henry A. Fast, Chairman
Board of Christian Service

Miss Rebecca Nickel Ordained as Home Mission Worker

On Sunday, May 6, at 2:30 P.M. in the Alexanderwohl Church, Goessel, Kansas, Miss Rebecca Nickel, a member of this congregation, was ordained as a Home Mission Worker. Rev. Philip A. Wedel was in charge of the service. Her field is to be in Arizona among the cotton pickers at Friendly Corners, near Eloy, Arizona. A suitable trailer is to be secured and a companion worker for Miss Nickel must be found who will be able to work with her regularly. For these reasons the date of the opening cannot be set at this time.

We cherish the interest of all who are concerned about bringing the gospel to these migrants.

Sincerely in Christ
A. J. Neuenschwander

Of Things to Come

May 3 Ascension Day
May 3-6 Eastern District Conference, Richfield, Pa.
May 4 Bethel College Booster Reception and Program
May 13 Mother's Day or Festival of the Christian Home
May 13 Pentecost
May 27 Commencement, Mennonite Biblical Seminary
May 29 Commencement, Bethel College
May 31 Commencement Freeman Junior College
June 4 Commencement Bluffton College
June 10 Children's Day
June 14-15 Cultural Conference Messiah Bible College, Grantham, Pa.
June 16-20 Northern District Conference, Munich, North, Dakota
June 20-24 Pacific District Conference Colfax, Washington
June 25-30 Winona Union Summer School of Missions
June 29-July 4 Young People's Retreat, Men-O-Lan
June 30-July 4 Canadian District Conference, Leamington, Ontario
July 5-6 Y.P.U. Work Conference Men-O-Lan
July 7-14 Junior Retreat, Men-O-Lan
July 14-21 Intermediate Retreat, Men-O-Lan
July 21-27 High School Retreat Men-O-Lan
July 23-29 Intermediate Retreat, Shavehead Lake, Michigan
July 27-29 Adult Retreat, Men-O-Lan

WOULD YOU?

Dr. T. Norton Sterrett's article in The Mennonite, February 20, 1951, entitled, "Are Missionaries Unbalanced" I think is a partial exaggeration, but it reminded me of the activities of the nurses that go as missionaries, and it made me wonder how many young girls would be willing to do what they are often called upon to do.

Would you be willing to leave a nice hospital in the United States, with good pay, 8 hours a day, good environment and many friends, for work in a foreign country where the hours are long, the work, though called "nursing," may include kitchen supervision, school teaching, guiding a work program, entertaining 40 screaming, wiggling, lively boys and girls besides being the only medical authority for fifty or sixty people? For Jesus' sake?

Would you be willing to make long trips out into the country day after day to give an injection to a poor old man that has been suffering for many years and is sadly in need of first class medical care? To give that one injection the trip includes an hour and a half ride on a bumpy truck, and a two hour hike over a path that is so treacherous that it is far safer to walk than to ride horseback, and where the path is covered with mud that is deep and sticky, and the creeks have to be forded on foot since there are no bridges. For Jesus' sake?

Would you be willing to live at a mission station where one often gets very lonesome because there are no other single workers either male or female? For Jesus' sake?

Would you be willing to do this for $2.50 a day? For Jesus' sake?

If you are—you are what is called "A fool for Christ's sake!"

—Gerald Stucky

Editorials

WHITSUNDAY, A NEGLECTED DAY.

WHITSUNDAY, or "White Sunday," is but another name for the Christian Pentecost commemorating the descent of the Holy Spirit. In former times this was a very special day in the church and sacredly observed. Today, in many churches it is scarcely remembered. Could it be that the Holy Spirit is also being forgotten? Christmas and Easter, the birth and resurrection of our Lord, are very important. But the out-pouring of the Holy Spirit, who gives guidance, strength and conviction to the Christian, is also of very vital importance.

The original Whitsunday was ushered in with unusual manifestations. These were fitting symbols of the Spirit. The wind may represent the moving and refreshing might of the Spirit's force. Not a mere gentle zephyr, but a blast that disturbs. The mysterious force cannot be seen but its power is unmistakable.

The Spirit came as a fire, an agent of cleansing, of purification, and of transforming. This flame needs rekindling in many a heart. Instead of a mere smoldering of religion we need the consuming fire of holy zeal and the bright illumination of God's love. We need again the holy wind to stir us, and the flame to cleanse us.

Come as the wind; sweep clean away
What dead within us lies,
And search and freshen all our souls
With living energies.

Come as the fire; enkindle now
The sacrificial flame,
That all our souls an offering be
To love's redeeming name.

THAT MISSION DOLLAR

WHAT we so easily forget is that the value of the mission dollar has also declined as well as the dollar we spend for other things. This dollar has steadily declined in purchasing power until it is only about half what it was in 1939. In considering our obligations to the church and to the cause of missions we should keep this clearly in mind. Where we gave 25 or 30 dollars in the past, to accomplish the same amount of good now we should give about 50 dollars. We must remember that we are living in a time of inflation and so our giving must be increased accordingly.

But there is another matter that must not be lost sight of. Our Mission Board, besides carrying its usual obligations, is also taking on in addition the great new work of opening a mission station in Japan. This is done by the authority of the Conference which voted enthusiastically for such an opening. This work must be nobly supported, without neglecting the work already started.

Funds have been dropping off somewhat instead of increasing. This will not do if we are to be true to our obligations! We need to revise our thinking upwards about our amount of giving. A good way to check our giving is to be sure we are not falling below the tithe. We must give generously while the doors are still open. It is true of churches as well as of individuals that he who attempts to save his life will lose it, but he who gives freely will save it. In the end of life probably all we will have is what we have given away.

WE ARE STILL HERO-WORSHIPERS

NEW York City loves to welcome its heroes, and many in the past have been given great receptions. But the greatest demonstration of them all was its welcome to General MacArthur. There may be several reasons for this. No doubt there was a general sympathy for one who had such a decisive dismissal. Some honored him because they considered him a great military leader. But many hold him in high esteem because of the way in which he has treated Japan after her defeat. He tried to help and not crush the country that had been regarded an enemy. There is something deep in the heart of man that responds to the attitude of returning good for evil.

ON RESPECTING OURSELVES

TO think too highly is to be conceited and vain. To think too poorly of ourselves is to bring an inferiority complex and all its attending ills. The Biblical injunction, let no man think more highly of himself than he ought to think, is sound. It implies there is a medium. We need a certain amount of confidence and self-respect to do and be our best. We need a good opinion of ourselves, but not too good.

The second commandment—"Thou shalt love thy neighbor as thyself," implies that we should love ourselves. This is to be the standard by which we love our neighbor. But the question we should consider from the outset is which self we should love—our selfish self or the self for which Christ died.

The place to start is not with ourselves but with God. We need first to love Him with all the heart, soul, mind and strength. Then we consider our lives important, not because of what we are or have done, but because we are the children of the King. We are valuable to Him if we live true to Him and the highest revealed to us. We are important because we are important to Him. Since He loves us we must have some value in His sight.

This puts the emphasis in the right place. This does not make us proud and conceited but very humble. If we are valuable to Him and can be important to Him in His work, then we have a respect for our real selves because we have such a high respect for God.

Finding Pearls

Wilmer S. Shelly*

(The opening sermon at the Eastern District Conference)

Matthew 13:45-46—"The kingdom of heaven is like unto a merchant man, seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it."

ALCHIMEDES of ancient Greece was seeking a method of ascertaining the amount of alloy in the king's crown. He was meditating upon this as he was sitting in his bath. He also noticed that the more of his body he immersed the higher the water rose and the lighter his body appeared. Here he found the answer to his search. He is accredited with the exclamation "Eureka" which means "I have found it." It was a pearl of great price to him for it brought him in favor with the king. Not only could he answer the king's problem but he gave to mankind a principle of physics. He found a pearl of greater price than he knew at the time.

In the parable Jesus is urging us to a search and always being ready to part with whatever we have when we find something better. The parable teaches us the importance of seeking Christ at the cost of any sacrifice and through Him finding forgiveness and eternal life.

THE THRILL OF FINDING

"He found one of great price." The man who found his lost sheep called his friends and neighbors together and said, "Rejoice with me; for I have found my sheep which was lost." So likewise the woman when she found her lost coin. The father of the Prodigal Son brought forth the best robe and put a ring on his hand and killed the fatted calf, for his son which was dead was alive again, "and they began to be merry." There was a thrill in their finding. In the parable in verse 44, a man found a hidden treasure and for joy went and sold all that he had and bought that field.

The earnest seeker after truth will always want something better. He who seeks for peace of soul will be ready to dispose of all his "good pearls" when he finds the one of "great price." All fear and doubt, all evil procrastination, all the things that seemed so desirable will melt into nothingness when the seeking soul finds the Savior and he is thrilled to exclaim, "My Lord and my God."

THE COST OF FINDING

"He sold all that he had and bought it." It makes little difference whether we take this to mean all the other pearls he had, or everything of value that he had, he was ready to pay the sum total of his assets for this "pearl of great price." The new pearl cost him much but it was still a bargain for he now had more than he ever had before. Jesus asked "What shall it profit a man though he gain the whole world and lose his own soul? Or, what shall a man give in exchange for his soul?" It is reported that it cost Coleen Townsend $750.00 a week when she returned her movie contract to follow and serve Jesus Christ. She said, "Christ is first in my life, and my place is where I can serve Him. I am not giving up anything." She gave up the glamor and applause of the movie world when she found Christ. She gladly exchanged all of that when she found the "Pearl of great price." The cost did not matter.

THE REWARD OF FINDING

Genuine pearls are passed down from one generation to another but they are always the same beautiful exquisite pearl. "Jesus Christ, the same yesterday and today and tomorrow." Here is a reward that will never lose its face value. Everything we have in life has a monetary value. The things we seek after can be bought and sold. Jesus Christ will save to the uttermost those that come to God by Him for He ever liveth to make intercession for them. Christ is the answer. When we have the Answer we need look no further. We too, can shout, "Eureka," I have found the Christ, my search is ended.

Alchimedes discovered a principle of physics that will be forever the same. He sought diligently for he wanted to please the king. We, too, have a King to please and a King who can reward us far greater than Hiero, the ruler of Syracuse, could reward Alchimedes.

We who have found the "Pearl of great price" should follow the example of the shepherd and the woman and the father and rejoice and tell to all men everywhere that there is a Pearl of great price, that He has been revealed to men, that He died for all men everywhere and that all can come without money and without price. The Woman of Samaria left her waterpot at the well and returned to the city to proclaim she had met one who told her all things she had ever done, this must be the Christ. What will we leave so that we can go and tell?

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*Pastor, Hereford Church, Bally, Pa.

You Can Have A Revival

If all the sleeping folk will wake up
And all the lukewarm folk will fire up
And all the dishonest folk will confess us
And all the disgruntled folk will sweeten up
And all the discouraged folk will cheer up
And all the depressed folk will look up
And all the estranged folk will make up
And all the gossipers will shut up
And all the dry bones will shake up
And all the true soldiers will stand up
And all the church members will pray up
And all that are in debt pay up.

—Frank Knox

Spiritual Equipment for Witnessing

VII. THE HOLY SPIRIT AND WITNESSING

THERE is no better way to close this series of studies on "The Spiritual Equipment for Witnessing," it seems to me, than to quote what Spirit-filled men have been saying about the Infilling of the Holy Spirit.

"Every step of progress in the Christian life is taken by a fresh and fuller appropriation of Christ by faith, a fuller baptism of the Holy Spirit....As we are more and more emptied of all self-dependence, and as by faith we secure deeper and deeper baptisms of the Holy Ghost, and put on the Lord Jesus Christ more thoroughly, by just so much faster do we grow in the favour of God....You must pray in faith for the Holy Spirit. At every forward step in your progress you must have a fresh annointing of the Holy Spirit through faith....When Christ commissioned His apostles to go and preach He told them to abide at Jerusalem till they were endured with power from on high. This power was the baptism of the Holy Ghost poured out upon them on the day of Pentecost....This is an indispensable qualification for success in the ministry, and I have often been surprised and pained that to this day so little stress is laid upon this qualification for preaching Christ. to a sinful world."—Charles G. Finney

"It seems to me beyond question, as a matter of experience both of Christians in the present day and of the early Church, as recorded by inspiration, that in addition to the gift of the Spirit received at conversion, there is another blessing corresponding in its signs and effects to the blessing received by the Apostles at Pentecost—a blessing to be asked for and expected by Christians still, and to be described in language similar to that employed in the Book of Acts. Whatever that blessing may be, it is in immediate connection with the Holy Ghost....It is only when He is consciously accepted in all His power that we can be said to be either 'baptized' or 'filled' by the Holy Ghost."—Dr. James Elder Cumming

"The baptism with the Holy Spirit is a definite experience of which one may and ought to know whether he has received it or not....A man may be regenerated by the Holy Spirit and still not be baptized with the Holy Spirit....The baptism with the Holy Spirit is an operation of the Holy Spirit distinct from and subsequent and additional to His regenerating work. In the regeneration there is an impartation of life and the one who receives it is saved; in the baptism with the Holy Spirit there is an impartation of power and the one who received it is fitted for service."—Dr. R. A. Torrey

"From the day of Pentecost, there has been not one great spiritual awakening in any land which has not begun in a union of prayer, though only among two or three; no such outward, upward movement has continued after such prayer meetings have declined; and it is in exact proportion to the maintenance of such joint and believing supplication and intercession that the Word of the Lord in any land or locality has had free course and been glorified."—Dr. Arthur T. Pierson, Editor, *Missionary Review.*

For our present needs perhaps it would be well for us to pray (1) that God might help us to realize our failure and our need of a deeper experience even if this realization should involve deep contrition and self-despair, (2) that God might make us willing to seek His blessing at all costs, and (3) that He might give us grace to take Him by His Word and accept His promise by implicit faith. It is heartening to know that God desires to give us the fullness of His blessing. The Apostle James writes, "Or think ye that the Scriptures speaketh in vain? That Spirit which He made to dwell in us yearneth for us even unto jealous envy." A.R.V. James 4:5. With an assurance like this we may join the Psalmist in saying, "This I know that God is for me." Ps. 56:9 "Faithful is he that calleth you, who will also do it."

W. F. Unruh

South of the Clouds

Film Review

South of the Clouds, dealing with two girls who attended a Christian Girl's school in Beruit, Lebanon, is another film made available by the Protestant Film Association.

The story of the film graphically portrays the transformation that takes place in the life of Najla, a daughter of an aristocratic Moslem family in Damascus, through her contact with her Christian roommate, Suad, who comes from a poor family in a rural community in the hills of Lebanon.

The film depicts the activities of these two girls in their relationship to each other and to the other students in the Christian college including such activities as swimming, other forms of recreation, folk dancing, etc. However, the main theme moving throughout the picture is the gradual transformation that takes place in the life of Najla through her constant fellowship and companionship with Suad, her Christian roommate. The transformation finally includes her willingness to separate herself from a life of ease in her home and community for a life of sacrificial service.

This is extremely well done and has a real and vital message. Even though the Mennonite Church does not have mission work in the Near East this film should have a warm appeal to our people in showing the needs and accomplishments of mission work there. More than that the main message transcends geographical boundaries as it recounts what can be accomplished through a constant, continuous, and sincere Christian witness. This is a thirty-five minute sound film with a rental fee of $8.00 and can be secured from the Religious Film Association.

—P.R.S.

Barabbas, The Apostle of Violence

Russel L. Mast*

"He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." John 10:1

"Now Barabbas was a robber." John 18:40

DURING the trial of Jesus, Pilate, wishing to evade the issue concerning this man, suggested that according to the established custom of releasing a prisoner in honor of the Jewish Passover, he release Jesus. But the crowd shouted, "We want Barabbas!" Now who was Barabbas?

Barabbas was an insurrectionist, a revolutionist, an ultra patriotic nationalist who wanted to overthrow the Roman yoke by force of arms. That is to say, Barabbas was an apostle of violence. History tells us that there was a politico-religious party active throughout this period of Jewish history. Their express purpose was to overthrow the Roman yoke and establish the Kingdom of God. They were called the "Zealots." Previous to the coming of Jesus, Judas Maccabeus had led a bloody revolt against Rome, but it ended in miserable failure. Barabbas was, no doubt, a member of this party and was now being held in prison for a murder which he had committed during some insurrection.

John introduces the character Barabbas with the crowds shouting, "We want Barabbas!" But then he adds significantly, "Now Barabbas was a robber." The word "robber" ought to be in quotation marks, for I believe that it has a symbolic meaning which is the key to the whole career of Barabbas. In the 10th chapter of John, in the passage on the good shepherd, Jesus says, "He that entereth not by the door of the sheepfold, but climbeth in some other way, the same is a thief and a robber." Now swing over to the close of the 18th chapter and read, "Now Barabbas was a robber." That is, Barabbas was a man who wanted to get into the sheepfold. He wanted to realize the kingdom. But he wanted to realize it some other way. Jesus said, "I am the door," "I am the way." He who tries to get this kingdom some other way is like a robber who tries to get into the sheepfold some other way. The kingdom can be realized only my way, and in my spirit.

We must realize that there were many people who wanted to start a rebellion against Rome, and there were many, including the Devil, who wanter Jesus to lead such a rebellion. But Jesus held to the position of suffering love as the only way. But Barabbas was an apostle of violence.

THE MEANS DETERMINES THE END

Surely this picture lights up a matter which in our day is a live issue. I refer to the question of ends and means. Here we have a great end, an ideal toward which we are striving. The question is: How are we going to attain or realize that end? As in the days of Jesus, the same two alternatives confront us, the way of love or the way of violence. The same choice is open to us which was open to that frenzied crowd on the streets of Jerusalem. "Shall I release unto you Jesus or Barabbas?" Here is something we need to consider with great care and thought.

For one thing, those who choose Barabbas will choose a cause that is worthy and noble. It was not right that pagan Rome should rule the Jewish state. Surely it was right that God's rule should be recognized and established. Barabbas was right in seeking a better day for his people in which there would be religious freedom and the glories of the past restored. Barabbas was right in wanting to get into the sheepfold. But he was wrong in his way of getting there. He must go through the door, and not some other way. To put it more simply: Barabbas was right in his ideal, but wrong in his method. He was right in the end for which he sought, but wrong in the means he employed.

We note at this point that those who choose Barabbas and all he stands for, usually start with a cause that is worthy and noble. Today we are looking for peace and world order. Those who think of war as an "unnecessary necessity" or as the only recourse left to preserve the values of civilization, have worthy and noble ends for which we are to fight, such as peace, democracy, religious freedom. One can have no quarrel with such abiding values and ultimate aims. The trouble is not in the ends for which Americans seek, but in the means which they employ. So in Barabbas we have a man who with religious zeal tried to attain a worthy end.

BY WRONG MEANS WE LOSE OUR OBJECTIVE

But there is a second fact about Barabbas which we need also to notice. By adopting the wrong means he lost his objective. It is now a matter of historic record that the Zealots never broke the power of Rome. Barabbas, though he was set free, never accomplished his end.

Human experience and the gospel of Christ together cry out against that dangerous falsehood so often repeated, "The end justifies the means." I do not know who started that idea. But I do know that it is not true. One could give example after example of cases where worthy and noble causes were lost, because unworthy and ignoble means were used to achieve them. What is true regarding ends and means is this: The end does not justify the means, but the means determines the end. Barabbas used bloody violence to usher in the kingdom of God. But what he got was not the kingdom, but more domination. Cromwell used tyranny to

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***Pastor, Salem-Zion Church, Freeman, South Dakota**

crush tyranny, and got not democracy, as he hoped, but more tyranny!

This whole matter is basically very simple. It is just as simple as getting on a train at Chicago. If you expect to arrive in St. Louis, you must get on the right train. You cannot arrive in St. Louis by boarding a train bound for New York. And if perchance you find yourself in New York when you wanted to get to St Louis, you will rightly conclude that you made your mistake when you got on the train. The means determines the end.

There is a great deal of unhappiness and disappointment in life because people do not see this. Two people set out to achieve the ideal of a happy home life. They want a home where there is a degree of emotional security and shelter from the viscissitudes of life. But they fail to board the train which arrives there. They do not find the ends they were seeking, but find themselves in a constant atmosphere of bickering and tension. What has happened? They conclude, finally, that somewhere they got on the wrong train. Happiness in home life comes only by way of mutual love and sacrifice. It is nurtured in an atmosphere where each esteems the other better than himself.

This same principle can be applied to a number of things: to living a life that is abundant and full, to finding a life work that is both challenging and of service to humanity. The means always determines the end. And I do not hesitate to say that this is the only realistic view to take about war. For here too, the means determines the end. Let us not be duped into thinking that this war is going to bring us the full realization of the abiding values of civilization. War continues to bring suffering, disease, anguish, and moral retrogression. If we do realize the ideals we have set before us, it will be because of what we do after each war. The affairs of the world must be rooted in the moral law of God and not in selfishness. Let us remember that Jesus said, "I am the way, I am the door."

LOW MEANS DEGRADES CHARACTER

A third fact concerning the career of Barabbas we need also to note. By constantly engaging in wrong and reckless means, he soon lowered his personal character. Barabbas was held for murder. But I am sure that he never started his carrer with the idea of being a murderer. He started out as an idealist. He was working for a cause which came from his patriotism and his religion. But being engaged in his work as a revolutionary, constantly using wrong and reckless means to gain his ends, little by little that way of life began to take its toll on his personal character. One cannot long play with evil and violence without sooner or later coming under its influence. That, it seems to me, is the story of the criminal record of Barabbas. First, a great ideal which is high and good. Then, wrong means are used to achieve those ideals. Finally, the natural degradation of character by living and working in such an atmosphere.

This is certainly not a sermon about war. But how can one possibly discuss this point without seeing clearly what war is doing to us. We as a nation cannot take the instruments of death into our hands without being influenced by them. Mass killing is a ghastly and degrading business. What happens to the soul of a nation that drops atomic bombs on defenseless cities? The sins of war-making will carry their horrible effects to our children and their children's children.

JESUS IS THE WAY

Finally, as we look at Barabbas and then to Jesus, we see that the only way to arrive at a Christian goal is by Christian means. Let our study of Barabbas lead us again to the foot of the cross. Jesus said: I am the door, he that does not enter into this goal by my spirit, but tries to get in some other way is like a thief and a robber. Any short cuts will not only end in failure but will ultimately lower one's personal character.

The cross of Christ in the end turned out to be more powerful than the sword of Barabbas. Jesus died for his cause and Barabbas killed for his cause. But remarkable as it may seem, Jesus finally won the empire, not by direct attack, not by stamping out evil by violence, but simply by winning the hearts of people by the persuasive power of his love. Jesus knew well that you could not really conquer a man until you have conquered his heart. The way of love may take longer, but its results are more sure. We must remember that God is not in a hurry. It took him several centuries to make a giant redwood tree. A thousand years in his sight are as but yesterday when it is past. I firmly believe the world will yet see a better day. But it may take more time than we think.

But the door to this better future is Christ and his way of love. It will not be the way of Barabbas and his sword. As someone has said, "You cannot make living things grow with a sledge hammer no matter how hard you pound." What you can do is to bring living things into contact with the air, the sunlight, and the rain. You cannot force a man to live a Christian life, but you can bring him into contact with the living spirit of Christ, and let that spirit win his heart.

As I see it then, the only gateway to a more abundant future for our personal lives and for the world is through Jesus Christ. The choice is still before us to choose either Barabbas and his sword, or Jesus and his cross. But let us remember that it is not the sword of Barabbas, but the cross of Jesus that towers "o'er the wrecks of time."

A man who has friends must show himself to be friendly.

Before you get hot about somebody else's faults, take time to count ten—ten of your own.

FROM THE MISSION FRONT

Bright Spots in Mission Work

Agnes and Alfred Wiebe

WE would like to share with you a few of our experiences of the past months, for we feel that this is your work. Your contributions and prayers make it possible.

In the beginning of the year we observed the Week of Prayer and also the World Day of Prayer on February 9th. These meetings were conducted by the native Christians.

A special day of rejoicing was Sunday, March 4th. In the forenoon of that day we had baptismal services at Fonda when eleven were baptized. Of this number five were between the ages of 57 and 70, while the other six were below 17. There was a father whose six daughters had taken this step in former years. Then there were two young brothers, a father with two of his children, a husband and wife, and a grandfather with two grandsons.

After the morning service we had a meal that was contributed by the other Christians in honor of those newly received into the membership.

In the afternoon we celebrated the Lord's supper. Before the elements were distributed, opportunity was given for any that had not been true to the Lord and who wanted to come back to Him, to make an open confession. Several responded. What a joy to thus see the Spirit's work in people's hearts.

On Good Friday we had the privilege to have Rev. J. J. Esau and the Grace Herald Quartet of the Grace Bible Institute, Omaha, Nebraska, with us. Their messages in word and song were listened to by a very appreciative audience. Such visits are very helpful, we believe. So often itinerating groups and speakers pass the Indian churches by.

Easter Sunday was another happy day when an old grandmother of 79 and a young girl in her early teens were baptized at Longdale. How good to know, the Lord is ready to receive any that come to Him irrespective of age, social standing, nationality, or race. Whosoever will may come.

One more event that I would like to mention, that is the dedication of the electric lights at Fonda church. A few years ago some friends of Rev. and Mrs. G. A. Linscheid in and around Newton, Kansas, contributed some money for a Linscheid Memorial to which their children added some more. As the Linscheids had spent many years as missionaries among the Cheyenne Indians in Montana and Oklahoma, the contributors wished the money to be used in this field. After consulting our co-workers and also Professor Harold Linscheid, son of the missionaries, at Weatherford, we decided to use the money for the electric lights at Fonda. So Thursday evening, March 29, at our regular midweek service the lights were dedicated. Brother Harold Linscheid and his family were with us. He turned on the light switch and made some appropriate remarks, as did also Mrs. Linscheid and others, and prayers were offered that the light might shine to the glory of God and be used to show the way to everlasting life.

About $90 are still needed to cover the total expense of the lights. Perhaps there are other friends of the Linscheids who would like to have a part in this memorial. The Indians are greatly delighted to have the lights. They are a great improvement over the gasoline lanterns.

We have had some mountain-top experiences. We should, however, not draw the mistaken conclusion that all is well now, or that it will always be so. We must go down into the valley again, where the emissaries of Satan are busy. They will not leave God's work go on undisturbed. There are battles to fight and at times it seems as though the forces of the enemy are gaining. So we need to continue to pray eanestly that the cause of Christ may not suffer, but conquer more and more.

Yours in the Lord's service,

Agnes and Alfred Wiebe

In Bible Lands Today

Alfred Habegger

Last week we were privileged to visit the Holy Land. When one sees the country promised to Abraham and his children, it seems strange to us Americans that this land should have been so highly prized for there are thousands of lime stone hills that are so rocky that it is a wonder people try to farm them. There are some very nice and fertile valleys however, but nothing like the beautiful farm land in the U.S. can be seen.

Three religions had their source here: Judaism, Christianity and Mohammedanism. The last named has the most followers in Arabia, Trans-Jordan, and many adjacent countries, and it is making strong inroads in many African countries, as well as domineering Turkey and Egypt. Protestant Christianity is almost unknown in these parts. However, the various old catholic churches are well represented, but they all are very ritualistic and unlike what we consider true Christianity. Here in Greece, we were privileged to see Mar's Hill today; the place where the great Apostle Paul preached to the Athenian philosophers.

There are only historic ruins left of the heathen temples that were already a few hundred years old in the time of St. Paul, but there are many Churches here, Greek orthodox as well as others who follow Christ, as they understand Christianity. May the Word of God become increasingly precious to all these Eastern people so they may believe and know Christ the Savior and be saved.

The Road Was Bumpy

Mrs. Harold Ratzlaff

We were on the way to Jagdeeshpur for the jubilee celebration there and to get some of our furniture and touring equipment which had not yet been moved. The vehicle we were traveling in was anything but a pleasure vehicle. It was an army surplus vehicle called a weapons carrier—not a very appropriate name for a Mennonite vehicle. The road to Jagdeeshpur was anything but a highway. Perhaps it could be compared to some of the worst country roads found in America. It was supposed to be hard surfaced, but the foundation of the road had been made with stones, and the sharp edges jutted out through the upper surface. Perhaps it was that I had just come from America recently, but after eighty miles of this two hundred ten mile stretch had been covered, the constant bumping and jostling seemed almost unbearable. "What possesses a person anyway in coming to this country?" I said to myself. And as we continued to bump along at the rapid rate of ten to twenty miles an hour, I pondered the question.

I thought of the elation I had felt at being back home in India—the joy of meeting old friends and the challenge of putting one's shoulder to the wheel; I also thought of the jubilee celebration which we had just had in Champa and of the more than one thousand Christians who had marched through the streets of Champa singing and shouting praises to God; more than that, riding with us in the truck was a family of nine members. They too were bumping along over the same road that I was, but time after time, this family raised their voices in unison, singing some Christian song. One could hear that singing together was a daily practice of this family. Yes, I decided, it was worth it—the "bumps" were just a part of our life in India and in a larger sense, the "bumps" were a part of our mission work. For nothing worthwhile is accomplished without some discomfort and some hardships, but the fruit which fifty years of mission work has produced is worth a continued effort on the part of us whose privilege it is to work here now. The task before us is a worthwhile one. The Lord willing, we will keep at it even if the road is bumpy at times.

Miss Augusta Schmidt is planning to return to India some time this summer because of the great need of nurses in the India field. Miss Eleanore Schmidt expects to arrive in the States about the first week in June. This will be Miss Schmidt's first furlough. She is a Missionary Nurse in India.

At its annual meeting, Tuesday, April 10th, the Congo Inland Mission Board decided to send the Rev. Waldo Harders to the Mission field in Africa. Brother and Sister Harder will be going to Belgium for a year prior to being sent to the Congo.

From the Mission Secretary

Dear Mission Friends:

The budget of the Foreign Section of the Board of Missions is very high for the year 1951. We were glad for the fine response last year and for the interest manifested concerning the new field in Japan. Miss Leonore Friesen is in Japan now, as is known to our missionary friends. Rev. and Mrs. Voth and Rev. and Mrs. Verney Unruh will be sailing soon. Besides we have been notified that as the result of the Mission Conference in Altona, Manitoba, Canada, where Rev. D. J. Unruh and Rev. W. C. Voth were the speakers, that an offering was received, including $600.00 in pledges amounting to almost $2400.00 to send an additional couple to Japan. The Rev. J. J. Thiessen, member of the Foreign Section of the Board of Missions has notified the Secretary that to date this fund has grown to almost $3,000.00. The Board has not made a decision on another couple at this time but may do so at the semi-annual meeting. The sending of the Waldo Harders is not included in this year's budget either but we are planning to send them and are looking to the Lord to supply the need. We are confident that our Mission friends want us to "launch out" and we are therefore praying that the funds will come in. We are grateful for the monies received and for the prayerful support of the many mission friends.

Howard G. Nyce
Executive Secretary

Rev. and Mrs. W. C. Voth and daughter Helen and Rev. and Mrs. Verney Unruh and daughter Judith Ann are scheduled to sail for Japan on May 26th.

According to tentative plans Miss Esther Wiebe will be ordained as a Missionary in her home church, Aberdeen, Idaho, June 10th. Rev. H. N. Harder is the pastor of the church. Miss Wiebe will be sent to India as a nurse.

OUR INDIA MISSIONARIES

The picture on the cover page was taken in October of last year. The names of the missionaries are as follows: Front row, left to right: Eva Pauls, Eleanore Schmidt, Anne Penner, Marie Duerkson, Melva Lehman.

Second row: Mrs. and Rev. J. R. Duerksen, Mrs. and Rev. S. T. Moyer, Martha Burkhalter, Drs. H. R. and Ella Bauman, Rev. and Mrs. Paul Wenger.

Third row: Rev. and Mrs. Edward Burkhalter, Rev. and Mrs. Orlando Waltner, Dr. and Mrs. H. E. Dester, Mrs. and Rev. Aaron Jantzen, Mrs. and Rev. Curt Claassen.

Back row: Leona Cressman, Helen Kornelsen, Mr. and Mrs. Willard Unruh, Erwin Schrag, Mrs. and Rev. L. W. Jantzen, Helen Nickel.

Mennonite Youth "A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Before You Go 1-AO

Robert J. Baker

So you're going into noncombatant service? I suppose you feel that a person owes a certain loyalty to his country and you figure you can conscientiously serve in the medical corps of the army or the hospital corps of the navy? You've probably been thinking about how Christ mininstered to the sick and you believe that you could do the same in the armed forces. Maybe you've decided that the army or the navy would be a good place to give a Christian witness. Well, I wish you lots of luck. I hope it works out as you have planned—but I doubt it. I tried it during World War II, and it didn't work. Of course, that doesn't mean it won't work out all right for you. Maybe you know some different angles, maybe you're a stronger Christian than I was, maybe things are different now. One case doesn't prove anything—but sometimes a smart fellow can profit from the experience of others.

I'm not talking to you through my hat. I know about your problems. I went through that same difficult period of questioning and indecision. I chose the Hospital Corps of the U. S. Navy. That's the closest you can come to noncombatant service in the navy. I know what it's like. In four years a fellow can learn a lot if he keeps his eyes open. There was lots to see. There was Texas, Oklahoma, California, Maryland, Virginia, New York, Scotland, England, London, the Normandy beach on D-day, Cherbourg, Le Havre, etc. Yes, lots of things to see! There's lots of things to forget, too—the only trouble is you can't forget them!

I was confident at first. I was determined to live a strong Christian life in the service. I could go to church, read my Bible, pray, witness, and live the Christian life. I remember the first time I ever read my Bible in the barracks at Great Lakes, Illinois. Some fellow from Texas asked me what I was reading. I told him. He seemed sort of startled. He quizzed me a bit. When I said that I was a Christian, he smiled sort of sympathetic like. He told me that I would forget all of that stuff—told me that it would be smothered out of my life. I thought different. I knew I was a Christian, and I felt confident in my beliefs. I guess the Texan thought I was a little odd.

Well, God was just as close to me in the navy as outside. The trouble was that I didn't stay very close to Him. There were lots of things to come between me and God. They slipped in so easily. My Christianity dwindled and what was left sort of crawled into a shell and lay dormant. And I didn't seem to mind. There were new faces, new experiences, new contacts, and I was far from home (that makes it bad.) There weren't any other Mennonites around, so I forgot that I was one, too. There weren't many Christians who believed as I did, so I adjusted my belief to fit in with the rest.

Yes, as I look back now I can see things a lot clearer. Little things of then take on new importance now. One of my first mistakes was to send home my large, well-thumbed Bible. I told them at home that it was too big, that I had a small New Testament now that I could use. Well I did have a New Testament but the real reason for sending home the Bible was because it was too conspicuous. I needed something smaller, something not so noticeable.

Then there were the movies—that wasn't hard. I felt a little guilty at first. I had that look-over-your-shoulder attitude in the beginning because I felt a little out of place. I got rid of that, though. It was just a matter of going enough times.

And cards? Yes, they can fascinate, too. Just for pennies, though, at first. Then later we used to play all night, and a fellow could either lose a week's pay or make himself an extra fifty dollars or so.

Well, I know what you're thinking by now. I won't bother you with the rest. Already you've got me pegged as being pretty weak. Maybe you're right, but I'm sure of this: when I enlisted in 1942 **I didn't think** I was very weak. I was sure of myself. In 1946 when I was discharged I wasn't so sure. Four years of war can slough a lot off your Christian life. I'm not sure how much remained.

And those things a person can't forget? You'd like to know about them? You only think you would. The pictures of war etch themselves indelibly into a man's brain. There's that dead German soldier who lay just outside the pillbox on the Normandy beach: his body blackened to a crisp by the flame thrower, his mouth screwed into a tiny circle of horror. And the dead Yanks, half in the water, half out, lying there where the waves of the English Channel had washed them. And the wounded—yes, the wounded: not like the newspapers picture it; no pretty nurse or red cross worker bending over them. No, instead it's seventy shrapnel-filled men lying or hobbling about the crowded deck of a landing craft, waiting to move out to the hospital ship. Seventy tired men, stretcher cases and walking wounded, splinted and bandaged, faces drawn, eyes pin-pointed from the effects of morphine, men wincing when you are forced to move them, men that will be scarred for life, men who will never walk again: these are the wounded. Stretchers laid out row on row, with just room enough to pass along and loosen for a moment a tourniquet or adjust a blood-soaked bandage.

Interesting recollections, aren't they? You'll get these and a thousand more. You can lie awake at night and see them all again. They'll run before your eyes like a stale newsreel, they'll grate against your ears like a scratchy phonograph needle.

What's that you say—that I'm a coward? Yes, I know, I've heard that before: You say I'm afraid? No, I'm not afraid now; but I was then. You will be, too, when a stick of bombs drops a hundred yards away and the shrapnel rattles like rain on the deck or ground about you. You'll feel the fear clutching your bowels when the 88 or 90 mm. shells come screaming over, giving you just warning enough to fall down and start clawing steel plates or muddy ground in a shallow foxhole.

You're not convinced, are you? You think I'm yellow, don't you? You say that you can't take such a stand because people will talk about you— you're afraid because of what you friends will say. Well, think of what Christ will say. He gave us a new law. He told us to love our enemies. You say you can love your enemies by ministering to them? You want to heap coals of fire on their head?

I had all of those thoughts—those thoughts and more, but now I see my mistake. You don't see your mistake because you're too close to it. You don't realize that you're tying yourself into a war machine that has only one motive, to kill. The motto of the Navy Hospital Corps is "To keep as many men at as many guns as many days as possible." That will be your job. Get them well, get them back to that sixteen-inch gun so they can help hurl another salvo of bonecrushing, window-making steel.

You don't want to ally yourself with Communism? I don't either. I'm not allying myself now with anyone except the cause of Christ and the way of love.

I suppose you think that I've got a lot of nerve, preaching to you—after all, I went. Yes, I went—you don't have to tell me. I know I went. I'm reminded of it again and again. Maybe it was kind of "dumb" of me to think that I could influence you. Maybe it was like Judas telling Peter and John not to betray their Christ. Maybe so—but I wanted to try.

I wanted to try. I hope I've said what will matter, but sometimes when a fellow's determined, advice doesn't mean much—but, there's always a chance. Maybe you think you'll prove me untruthful. You'll give a clear Christian witness, grow spiritually yourself, and live the type of life that Christ promoted in His Sermon on the Mount even if you do go I-A-O. I hope you can, but I'm afraid. I'm afraid it won't work out that way. I'm not talking as an authority; I'm just talking from experience.

The Youth's Christian Companion

Non-Resistance Plus

Norman Wingert

Uncle Robert was with us Sunday, October 22. What, you don't know Uncle Robert? President Theodore Roosevelt knew Uncle Robert, and so did General Smuts, and General Allenby, and Ghandi, and Charles G. Spurgeon, and Tolstoy. He even lived a year in Tolstoy's house. He studied in Basel, Geneva, Germany and Oxford. He is an Arab, born when his mother was not yet thirteen years old, a millionaire (that is, he was a millionaire, but he gave it all away in Christian service; if you'd meet him today, though, you'd think he owns the whole world, he is so happy!) When only eighteen, Tolstoy laid his hand on Uncle Robert's shoulder and said, "My boy, you are going to be a disciple of Jesus Christ". Uncle Robert winced at this, for he was then claiming to be nihilist, Darwinist and atheist. The very next day Uncle Robert lay for six hours freezing in Russian snow fields, awoke with a sharp pain in the back of his neck, looked squarely into the face of Christ silhouetted against the white snow and blue sky, and said, "I will serve You all my life." He is now 83 years old, but preaches four times each Sunday in the open air in Vienna streets, averages a suicide funeral a day, visits hospitals and jails. Twice since we are in Vienna the Communists have beaten him up. Again, last Sunday he came to us with his head and face full of stone-bruises. We had taken him some fresh fruit the first time he was beaten. Later we learned that he went to the police and asked them to release his assailants and then took the fruit to the families of the men who had beat him up. That's non-resistance PLUS!

TIMELY PEACE LITERATURE

One item of peace literature that has taken on new significance for young people and older ones also is **Service For Peace** by Gingerich. The CPS program during World War II is not mere history of a past experience of the church. It is rather a living, creative witness, with which the young people of this present day should be familiar. Even in this very day there is challenge for young men to be prepared to give witness in the face of military conscription and war. (Order **Service For Peace** (price $3.00) from MCC, Akron, Pa., or your local book store.)

The Faith of the Communist

Erna Fast

AN address was given us one evening by the president of the Brandenburg Church, Dr. Scharff. I want to try to repeat the gist of it, and hope that I can do it with clarity and integrity. He pointed out that the forces of Communism have moved onto the battle front of the masses in their conflict against the Christian Church. First, in their clash with the Orthodox Church, a struggle not without many martyrs, the Communistic forces met the inner sanctuary of liturgy—the drama of worship in the inner temple—but failed. This "heart" of the Orthodox Church has remained, though the outward practices and forms have been destroyed. Then in the conflict with the Catholic Church these forces met the stronghold of the social and welfare services rendered by the Catholic Church to its own membership. Although the Catholic Church has made many concessions to Communism, this "sealed state" of service within its own body has been maintained. Now, in East Germany, states Dr. Scharff, this conflict has come out into the open among the masses, the general public. This is due to the fact that the Protestant Church does not limit its conscience to its own body of members but speaks to those beyond its own borders as well. Then, too, for a Protestant Christian the dignity and worth of an individual takes on paramout value, and this is bound to affect the conflict of Communism against the Protestant Church.

Then Dr. Scharff went on to make a very striking comparison. He pointed out how the Communist experiences all the elements of a liturgical service of worship in his allegiance to his doctrine. He cited the third "Partei Tag" of June 3rd of this year as an excellent example of this. There were the hymns of praise. A strong emphasis on personal self-criticism and confession of faults was demanded. Every party member is made to feel his dependency on the mercy and "grace" of this doctrine, and pardon is available only to those who recognize no evil within their system. There is a very definite creed, repeated again and again to them; one to which every member must constantly give his assent through signatures and united objective vocal confession. Repentance for failure is demanded and must be evident not only by confession but also by redoubled effort for the Party as a form of absolution. Monthly confessions are expected, and a party member who feels no need of grace is immediately in danger of becoming an enemy suspect. Then, as a final illustration, Dr. Scharff recalled the case of Grotowohl who after years of penance and study, and after a very severe examination in Moscow, was finally acclaimed and fully accepted into the membership of the "holy inner cirle." The church leaders of the East Zone are fully aware of the conflict facing them, and they know that this struggle will not be fought on a religious basis but that all economic and political forces will continue to be used as a base for this conflict.

Then, to climax his address, Dr. Scharff gave example after example of the vitality and fervor of the Christian fellowship which is living under these trying conditions in East Germany. What a glorious experience it must be for those who find that theirs is a life of triumph in faith and complete dependence on Christ in the face of such situations as are found in these parts of the world.

Clinic on Youth Activities

QUESTION: From your experience, what specific projects would you recommend a youth group to undertake?

The Young People's Fellowship of the Bethel Mennonite Church, Lancaster, Pa., were in a somewhat unique position in planning and expediting service projects. This was due to the fact that the Mennonite Central Committee at Akron made available to our youth group certain projects which probably cannot be duplicated, with few exceptions, in other local congregations. A number of service projects were: packing canned foods, packing shoes, checking and packing Christmas bundles, and sewing for materials to be included in Christmas bundles. All of these projects were related to the M. C. C. In addition to these, our youth group had a Christmas party for members of a children's home and one evening was spent in visiting shut-ins, old folks, and refugee families. Then also our young people undertook to sell the *Mennonite Hymnary* and *Handbook to the Mennonite Hymnary* to our local congregation and interested community individuals.
Again allow me to mention that the projects of the Lancaster youth are somewhat unique since we do not have our own church property. Projects of this nature were envisioned when and if our congregation would launch out on its building program. Allow me also to mention that our basic motive for having service projects was that of service to others and not to ourselves. Our projects constantly kept this ideal in mind and patterned its program accordingly.

Abe. M. Wiebe

He is twice conqueror, who conquers himself in the moment of victory. **—Publus Syrus**

M. C. C. Voluntary Service Notes

Four summer work projects have been planned in Europe, in which American students and others will work with European young people, in various types of significant service. All of these projects involve assistance in construction of buildings to be used for religious-centered activities.

At Mainz University in Germany, the building is needed for student religious activities. At Salzgitter, Germany, a refugee settlement needs a youth meeting place. At Iserlohn, in the Ruhr area of Germany, the proposed building is to be used as a kindergarten during the week and a church meeting place on Sundays. At Genk, Belgium, a meeting place will enable a Dutch mission worker to better carry on a spiritual ministry among refugee and other people who have become engaged in the mining industry, and have no other spiritual contacts. It is hoped that a fifth project may be opened in Berlin.

Summer Service projects in U.S. and Canada include a considerable number of openings for work in Settlement Houses and other work among children. Interested young people should apply early.

At the community service project near Gulfport, Miss., a new outreach has been made possible through the appointment of one of the workers, Beulah Schrock, as teacher in the public school near the camp. Since this is only one phase of the total service program there, she continues as a member of the unit, contributing the special income to the unit fund. A substantial part of the work in this area has been with children, and this contact opens additional opportunities of service.

Activity of Hillsboro Youth Fellowship

Mr. and Mrs. Norman Abrahams

A Workshop similar to the one held at St. Peter, Minnesota, was held in our church. The five surrounding G. C. churches participated. David Schroeder of Bethel College was the instigator of this Workshop.

Our Y. F. sponsored the Mens Chorus from the Hoffnungsau Church near Inman in a program of sacred music. The young people of the church invited the chorus, put out the publicity, served as chairman and ushers, and did other work pertinent to the success of the program. Consequently, we had a full church and had to set up extra chairs to take care of the crowd. The community was invited.

After the program the people were invited to come to the church basement where the young people had prepared and donated refreshments consisting of pie, cake, ice cream and coffee. A contribution box was placed on the serving table. It was announced in the publicity and also during the program that the proceeds would be given to our retreat grounds at Camp Mennoscah. A good collection was received and has been sent to Camp Mennoscah to further develop the camp.

M C C News Notes

House Passes Draft Bill

On April 13, the House of Representatives passed a draft bill which "provides for extending the draft until July 1, 1954, lowers the induction age to 18 1/2 years, lengthens the training period from 21 to 26 months, and provides Congress a chance to vote later on a national security training program." The House bill, as passed, retains the provision that conscientious objectors be deferred.

This bill differs in a number of respects from that passed a few weeks ago by the Senate. A Conference Committee between the two congressional houses will need to prepare a compromise between the two bills which can be adopted by both houses. It is not known whether the CO provision in the Senate or the House bill, or some other alternative, will be adopted in the conference report.

NSBRO Moves

Because of increased work in helping men in draft problems, and in view of legislative trends affecting the position of conscientious objectors, the National Service Board for Religious Objectors has expanded its office facilities, and for this reason has moved to the address 1105 K. Street, N. W., Washington 1, D. C.

The NSBRO, as well as the Peace Section of the Mennonite Central Committee, continue to provide assistance and information on any problems relating to the present draft law.

Help in Paraguay Farm Experimentation

Robert Snyder and Darrel Albright have recently been assigned to work on the MCC Experimental Farm in the Paraguayan Chaco, to help in insect control, vegetable garden work, care of cattle, and other duties of the farm.

The MCC Experimental Farm is designed to provide help to the Mennonite colonists in devoloping more effective methods of farming, better crop varieties, and better methods of pest control. The unique soil and climatic conditions there require special study to determine the methods and crop varieties that are most nearly adapted to this area. Continued progress in developing the agriculture in the Chaco is seen as a basic approach to long-range help to these colonies.

Picture Rolls Needed

Relief workers in Europe have made specific request for a considerable number of large (24 x 36 inch) Lesson Picture Rolls, which many Sunday School Primary classes use. These Picture rolls are needed for children's Bible classes which these workers in Germany are conducting. Picture rolls should be in good used condition. Mail them to Mennonite Central Committee, Akron, Pa.

Our Colleges and Seminary

CANADIAN MENNONITE BIBLE COLLEGE

The Theme of our College prayer meeting on Saturday, April 14, was "Work among the Mennonites in Mexico." Slides were shown by C. Boldt, who returned to Canada in 1949, after having spent one and one half years at Cuauhtemoc. These slides were of special interest to the students since one of our graduates, Henry Schmidt, is at present teaching at Cuauhtemoc.

Guest speaker at our College chapel service on April 16, was W. Falk, city missionary, who spoke on John 21:7—"It is the Lord." Missionary Falk stressed the need of living in such a way that we could easely detect all unexpected calls of our Master.

FREEMAN JUNIOR COLLEGE

The annual Bible Week messages were brought by president-elect Ronald von Riesen on April 16 to 22, and were attended very well by the students and the community. Morning messages were in the chapel to the students. Evening messages to which the public was invited were on the Christian's way of life.

Two plays, "The Bishop's Mantle" and "One Foot in Heaven," were given on succeeding weeks and kept the Freeman community conscious of religious drama.

The Apollo Boys' Choir gave a much appreciated program to a full house in Pioneer Hall, April 10. The choir showed itself as a well organized and disciplined group of talented and likeable boys. The first half of the concert was of sacred music while the second part was composed of popular and classical numbers.

MENNONITE BIBLICAL SEMINARY

Recently Mennonite Biblical Seminary was deeply impressed by the forum on social action conducted by the National Association of Evangelicals, a forum which concluded by suggesting that next year more formal attention must be given to the question of the Christian attitude towards war. This forum clearly seemed to be a turning point in the direction of many concerns which the Mennonite church has wanted to share with other evangelicals.

This week another event, equally remarkable, took place, when Dr. James Hastings Nichols, president of the American Society of Church History and professor of church history at the University of Chicago, addressed our school. This address suggested some trends of thought at the University which has so long been identified with advanced liberal theology.

BLUFFTON COLLEGE

Rev. Harry Yoder carried on field work in Pennsylvania in late April and early May and attended the Eastern District Conference. While in the East he also attended a meeting of the East Coast Club. President Ramseyer and Kenneth Mast attended a meeting of the Illinois-Bluffton Club at Washington, Illinois, on May 5. Both of these clubs are composed of alumni and friends of the college in their respective areas.

Beverly Vincent Morgan, El Paso, Illinois, gave her senior graduating organ recital in the A. C. Ramseyer Chapel on Sunday afternoon, April 29.

Student elections resulted in the selection of Stanley Bohn, Pandora, Ohio, as president of the Student Christian Association for next year, with Dorothy Clemens, Lima, Ohio, vice-president; Doris Roberts, Quakertown, Pennsylvania, secretary; and Wendell Metzler, Nappanee, Indiana, treasurer.

BETHEL COLLEGE

Bethel College, North Newton, has been selected by the Social Science Research Council, Washington, D. C., as one of several institutions to receive a research grant for the year 1951-52 under the program financed by the Twentieth Century Fund, as announced by Acting President D. C. Wedel.

This grant, involving a sum of $5,000, will facilitate research on refugees from the U.S.S.R. now living in Canada and South America. By means of a detailed case study and documentation this project would seek to discover what happened to individuals, families, and communities in Russia under the impact of the various phases of the totalitarian program of Communism.

Two members of the Bethel College faculty, J. Winfield Fretz, and Cornelius Krahn, will be given opportunity to devote a substantial part of their time in the coming academic year to the pursuit of this research. Dr. Fretz will personally interview hundreds of the 5,000 Russian Mennonite refugees who escaped from the Soviet Union during World War II, and are now in various South American countries, such as Paraguay, Uruguay, Argentina, and Brazil.

Dr. Krahn will begin a similar study among the 6,000 recent Russian refugee arrivals in Canada. Special attention will be given to the methods of the Soviets in disintegrating a uniform cultural group, and assimilating it into the program of Communism. Since many of these people have survived the horrors of slave labor and concentration camps this study is particularly urgent and promises to reveal many details as to what has been going on behind the Iron Curtain.

Jottings

(In a recent item from the Lorraine Avenue Church reference was made to the C. E. Memorial Study of the Church. This should have read "C. E. Krehbiel Memorial Study.")

—**Cachipay, Colombia:** Easter Sunday 11 young people made their open confession of faith through baptism. Seven were from the school, one young girl is working as a cook and three young men are from Cachipa. The three young men were willing to do what many older men would like to do but will not for fear of social ostracism and financial ruin because of business boycott. After the service a communion service was held for 32 persons. Alice Bachart, who pioneered the work in Anolaima, has just returned from a furlough to the States. She will be stationed near Cachipay doing rural evangelism and visitation. Irene Tanaka, who had served as head teacher in our school for healthy children of leper parents after Mrs. Mary Becker Valencia resigned, is now working with the World Evangelistic Crusade in Bogata. LaVerne Rutschman has been in charge of the school which has forty children in attendance.—Corr.

CANADIAN DISTRICT

—**Bethel Mission Church, Winnipeg, Manitoba:** Esther Klassen directed the recent rendition of the oratorio, "Christ and His Soldiers," by John Farmer, given by the church choir. It was accompanied by piano and organ. The Sunday School has recently begun a junior high school class.—Hugo Hildebrand, Corr.

PACIFIC DISTRICT

—**Immanuel Church, Los Angeles, California:** Miss Viola Wenger, MCC representative, spoke at a union meeting of the three Mennonite Churches held at the Calvary Mennonite Church, April 6. The Men's Fellowship April 6 was in honor of our athletic team. A film, "Thanks to the Atom" was shown. C. E. installation services were held April 1. Speakers at the California Sunday School and Christian Endeavor Convention April 13-15 in Upland, were Bruce Kurrle, Compton, and Mr. Carnell from Fuller Seminary with a well-chosen faculty conducting the workshops. The Women's Missionary Society recently purchased two books, "Fellowship in the Gospel," and "Paraguayan Interlude," dedicated to the memory of Mrs. Florence Hetzel and Mrs. Gust Linscheid.—Mrs. Karl Quenzer, Corr.

WESTERN DISTRICT

—**Lorraine Avenue Church, Wichita, Kansas:** The Musical Ensemble of the Mennonite Biblical Seminary had charge of our Palm Sunday evening service. Good Friday we held communion. April 15, the Bethel College A Cappella Choir presented a concert of sacred music which was attended by many.—Mrs. John H. Gaeddert, Corr.

—**Eden Church, Inola, Oklahoma:** April 15, Mr. and Mrs. Albert Jantzen and four girls from O.B.A. presented a program here. Mrs. Jantzen spoke to the children, a trio sang, a reading was given and Brother Jantzen brought the morning message. April 8, Elmer Friesen from Beatrice, Nebraska, brought the morning message and preached also in the week of meetings following this service. We thank these brethren and tell them to come back.—Jacob Froase, Corr.

—**First Church of Christian, Moundridge, Kansas:** Seven young people united with our church Easter Sunday with P. P. Wedel, elder emeritus, officiating. March 30, a church supper was held followed by a musical program. The Bethel College A Cappella Choir gave an inspiring program here March 4, sponsored by the C. E. Ministerial students from Bethel College, Edwin R. Stucky and others are preaching for us while we have no pastor. Edmund J. Miller will begin his services as pastor of our church about August 1, 1951. Missionary George Neufelds spoke here April 1. March 11, Mrs. Ray Ghormely gave an organ recital which was greatly enjoyed.—Mrs. Willis Voran, Corr.

—**Bethany Church, Kingman, Kansas:** April 20, Daniel Dyck and D. Siemens of the Missionary Church Association, presented a report on their mission work in the Dominican Republic, West Indies, showing slides and speaking. The Men's Chorus from the Bethel Mennonite Church near Inman, gave a program here April 22.—Corr.

—**Walton Church, Walton, Kansas:** Our ninth anniversary was celebrated by welcoming eight new members at a fellowship dinner and afternoon service. Speakers were Irvin Goering, Gerhard Friesen (former pastor), P. H. Siemens, Henry Friesen, Alvin Woelk, William Voth (Lay officers), Sam J. Goering, Home Missions Committee member when our church was built.—Harold Peters, Corr.

EASTERN DISTRICT

—**Hereford Church, Bally, Pennsylvania:** The Women's Missionary Association voted $25 for the State W.C.T.U. to furnish fruit juices for the boys in Korea. The Men's Brotherhood of the Eastern District Conference presented a service here April 22. The Young Married People's class, taught by Mrs. W. S. Shelly, sponsored an old fashioned Hymn Sing led by Bob Wetzel, April 29. A Daily Vacation Bible School is again being planned for our Sunday School. Miriam Kulp and Eugene Smith were united in Marriage April 20.—Mae Latshaw, Corr.

MIDDLE DISTRICT

—**Wayland Church, Wayland, Iowa:** Lester Hostetler, N. Newton, Kansas, who spent the past year under MCC work in Europe, showed pictures of Berlin and gave a report of their work, recently. Mr. and Mrs. E. S. Mullet and Mr. and Mrs. C. C. Wyce attended the Middle District Conference in Berne, Indiana. Members from the five churches of this community presented the temperance drama, "At the Bar of Justice" here April 22.—Mrs. Ezra Wittmer, Corr.

—**Zion Church, Donnellson, Iowa:** Elmer Basinger, who served our congregation for the past two and one-half years, preached his farewell sermon April 1. He is retiring from the active ministry, having a sale of his household goods and will visit with his children for the present. Vernon Neufeld, student in the Mennonite Biblical Seminary, Chicago, has accepted a call to become our pastor. He will serve our congregation every Sunday and continue his studies during the week. He is married and has two sons seven and 9 years. As soon as grade school is out the family will move here. At present extensive improvements are being made on our church building with services being held in the Fellowship Center during their completion.—A. D. Krebill, Corr.

NORTHERN DISTRICT

—**Bethesda Church, Henderson, Nebraska:** Our guest speaker for Passion Week was J. N. Smucker, Bluffton, Ohio. His sermon topics were, "Who is This?" "Which is the Greatest Commandment?" "By what Authority?" "Barabbas or Christ?' "What is Truth?" "Lord, is it I?" "What Shall I do with Jesus?" Guest speakers for the Easter Monday services were H. J. Dick, who spent a year in Germany, and Helmuth Wiens, who recently returned from Germany. The Freeman College A Cappella Choir gave a program April 8. A new junior church choir of grades 8-10 young people has been organized.—Mrs. Maurice Janzen, Corr.

Into the Beyond

MALINDA CRESSMAN CULP, Kitchener, Ontario, Canada, a charter member of the Stirling Avenue Mennonite Church, was born September 15, 1873, and passed away April 9, 1951.

JOSEPH ALBRECHT, Wales, North Dakota, member of the Bethel Mennonite Church of Langdon, was born March 24, 1886, and died April 7, 1951.

Frieda Claassen
4614 Woodlawn Avenue
Chicago 15 Illinois

C-174

Please enclose this label when writing

Beyond Our Own

THE EXCHANGE OF MINISTERS PLAN, started by the Methodist Ecumenical Council, between Great Britian and the United States is becoming increasingly popular, exchange under this plan being for seven weeks.

DEAN OF YALE DIVINITY SCHOOL, in reviewing recent history has concluded that man has regressed morally and spiritually in the last 50 years. He states further "—As compared with our grandfathers we have less faith and a greater sense of futility; less purpose but mounting frustration."

ALL PROTESTANT AND EASTERN ORTHODOX D. P.'S in Europe who are eligible, acceptable to selectors, who meet security and health requirements and wish to immigrate, are being prepared for entrance to the U.S. by the World Council of Churches. The Council reports that all "blanket assurances" by U.S. Churches have been filled, covering an estimated 30,000 homeless refugees.

IN NORWAY AND SWEDEN weekly broadcasts are being held to discuss Christian foreign missions. Pastors and missionaries give lectures and discussion between supporters and critics of the foreign missions movement are featured.

HUGUENOT CEMETARY IN ST. AUGUSTINE, FLORIDA, one of the most historic graveyards in the United States, is being restored. The restoration program will include landscaping and repairing and restoring time-worn tombstones of the early French Huguenots, killed by a force of Spaniards in 1565.

A RECENT $1,000,000 GIFT TO the Presbyterian Church in Canada, will be used for the next 20 years to supplement salaries of ministers in the lower income bracket. This gift, from Senator Paterson of Fort William, Ontario, is the largest single donation to that church.

NEW YORK CITY PROTESTANT COUNCIL at its recent annual meeting stressed the necessity of community interdenominational organization if Protestantism is to take even deeper roots in church and civic development. Protestant delinquents, the narcotics evil and evangelism were other topics discussed.

INDIANAPOLIS, INDIANA, PUBLIC SCHOOLS report that almost 80 per cent of the students belong to a church or synagogue, half of them attending 3 out of 4 times a month, the others once a month. Some 44 per cent belong to a religious group such as Youth for Christ, C. E., etc.

9534

THE STORY OF THE MENNONITES

by C. Henry Smith

Have you seen or read, in one or the other of our national magazines, pictures and stories of the Mennonite people? If you have, you will agree that the presentation is sometimes distorted. Usually they depict either the Amish or the "Old" Mennonites—and that inadequately.

CAN YOU OR I DO BETTER? How much do we know about the history of our people—past and present? We know something about the General Conference but what about the Amish, or how the Mennonite movement was born in Switzerland and Holland? (Or was it Kansas and Russia?)

Order your **STORY OF THE MENNONITES** now so that next time when asked you will know the answer.

This book, written by C. Henry Smith, is without equal in the Mennonite history field. It is even more complete now that Dr. C. Krahn extensively revised and corrected it. The book is completely up-to-date, including developments during and after World War II. An index, a bibliography, and illustrations were added to make this edition more worthwhile than ever before.

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The Mennonite

MENNONITE BIBLICAL SEMINARY LIBRARY

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 66 — May 15, 1951 — Number 20

First Mennonite Church, Beatrice, Nebraska.

Why a Ministers' Retreat?

R. L. Hartzler

The Way We Worship Him

Alvin J. Beachy

The Middle District Conference

In This Issue

EDITORIALS 311
PLACES OF WORSHIP by Alfred Habegger 312
PRACTICAL AIDS TO WORSHIP by Howard Raid 312
WHY A MINISTERS' RETREAT by R. L. Hartzler 313
THE WAY WE WORSHIP HIM by Alvin J. Beachy 314
THE MIDDLE DIST. CONFERENCE 316
MENNONITE YOUTH
  Y.P.U. ANNOUNCES ESSAY CONTEST 318
  FRIEDENSWALD NAME OF CENTRAL-MIDDLE DISTRICT CAMP 319
  AS OTHERS SEE US 320
OUR COLLEGES AND SEMINARY 322
JOTTINGS 323
MCC NEWS 324

OUR COVER PICTURE

The First Church of Beatrice, Nebraska, one of the newest Mennonite churches, was dedicated in an all-day service on Easter Sunday, March 25. The membership is well over 300. The pastor is Jacob T. Friesen. The church is a member of the Western District Conference and the General Conference.

The Mennonite

Editor, J. N. Smucker
Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

THE MENNONITE is the weekly religious journal of the General Conference Mennonite Church in the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1919. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas or 722 Main Street, Newton, Kansas. Address all manuscripts for publication to: J. N. Smucker, Editor, THE MENNONITE, Bluffton, Ohio. Postmasters Note: Send change of address, Form 3579, to 722 Main, Newton, Kansas.

The Reader Says

. . . I found Dwight Platt's letter ("Dwight Platt Refuses to Register"—March 27) very interesting and informative and, I think, logically consistent and consistent with early Christian thinking as well. It is one of the best statements of Christian pacifism that I have read or heard. You have undoubtedly done the Mennonite people a service in reminding them that there are more reasons—and better reasons—for being a pacifist than just the sentimental one of continuing along the path chosen by our thinking forefathers. May we have more of these concise, clear-cut statements on subjects pertinent to our practical life.

My congratulations to Mr. Platt on his stand and my hope that it has made an impression on political thought.

Henry A. Regier
Virgil, Ontario

Announcing: A One Day Retreat for Ministers at Camp Mennoscah. Murdock, Kansas, June 4, 1951.

Program:

10:00 A.M.—Opening Devotional Service

10:15 - 11:45—Talks: "What Retreat Should Mean To and Do For Retreaters."

"What Young People Expect Of Retreat." Discussion

11:45 - 1:00—Basket Dinner (Bring Covered Dish)

1:00 - 2:30—Tour of Camp grounds.

2:30 - 4:30—Discussion and fellowship.

Adjournment for those who need to leave.

6:00—Supper

7:30—Campfire

ALL ministers and their families are invited to attend and to fellowship together.

ANNOUNCEMENT

Reunion of all members of the CPS unit No. 93, of Harrisburg, Pa., is being planned for August 25, 1951, at Kalona, Iowa.

The reunion will start at 10 A.M. with Sunday School and a worship service at 11, followed by a basket dinner at noon and a fellowship in the afternoon. All members are encouraged to plan their vacation to correspond with this date and place.

Of Things to Come

May 27 Commencement, Mennonite Biblical Seminary

May 29 Commencement, Bethel College

May 31 Commencement Freeman Junior College

June 4 Commencement Bluffton College

June 10 Children's Day

June 14-15 Cultural Conference Messiah Bible College, Grantham, Pa.

June 16-20 Northern District Conference, Munich, North, Dakota

June 20-24 Pacific District Conference Colfax, Washington

June 25-30 Winona Union Summer School of Missions

June 29-July 4 Young People's Retreat, Men-O-Lan

June 30-July 4 Canadian District Conference, Leamington, Ontario

July 5-6 Y.P.U. Work Conference Men-O-Lan

July 7-14 Junior Retreat, Men-O-Lan

July 14-21 Intermediate Retreat, Men-O-Lan

July 21-27 High School Retreat Men-O-Lan

July 23-29 Intermediate Retreat, Shavehead Lake, Michigan

July 27-29 Adult Retreat, Men-O-Lan

August 3-6 Central Conference, Meadows, Illinois

August 6-12 Senior Retreat, Shavehead Lake, Michigan

August 8-15 Minister's Retreat, Bluffton College

August 13-19 Junior Retreat Shavehead Lake, Michigan

August 20-26 Young Adult Retreat, Shavehead Lake, Michigan

August 25, 1951 CPS Reunion of unit 93, at Kalona, Iowa.

THIRTY MEMBERS OF THE CHILDREN OF LIGHT SECT recently maintained a 15-day vigil for the end of the world and the second coming of the Lord. Disregarding the Scripture's teaching that we "know neither the day nor the hour wherein the Son of man cometh," members sold earthly possessions to await His coming. They have now resumed their normal duties.

A GUTENBERG BIBLE has been bought by Charles Scribner's Sons booksellers for $106,000, highest price paid for any of the known 46 copies in existence.

Editorials

BEING LATE TO CHURCH

COMING late to a Sunday service is a bad habit. It is bad because it shows a lack of interest in the Lord's work. It is a mark of negligence and shows a lack of self-discipline. It sets a bad example to our children. It is a poor testimony to the unbelievers. It disturbs other worshipers. It is bad because nothing good comes of it.

It is a habit because by repetition it can easily become the usual practice. It generally runs in communities and churches. Some churches have only a few faithful members on hand for the opening. Other large churches have practically no late-comers. The largest church in the Conference is perhaps the most punctual. There people consider it a disgrace to be late. The importance of being on time has been drilled into them from youth up. If there are any late-comers they are usually visitors. This church demonstrates that whether it be a large or small church, a rural or urban church, being on time can be done.

We ought to be on time for Jesus' sake. Being late shows a lack of respect for Him. It shows a lack of real interest in the Institution of which He is the head. It shows a lack of appreciation for all He has done for us.

We ought to be on time for the children's sake. Being late is saying to them that we do not consider the Church as important as our business or their school. It gives the impression that we consider religion of secondary value. They will also form the habit of coming late, or, as frequently happens, of not coming at all because we did not implant into their hearts and minds the importance of religious worship.

We ought to be on time for our own soul's sake. To be on time does something for our self-respect. We feel guilty (or should!) on being late. Our soul is robbed of a special blessing because of our indifference.

A little simple reasoning might help. We know it is a good thing to be on time. "He that knoweth to do good and doeth it not, to him it is sin." The conclusion: being habitually late to worship service is sin.

NEW MISSIONS IN JAPAN

MENNONITES in general are much interested in opening new mission work in Japan. The opportunity seems ripe. The Old Mennonites have just selected their fields of work. They will locate on the large northern island of Hokkaido in the cities of Obihiro and Kushiro.

We have one repersentative, Leonore Friesen, already on the field. The W. C. Voths and the Verney Unruhs sail May 26. One of their first tasks will be to select a definite location for our mission. This will be an important and far-reaching decision. It is too great a decision to be made without divine guidance.

Here is where each one of us has a responsibility. All need to remember in prayer those responsible for choosing the final location of our mission station. When this group is borne up by thousands of prayers of God's people, they will be divinely guided in this matter. This is our obligation. We must not fail them nor God!

GRASSHOPPER CHRISTIANS

WHEN Moses sent the twelve spies into the land of Canaan, ten returned with a very discouraging report. They found giants in the land so great that the spies considered themselves but as grasshoppers in comparison. The opposition seemed too big and powerful, and their own strength too insignificant to avail anything.

We are awed by the giant forces of evil in the world. War and other sins seem like great giants and our own efforts so feeble that we are inclined to become discouraged and say "what's the use." Grasshopper Christians! We need to realize that if we are on the Lord's side we are on the side of spiritual forces far greater than any other power. "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee withersoever thou goest."

"MEN OF DISTINCTION"

WHAT true Christian does not vigorously disapprove of the liquor interest's advertisements under the title of "men of distinction." The implication being that to be a beer-drinker is to be a man of distinction. What utter falsehood.

One test of merit is to consider the finished product. What is the finished product of a beer-drinker? Anything but a man of distinction. Man of extinction would be more fitting. His finer faculties are destroyed, his usefulness impaired, his soul dulled.

The real man of distinction is the Christian who has enough moral fiber to leave strong drink alone, in spite of all the bombardment of press, radio, and now television.

THE MIRACLE OF SPRINGTIME.

AT this writing the glories of spring are opening up before a waiting world. The winter has been long and severe, the spring has been late, but now the beauty of spring-time is all about us. The leaves and blossoms burst forth from the trees, the green grass and the flowers of the field spring from the waiting earth.

Springtime is a parable of the renewing of the spiritual life within us. If God can bring such beauty from a seeming dead tree or soil, how much more can He bring renewed life and fruit from the barren heart which now turns to the warmth of His love. If God causes the new to spring out of the old, He can continue to bring something fine and noble from our bleak pasts, if we let Him.

Places of Worship

Alfred Habegger*

ONE of the oustanding differences of the various countries we have visited is their places of worship. In India Hindu temples and Mohammedan Mosques abound. Some so called temples are very small and stand out in a field or near the road where seldom any person is seen. Others are large and many come to worship, adore and offer gifts, flowers and coins.

In Africa, Kenya and Taugaujeka, Hindus, Moslems and Christians also have their places of worship. The African in his native stall has superstitions, fetiches and charms but no temples. In Egypt relics and monuments tell of their ancient religion, but today one finds 46 Mosques about 13 Coptic and Catholic churches around one old Jewish synagogue and a few Protestant churches.

In Greece there are mostly Greek Orthodox churches while in Italy the Roman Catholic churches, cathedrals and Basillicas abound. When Christianity became the dominant faith during the time of Emperor Constantine the Great, heathen temples were destroyed, granite and bronze statuary were junked, many pillars of granite were used in making churches, some few temples were transformed into churches. That is how the Old Roman temple called the Pantheon was preserved. Built in 27 B.C. by Romans who brought Massive Granite pillars from Conquered Egypt where they took them from a heathen temple centuries old at that time. These pillars and the structure with its immense dome made of stone dove-tailed together can stand for another 2000 years it is claimed. This dome has inspired architects in making many famous domed cathedrals, churches and capitol buildings in the world.

The great edifices in Rome, great works of art though they be, lack the practical and inspirational aspects of our very plain Protestant churches in America. The Catholic services are centered about the priests with their robes and elaborate paraphernalia, the mass and its ritual. We who love spontaneous prayers, inspiring sermons, congregational singing, do not feel at home in the pillared pompaces, marble floored places of worship where sight-seers walk about, while some worshipers dip their finger into the bowls of so-called Holy Water, make the sign of the cross, then kneel before a statue of a saint, or Mary the Mother of Jesus, or before a statue of Christ.

We saw an old woman affectionately stroke the marble legs of a statue of Christ, kiss his toes, place a flower between the stone toes and all the while her lips moved. She was hardly aware of the crowd of tourists near her. We saw many go up the "Holy Stairs" on their knees. The stairs were said to be the ones Christ walked on when he was before Pilate, and blood stains from his brow are supposed to be visible on these steps.

***Missionary to the American Indians.**

Practical Aids to Worship

Howard Raid*

WHAT would you think if some Sunday morning when you got to church you found that there were no hymnals? Yet that does happen in a number of American Churches each Sunday morning. According to a survey, reported by Dr. Ralph Felton of Drew Seminary, "of 570 Negro Churches in 17 Southern Counties, there were 108 churches or almost 7 churches per county without any hymnals or song books of any kind." The same survey reported, "Many of the older people can sing from memory but the young people at least need hymnals. Four counties averaged less than 7 hymnals per church, though the average attendance in those same churches on Sunday morning was 51 people."

In the light of the above survey our own home mission stations were contacted and they reported that they could use about 300 additional hymnals, new or used. Some missionaries suggested that they could use some hymnals to be given to the people to take home for their own personal use, in addition to those used in the mission.

The missionaries were asked if they could use other materials. Two of them replied that they would like to have some used choir selections. If about 12 to 15 copies of each selection are available that would be enough for each church. Others reported need for flannelgraph material.

A large number of the missionaries would like to secure used program material. This could be readings, plays, pageants, songs, and other material which has been used in Christmas, Easter, Mother's Day or other programs.

Others mentioned different things that would be helpful to them in their work of presenting the message of the Christ. For example, Bible color books, handiwork of various kinds, construction paper and glue. Another person suggested that religious records, film strips and slides would be very useful in their work.

Here is an opportunity to make our mission work even more effective than it is without expending large additional funds. This is possible because most of the above materials are already on hand and need only to be assembled and sent.

Who will do the work of assembling? The young people of the First Mennonite Church, Bluffton, Ohio, will be glad to serve as a clearing house. They will sort and assemble all of the materials they receive and send them on to the mission stations. For example if your church has only 10 usable hymnals send them on, for another church may have 10 more of the same kind and then they can be put together to make enough to serve a mission.

Walter Goosen, Hotevilla, Arizona, desires that materials be sent direct to him; 12 hymnals, choir selections, program material and handiwork. For all other materials send them to Mr. John Moser, Bluffton, Ohio.

***Professor, Bluffton College.**

Why a Ministers' Retreat?

R. L. Hartzler*

ONE of the gratifying trends in our Church in recent years has been the increasing emphasis on summer conferences or retreats. This has resulted in the purchase and development of numerous grounds of our own for such purposes, and in an accompanying increase in the number of retreats now being planned for various age or interest groups. Among these is the retreat for ministers. All retreats have much in common so far as their general objectives are concerned, but each takes on certain aspects of its own as pertinent to the interests and needs of the particular group to be served. Our concern here is how this fact relates itself to the Ministers' Retreat.

I. Rest, Relaxation

A minister works under a certain measure of constant pressure. He has stated times and obligations which must needs be met. As one Sunday's services are closed, he may experience some sense of relief; but he knows that when another six days have come and gone it will be his to again come before his people with a message that should be enlightening, stimulating and challenging. In the meantime numerous other unforeseen obligations, regular or incidental, may call for portions of his time and energy.

From such continuing constraint he needs periodic release and the Ministers' Retreat provides that in a very special way. But it also takes into account that

"Rest is not quitting the busy career,
Rest is the fitting of oneself to one's sphere."

So while it provides for rest and relaxation, it also concerns itself with the task to which he will return, and so further provides for,

II. Conference on Mutual Concerns

In considerable measure a minister works, and often feels quite alone as he serves his parish, facing situations, initiating programs, and coping with problems which he would fain discuss with others of like background and experience. Such concerns may pertain to matters of the Christian faith in general or more particularly as understood by our own Church, to church administration or parish service, to the Church's program in the world today, etc, etc. Through conference with his fellow-workers in relation to such matters, he finds the buoying sense that he is not alone in these concerns, that they are shared alike by his co-workers; and by free exchange of ideas and experiences much help is received in resolving the issues which he has, or must yet face.

III. Perspective

Through such conference he may also experience a clarification or renewal of perspective. The seemingly endless succession of parish concerns come at very close range, and call for intimate personal attention. Sufficient in number and varied enough in nature, they may tend to draw his attention away from the larger and more general implications of the Christian gospel and ramifications of the Christian enterprise, and consequent program of the Church in times like these. If his local church program is to be an integral part of the whole, he must necessarily have occasion to view both in relation to each other. Such valuable opportunity with renewed perspective the Ministers' Retreat affords.

IV. Inspiration

Added to, or resulting from all this, should come a burst of inspiration. It is conceivable that with many who come to the retreat the need of this very thing may be paramount. Who of us does not at times realize that his bent is low, that he needs new zest and renewed drive to keep steadily at his task though progress be slow, and apparent gains be few or far between?

Primarily such necessary impetus must needs come from the impact of the Spirit of Christ upon his own spirit; but from a human point of view the physical, mental and spiritual recuperation which comes from recreational diversion, mutual conference, corporate worship, and withal the "fellowship of kindred minds," provides a valuable supplement to the inspiration which comes from above; so that with new vigor he returns to his task, determined anew to be a "good minister of Jesus Christ."

Since all of this accrues to the profit of the church, it would seem to be a good investment on its part to assist in making it possible for its pastor to attend the Ministers' Retreat.

Entrance to Bluffton College Campus, where the Ministers' Retreat will be held August 8-15.

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*Editor, Christian Evangel; field secretary, Central Conference.

The Way We Worship Him

Alvin J. Beachy*

Text: John 4, Verses 23, 24

THE desire of man to worship something other than himself is as old as the race and as wide as the world. It has often been said that man is incurably religious. Modern man has in some instances set himself to the task of disproving that ancient thesis, only to discover that in the act of denying religion, he makes a religion out of his irreligion.

The fact that we meet from Sunday to Sunday to worship God does not necessarily set us apart from the non-Christian world, for it too has its times and places of worship. What is it, then, that is distinctive in Christian worship? I believe that we may say with a measure of accuracy at least, that it is the way we worship Him, and that way has been opened to us by the revelation of God in Jesus Christ, who was crucified, dead and buried, and who was raised by God from the dead and given a name above every name.

In contrast to the note of fear which we find in non-Christian forms of worship, the dominant note in our Christian service of worship should be one of joyous adoration. This is shown most clearly in the hymns of the Christian church. These alone would be sufficient evidence of the resurrection of Jesus Christ for there was nothing like these before the Christian era. The Psalms approach some of our Christian hymns as expressions of praise, but with the resurrection of Jesus from the dead some new channel of expression for the hope and joy that were thus born into the world, had to be found. It is literally true that Jesus set the world to singing when he came. While the note of joyful adoration is now dominant in our Protestant worship service, this does not mean that we rush into the presence of Almighty God with the same familiarity with which we greet our next door neighbor.

Frequently we hear people refer to everything except the sermon as the preliminaries in the order of worship. I should like to suggest, if I may, that in a well-thought-out order of worship there are no preliminaries. Everything that is there is there for a specific purpose. Of course it is true that we no longer fear God because we do not know Him. WE know what he is like through Jesus Christ. He who has been raised from the dead is our great high priest who goes before us into the very presence of God that we may come boldly before the throne of Grace, that we may receive mercy and find grace to help in time of need. While we come boldly we do not, or should not, come boisterously. The order of service is planned to make our approach to God both respectful and meaningful. Nothing in it is preliminary. Worship, or the mental preparation for it, begins when the Organ Prelude begins.

The opening hymn is selected with the thought that it shall be one of joyful adoration. It is a joyful experience to worship the God we know through the revelation of Jesus Christ. Let us rejoice in our worship of the most high God. In the call to worship we have attempted to capture that same note of deep adoration. The call to worship reminds us that we are assembled here for no other purpose than for the worship of Almighty God. Man's capacity and hunger for worship is the signature of God's ownership over us. It is the sign that we were made in His image, a sign written so deeply that even our sin cannot erase it entirely. It is in worship that we break through the prison of time, with its past, present and future, into the eternal now of God. Worship of god is the highest act in which men can engage. The Call to Worship is just that. It calls from our work-a-day world to the challenge of the glorious opportunity that is now at hand.

The Prayer of Invocation is a petition for the presence of the Spirit of God in our midst. Unless we are conscious of His presence, our worship becomes idle pomp and show, a form of godliness without the power thereof. The Choral Response by the choir is an affirmation of faith that God has heard our prayer and in this very hour is present in our midst. The Gloria as sung by the choir and the congregation is an ascription of praise to the majesty of His eternal glory, who in this very moment meets with us mortal men as we worship.

The Responsive Reading is an opportunity for everyone present to become a participant in the worship service. It is something we have borrowed from the Jewish custom of antiphonal reading which was done out of doors, in the days when books were not as readily available as they are now. It is in our service, not simply to take up a few added minutes, but to allow all of us to share in the thought of the day. In a sense we may say that this too is our affirmation of faith that in this very hour we meet with God and He with us.

This note of togetherness runs, or should run, through our whole service of worship. When the choir sings the Anthem, they are singing to the glory and honor of God, rather than for our entertainment, or for the purpose of displaying their musical talents. Some of our highest thoughts of God can be best expressed in song. Human speech is too weak a vehicle to carry our deepest longings or our highest aspirations. The anthem by the choir is our hopes and aspirations, too deep for words alone, made vocal in song.

The Offering in our order of worship takes the place of Animal sacrifice in the pre-Christian forms. Here we sacrifice some of our means in order that the work and worship of the Church of Jesus Christ may go on. It is symbolical also of the dedication of lives as a living sacrifice, which in the words of St. Paul is our reasonable service. Because of what

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*Pastor, First Church, Bluffton, Ohio.

God in Christ Jesus has done for us we should strive to make our lives hymns of gratitude to Him.

The Scripture Lesson is very important in the Protestant worship service. It is the corner stone of the order of worship for that day in which it is used. As the Scripture Lesson is read, the individual hears what for him may be the most authentic voice of God in the whole service. The sermon which comes later is, after all, a human interpretation of the Scripture Lesson as the minister understands it. No true Protestant minister may ever speak as though he were infallible on any issue, for later experience may lead us all to a larger understanding, in the light of which present opinions become obsolete. Our only safeguard against sterility is a continuing quest, as we confess our faults one to another. But through all the years the Holy Scriptures remain as the fountains which stimulate all our religious thinking and at the same time purify that which they stimulate. The Scripture Lesson should be both carefully read and carefully attended to.

The Pastoral Prayer is again an act of corporate worship, rather than an individual prayer by the minister. It is again an attempt to voice the corporate needs and desires and hopes, not only of the local congregation, but also of the world wide Christian fellowship. Here we hold these up before the God and Father of our Lord Jesus Christ for cleansing as well as for reply, because our prayers are not always wise. One of the purposes of prayer is the education of our desires so that they are in keeping with the character of God as he is revealed to us in Jesus Christ. In the Pastoral Prayer we have tried to move in the same direction that the whole worship service moves. From Adoration to Confession, to Intercession, Petition and Dedication.

The Hymn of Petition should continue the spirit and mood of prayer. This is the opportunity of the Congregation to lift up their minister in prayer, even as he has tried to lift them before God in the Pastoral Prayer. The responsibility that is his to preach the word of God to his fellowmen is terrific. He has been called of God to preach the everlasting Gospel to his fellowmen, rather than to express his private opinions on current issues. How shall he distinguish between the two? He must always remember that the Gospel is about what God has done in Jesus Christ. In the light of that he must humbly seek to point out what men must do, knowing, even as he speaks, that he himself falls short of the goal. He must constantly resist the temptation to preach what he knows his congregation would like to hear. He must proclaim the truth as God gives him to see the truth, but he must do it in love. Your minister needs your prayers in order that he may remain a fearless prophet of God, rather than to become an echo of popular opinion. As a prophet he must remember to speak the truth in love, because he himself is involvod in the sins which it is his duty to rebuke.

The Dedicatory Prayer is simply a brief summary of what has been attempted in the sermon, plus the petition that God will help us to live out this truth in our daily lives. And the Hymn of Dedication is our corporate act of committal. In it we declare that we will so live, God being our helper. For this is what it means to worship Him in spirit and in truth. Worship is not Christian worship unless our whole lives receive ethical direction from our acts of devotion.

The Benediction is the word of assurance that to such as seek to bring the whole of life under the guidance of God, blessedness or happiness is no stranger, it is rather its natural accompaniment. I believe that worship is the most important phase of the whole life of the church.

We should be present at the worship service when our health permits us to be, and nothing else should keep us away from the service of divine worship.

M C C Children's Home

The day of feeding starving European orphans is past. But the time to care for unwanted, unloved, underprivileged children is never past. The challenge to build into their little lives some of the goodness, kindness and love of Jesus is always at hand.

As the directress of one of the MCC children's homes says, "It is serious—this business of taking children away from their parents. For as we take a helpless child, we take upon ourselves the responsibility for his total welfare—physical, mental, moral and spiritual. The fact that his own parents so miserably fail to recognize their responsibility makes us no less responsible. For we know, even if they don't that 'if we train up a child in the way he should go, when he is old he will not depart from it.'

"As Christians we cannot sidestep our responsibility to these. Knowing that each innocent, helpless, little child is a precious living soul for whom Christ died; knowing that within our reach is the food and clothing and care he needs; knowing that within our reach, as children of God, is the power and wisdom and love of God that is able to do all things; knowing that it is within our power either to impart or to withhold our knowledge of Jesus—we cannot say no. Can we have more important things to do?"

After the child leaves our homes, the workers try to remain in contact with him and his family. Visiting a home after more than a year they often find the child remembering little songs, stories, prayers. Sometimes it has been the child who then introduced grace at the table.

Children from the slums of Paris, Metz, Strasbourg are brought into our MCC homes in Weiler and Valdoie, France. Valdoie is a joint project between the MCC and the French Mennonites and also their first attempt at this kind of mission work. A third home is located in Bad Durkheim, Germany, where undernourished children are brought for a three-month period of mental, moral and physical recuperation.

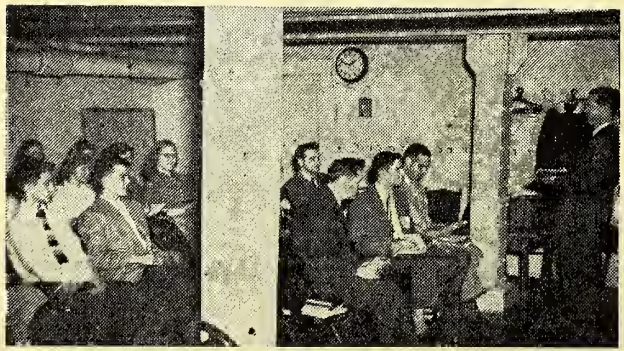
It is because of this constant open door with children, because of the right they have as children to their share of love, kindness and a knowledge of Jesus that we feel challenged to continue our MCC work with children in Europe.

Top pictures: The officers for the next year—Irvin Richert, president, G. T. Soldner, secretary, and E. A. Albrecht, vice-president.

Second group: The officers for the 1951 conference—G. T. Soldner, secretary, and Ernest Bohn, president.

Third group: A youth group; Paul Shelly conducting the work-shop.

Lower group: Refreshments—physical as well as spiritual.



The Middle

THE BERNE, INDIANA CHURCH IS HOST

The sixty-second session of the Middle District Conference was graciously entertained by this Swiss community which had proved itself such a hospitable host during the General Conference session in 1947.

SPECIAL SPEAKER

The general theme for the Conference was "Lessons in the Christian Life from Philippians." Four Bible lectures on this epistle were given by Alvin J. McClain, President of Grace Theological Seminary, Winona Lake, Indiana. These practical and profitable studies were a pleasant variation from the regular business.

SPECIAL MEETINGS: PROGRAM BY MISSIONARY CHILDREN

IN ADDITION to the regular business session, there were special meetings each evening as well as Sunday afternoon. Friday evening was in charge of the Women's Missionary Societies. This program proved unique in that it consisted of contributions by six missionary children. The "Missionary Challenge" was given by Harold Thiessen, pastor of Warren Street Church, Middlebury, Indiana, and son of missionary John Thiessens.

The Saturday evening program was arranged by the Young People with Don Smucker as speaker. His address was based on Jeremiah 9:23,24 and graphically contrasted what is true and what is false. A strong peace play was also presented by students of Bluffton College.

The Sunday afternoon program was by the Men's Brotherhood, with Lester Hostetler of North Newton, Kansas as speaker. He has only recently returned from a year's service in Berlin, Germany, and gave a vivid account of the problems, conditions and needs of that area.

The Sunday evening program was a musical one and brought to a fitting climax the work of the Conference. Various choirs and groups rendered selections, closing with a large mass choir singing "The Heavens Are Telling."

OPPOSE MILITARY TRAINING

THE FOLLOWING resolution shows the action taken on the matter of military training: "We . . . wish to voice our unanimous opposition to Universal Military Training in any form. We believe that nothing could be more inimical to our American way of life than the adoption of this policy now or in the future. The adoption of this policy would mean that we ourselves become what we seek to oppose. As Christians who are concerned for the freedom of our entire nation, we beg of you, our Representatives in the Government of these United States, to resist with all your power the present encroachment of the Military upon Civilian direction of our American way of life. Further, we pledge ourselves to support those who do so resist this encroachment through our prayers to Almighty

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God and through public statement of our convictions to our fellow countrymen wherever this is possible."

BUILDING PROBLEMS

On the question of completing the basement-building of the church at Lima, Ohio, a re-survey is to be made before proceding to complete the building.

Bluffton College is eager to complete the Founders' Hall, now well under way, so that it may be used at least in part by the opening of school this fall.

In the Seminary report it was pointed out that the church at the corner of Woodlawn and 46th street is now available for purchase. But funds are needed to complete the purchase.

NEW RETREAT GROUNDS NAMED "FRIEDENSWALD."

An organizational set-up was effected for a joint operation of the new Retreat Grounds by the Middle and Central Districts.

A NEW FEATURE: YOUNG PEOPLE'S WORKSHOP

One of the young people, Mary Margaret Soldner, reports on this phase of the Conference in the next column.

FOR CLOSER FELLOWSHIP WITH CENTRAL CONFERENCE

A resolution was adopted whereby our Conference officers are to work with the Central Conference to see if some basis can be worked out whereby the Middle District Conference might join with the Central Conference.

RICHERT IS NEW PRESIDENT: NEXT MEETING IN IOWA

IRVIN RICHERT of the Salem Church, Dalton, Ohio was elected president for the coming year. A. E. Albrecht of Fortuna, Missouri, is vice-president, and G. T. Soldner of Bluffton, Ohio is secretary. The next session of the Conference is to be held at the Eicher Emmanuel Church, Noble, Iowa. The 19 churches represent a membership of 5,240. A total of $252,000 was raised for all purposes during the year. Missions received $57,000 and Relief $20,000.

NEW CHURCH ORGANIZED

A NEW CHURCH has been organized in the district during the year, that of the Woodlawn Mennonite Church at the Mennonite Seminary. However, since this territory is in both the Middle and Central Conference districts, the church has not as yet joined either Conference.

VERNEY UNRUH LEAVES DISTRICT FOR JAPAN

A resolution of encouragement and support was passed for the Verney Unruh family as they leave our Conference district to take up work in the new mission field of Japan.

YOUNG PEOPLE'S WORKSHOP OF MIDDLE DISTRICT CONFERENCE

OUT OF A larger General Conference YPU Workshop came the challenge for the youth of the Middle District Conference to hold a workshop of their own. Centering its program around three areas—Faith and Life, Christian Fellowship, and Christian Service—such a workshop was held in conjunction with the Middle District Conference at Berne, Indiana, April 27 and 28. At this workshop, members of the different youth groups of the Middle District churches received inspiration and new ideas to carry back to their local societies.

Paul Shelly, of Bluffton College, highlighted the meetings with a Bible Study hour at the beginning of each session. The necessity of having a Pentecost today as did the disciples in Jesus' time was the essence of Dr. Shelly's talks, as he told that if young people desire to experience a Christian change and growth they must first experience a new birth in Christ.

Many different questions were discussed on problems of the local youth societies in the three discussion groups which were held the first day of the workshop. Claude Boyer, of the Mennonite Biblical Seminary, led the discussion on Faith and Life. Another group, led by Rev. William Stauffer, of Sugarcreek, Ohio, discussed the type of program which could best be used to fulfill the function of Christian Fellowship.

The third group, led by Rev. Carl Landes, of Shandon, Ohio, discussed the methods youth could use to carry individual group benefits into larger areas through Christian service. The principle of Christian Service was put into action by the young people as they closed the workshop by singing for the shut-ins in Berne.

At the close of this pioneer endeavor of the Middle District youth, it was felt by those attending that the benefits and rewards, both spiritual and practical, were more than sufficient to merit future workshops, and another one is included in the tentative plans for next year's program.

Officers chosen to lead the Middle District YPU for the coming year are:

President—Merlin Habegger, First Mennonite, Berne, Indiana.

Vice President—George Eicher, Wayland Mennonite, Wayland, Iowa.

Secretary-treasurer—Romaine Lehman, First Mennonite, Berne, Indiana.

Program committee member—Lois Miller, First Mennonite, Sugarcreek, Ohio.

Editors of Vine Press—Mary Ellen Boehr, St. John Mennonite, Pandora, Ohio; Ellwyn Hartzler, First Mennonite, Berne, Indiana.

Representative to retreat grounds committee—Howard Baumgartner, First Mennonite, Berne, Indiana.

Field secretary—Stuart Lehmann, First Mennonite, Berne, Indiana.

Mennonite Youth

"A United Mennonite
Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Y. P. U. Announces Essay Contest

THE Y. P. U. in cooperation with the Men's Brotherhood of the Eastern District is announcing an essay contest on the subject, "Should I Tithe?" The Y. P. U. is promoting this contest with the hope that it will encourage young people across the Conference to think together concerning a live program of stewardship and tithing for our Mennonite Church. God has a great work and program for our Church to porform which involves the dedication of lives and of means. This will be an opportunity for the young people to study their responsibility to God concerning their physical earnings and possessions, and to grow toward a true realization that it is "more blessed to give than to receive." (Acts 20:35)

As a further incentive to create an interest in this study, the Eastern District Men's Brotherhood is awarding eight prizes: first prize—$50.00, second prize—$25.00, third prize—$15.00, and five prizes of $5.00 each.

The rules of the contest are as follows:

1. The essay should be written on the subject, "Should I Tithe?"
2. Only young people of ages 15, 16, 17, and 18 are eligible.
3. The essay should not be longer than 1500 words in length.
4. The manuscript must be typewritten, double spaced, or in legible handwriting.
5. The name of the writer must appear only on the cover sheet, as the essays will be judged by number, the writer being anonymous to the judges. Address and birth date must be included.
6. A statement from the pastor concerning the writer's moral and spiritual character must accompany the manuscript.
7. All manuscripts must be in by October 31, 1951.
8. All manuscripts must be sent to:

   Harris Waltner
   4614 Woodlawn Ave.
   Chicago 15, Ill.
9. All essays will be judged on the basis of:

   Originality
   Sincerity
   Organization of Material
   Grammar
   Neatness
   Character of writer (pastors statement).

Friedenswald Name of Central Middle District Camp

Rollin W. Moser

FRIEDENSWALD is the name that has been selected to designate the new camp grounds of the Central and Middle Districts located on Shavehead Lake in Southern Michigan. This meaningful and descriptive name brings together in one word a number of things: "Friede" in the German language means peace, hence the very heart of the name is immediately suggestive of our church's' belief in the way of peace and love; "Wald" means forest or woods and is a word which aptly describes the wooded grounds on which the camp is located; the use of the German language itself is a gesture of appreciation for the culture and language tradition of the many people of Swiss and German background who make up the two conferences.

Purchased in 1950, Friedenswald will be put to its initial use this summer for the expanding retreat program of these two district conferences. For twenty-five years these retreats have been held in rented quarters at various places. During recent years the Junior and Senior Camps, of necessity, met simultaneously at Camp Alexander Mack, a Church of the Brethren camp near Milford, Indiana. Friedenswald now makes it possible to hold these camps at different times and to add an Intermediate camp on a third week this summer. This is an important new feature of the camping program. A Young Adult Retreat, held in Chicago in recent years, has now also been scheduled for these camp grounds. The camp officials envision the use of Friedenswald by many different church organizations and groups already this year and increasingly so in the coming years as additional facilities are made available. The specific dates for the scheduled retreats are as follows: Intermediates—July 23-29; Seniors — August 6-12; Juniors — August 13-19; Young Adults — August 20-26.

In order that the retreats mentioned above may be held as scheduled, considerable work needs to be done in the time that remains before the date of the first one. Two separate bath houses with modern toilet facilities need to be constructed. These structures will be made of used bricks which were secured at a very reasonable rate from a contractor who was wrecking an old school building at Elkhart, Indiana. These were transported to Friedenswald from time to time during the past winter. Ten cabins of knotty pine plank construction were built last summer and two additional ones are to be built early in the summer. The material for all of these cabins has been supplied at a very reasonable cost through the efforts of the Comins, Michigan church which has for many years been a mission of the Central District. Equipping the individual cabins with bunks, springs, mattresses and other needed equipment will also need to be done.

To assist with the work of construction and getting the camp in readiness, three voluntary service workers serving under the Mennonite Central Committee arrived at Friedenswald during the week of April 22nd. An additional number of voluntary service workers are to arrive during the month of May. It is anticipated that a great many people, young and old, of the two conferences, will spend varying amounts of time working on the grounds during the early and middle portions of the summer. In 1950, following the purchase of the site, about one hundred different workers contributed two hundred and thirty-five man-days of labor. These figures do not include the three full-time campers, Jim Boshart, Carol Hooley and J. Olen Yoder, Jr., who were there all last summer. With the increasing interest in Friedenswald, this summer's labor contribution will, undoubtedly, exceed those of the past year. Men of the districts are being encouraged to reserve a cabin for their families and spend several days or a week on the grounds and assist with construction activities.

J. Olen Yoder, Jr. of Middlebury, Indiana, who so capably directed the early development of the camp, will again be responsible for the general direction of this summer's building program. These two districts will never be able to repay this young man for the vital contribution which he is continuing to make in the development of Friedenswald.

Interest in Friedenswald is also reflected in the response the churches and individuals of the districts have made in supporting this project financially and with other donations. Nine of the ten cabins which are already erected have been sponsored by individual churches or groups of churches. One church has contributed in excess of seven dollars per member and has committed itself for further funds. Individuals, classes, and organizations are donating such items as the following: refrigerator, power saw, oil drums, diving raft, boat, dishes, silverware, power mower, piano, water heater, blankets, recreation equipment, a polished brass bell and many other useful and needed items.

To create and sustain interests in this project, the camp committee of these two districts publishes a bi-weekly news-sheet, "The Friedenswald Camp News." The editor of this widely-read paper is Evelyn Hartzler of Goshen, Indiana. In this way the camp program, with its many challenges, is constantly kept before the constituency.

The Friedenswald Camp Committee is made up of six members, three from each district conference. Rev. Robert Hartzler of Goshen, Indiana and Rev. Esko Loewen of Topeka, Indiana, who serve the committee as chairmen and secretary-treasurer respectively, and O. J. Sommer of Pekin, Illinois represent the Central District. The Middle District members are: Rev. William Stauffer of Sugarcreek, Ohio, Gordon M. Liechty of Berne, Indiana and Rev. Rollin W. Moser of Nappanee, Indiana.

Observations of Farm Trainees from Europe

GERMANY AND AMERICA

Alfred Schroeder

I WAS a bit surprised and happy to receive your letter asking us to relate our impressions and experiences. We are right in the midst of a busy time—cutting corn and filling silo. Nevertheless, I want to thank you for your letter even though it was a headache and I didn't understand all of it.

FROM GERMANY TO AMERICA

The air seems lighter in America and the sun brighter. Life here is much like the saying "take it easy." Why does a German feel like that when he comes to America? The main reason will be because he comes from a country which is full of political tensions and where the economical conditions are embarrassing. And now he enters a peaceful quiet world with a good economy. In America it doesn't make so much difference in what way a man earns his living but how a man does his work. Here are so many things which are different from home; and in trying to see all the many new things at one time, the unusual things are sometimes overlooked. Yet I would like to begin with agriculture.

The first most noticeable difference in German and American farms is perhaps the size of farm. In Germany the average farm is about 60-80 Morgen while in America it is 150-200 Morgen. It is amazing how many tractors are used by the American farmers. There is hardly a particular job for which there isn't a machine. At the same time, the Europeans are surprised to see all this modern machinery, but no sheds in which to put them. In Germany barns and implement sheds are built first and considered the most important things when planning a farm. However, in America tractors and other machinery are bought first. In Germany it would be unheard of to have a farm without a cow barn. Not so in America. The cattle are turned out into pastures where there are strawstacks which serve as a shelter. Dehorned cows, calves and cattle are worth more than those with horns.

MORE PECULIARITIES

The buildings here are quite different compared to ours. Most houses in America are built of wood and shingles. Roofing felt is also used. In Germany houses are built of stone. The German farms are not very large but a German farmer raises many crops. Everything that he needs for himself, he builds or raises himself. He buys only those things in the stores that he cannot raise or make. In America it is entirely different. The fields are very big, and ninety percent of it is sown to wheat. The rest is pasture. There are many farmers who only raise wheat and in the winter time for vacation they go to Florida or to another resort.

In preparing the fields very little additional fertilizer is used here in comparison to Germany because the ground here also bears good fruit without it. The thing that we do not see in our homeland, namely summer fallow, can be seen quite often here.

VILLAGE LIFE

The principal difference in village life is that the separate farms which make up a village are scattered so widely and a distance of 20-25 km (12-16 miles) apart is not unusual. The villages are something like little cities and business men, laborers and office workers primarily live here. The villages are also farther apart than at home.

Most of the roads would seem strange to us since most of our roads are hard-surfaced. Most of the roads here are sanded and from time to time need to be graded. This shows the vastness of this country. It would almost be impossible to hard-surface all the roads.

AMERICAN CITIES

The first thing that struck me in the American cities was the bright, dazzling, shiny, colored signs that at first were quite bewildering—the parking meters at parking places on busy streets—the good and friendly relationship between the rich people and the simple workman seems to be unusual to me. It is not uncommon to see a rich business man talking with a shoe cleaner or a newsboy on the street. There are no class differences at all.

CHURCHES

In reporting about the church life of the American Mennonites, I can only say that one feels as one large happy family, and quickly feels at home. It is impossible to feel a stranger because every one makes it a point to make you feel at home. But let me mention a few differences. In contrast to the German church, is the worship service. Sunday school for old and young before the preaching service was new to me, as was singing without the use of instruments as is done in the Old Mennonite churches. I was amazed at the many religious books and the great selection of good religious lesson helps. Kneeling for prayer in the churches was also unusual to me, but I liked it very much. I also liked the straight coat the preachers wore. We do not have this at home. Their strict adherence to plain clothing, lack of jewelry, and the over-all plain Christian way of life, I find is good. I would like to point out that one definitely feels how little the people of the churches were affected because of the war. A foreigner would also be amazed at the many churches of the many various denominations that you find in small towns.

TOWARD BETTER UNDERSTANDING

Yes, you are correct when you said it was a bit early to say how we can make use in Germany of what we have learned or experienced. And yet I can say now that what I have learned about stock farming in America can well be carried back to Germany. Many labor saving devices can also be used in our home country. But above all, what we have learned and what we have experienced regarding American people and their life should be spread in Germany so as to build better understanding with the American people.

The exchange program promotes a feeling of understanding and is what is needed today to build goodwill and friendship and to maintain it. The program should not be discontinued but carried on. The younger generation should be able to take part therein. What one doesn't know, one cannot understand and what one doesn't understand, one cannot love. But where there is understanding and love there is also friendship. God bless you and the work. I wish you the best of everything and greetings to all of you.

Switzerland and America

Jacques Graber

Thanks very much for your letter . . . I want to gladly relate to you what I have experienced, and seen, and learned. My observations are a bit premature since it is such a short time that I have been here and have seen so very little of this large—shall I say—"land of farms."

THE THRIFTY SWISS

Where is it easier to farm—in the United States or in Switzerland? I am very confident that a Swiss could farm in the U.S.A. much sooner than an American in Switzerland. That doesn't mean that the Swiss have more skill in the work, but the reason is that the Swiss can produce from a land which ordinarily produced nothing. Every corner in Switzerland must be cultivated in order to make a living.

The biggest differences between the farmers here and in Switzerland, as I see it, are the methods of work. There are a lot of farmers here who have no cows, no horses, no pigs—and hence very one-sided. So, the farmer sows only that which will profit him most and with the least amount of expense. The investment in implements and machinery, therefore, is relatively small, and so the farmers here have a bigger profit than those in Switzerland where the investment is greater and "eats up the income."

INTENSIVE OR EXTENSIVE FARMING

Naturally, in Switzerland we have more manpower per acre to use and can in this way do more intensive farming than here. Here the farmers can afford more than in Switzerland and can have more luxuries in their home, especially on the table. Whether the people here get more out of life than in Switzerland is a question which I would not like to answer. The Swiss goes to a lot of work to have everything in the best order—for himself and also his neighbor. The American farmer sometimes closes his eyes to many things. How much one earns, how much one spends, and how much one needs is not always the main thing—but rather satisfaction in one's work, be it in America on the farm or in Switzerland on a farm.

When I compare the neighborhood and the people of my homeland, then I must say: "A lot is better, a lot is good, and a lot is not as good as it seems at first, and a lot is only possible in America." On the one hand there are farmers who have all the necessary machinery, cars, tractors and on the other hand there are those farmers without electric lights, without tractors who believe in the simple way of life—on the one side the American life and on the other side the Amish here who haven't gone with the tide.

Hasn't the city life entered too far into the life of the village and farm families? On the simple isolated farm with the primitive dwelling house, one can find everything that is necessary to make life comfortable and pleasant. If that is necessary or not, is a personal matter, but I see a big difference compared to Switzerland and especially to Swiss farmers. The reason for that is perhaps the conservative attitude of the Swiss people which is more advantageous in this respect.

THE CHURCH IN BERNE

Let us now look into the church life in Berne, Indiana. I can truthfully say that it is one of the nicest that one can imagine. . . After one has lived with these people for a while one is impressed with the fact that the church has played such a large part in the life of each one. I want to thank all for the hospitality shown to me since my arrival in Berne.

WIDENING HORIZONS

Fortunately, each one of us will profit from this program and our horizons, either religious or professional, will become broader. Much will be beneficial to us in later years and will serve us. Community life and life on the farm will be different and it is only when each one of us remembers the good things and uses them later at home, then truly the year spent in America will be profitable. In later years we will often think back to the country and to the people in America.

It would be good if the program could be carried on and then other young people could have the opportunity to visit other places and other people, to live with them, and especially to observe farming methods and to note how it compares to ours. We do not always need to compare everything with our home country, neither do we need to measure everything with the same standard as at home.

In conclusion I would like to say I would be very happy to own a farm in Berne, Indiana, and to live there, aond then recall the quiet life in Switzerland.

Our Colleges and Seminary

FREEMAN JUNIOR COLLEGE

J. N. SMUCKER, editor of "The Mennonite" was guest chapel speaker April 23. He stressed the importance of being the contact man, the one who brings others to the presence of Jesus. Andrew is a good scriptural example of one who brought others to Jesus. Andrew introduced his brother Peter to Jesus and Peter became the leader of the group.

Henry Schoon of the Lennox Presbyterian church was a recent speaker and visitor on the campus. With him was Mrs. Schoon, the former Ruth Tieszen, who is a graduate of Freeman College. Rev. Schoon used as the text in his message Acts 9:1-6. Particular reference was made to Paul's words "Lord, what wilt thou have me to do?" It was shown that God has a plan for every life; are men sure they are in that plan?

A duo-piano concert was given by Mr. Walter Jost and Miss Elvera Voth of the college faculty, on April 24. At the intermission the A Cappella choir gave two unannounced numbers in appreciation of the support of the audience. The program was designed to help the choir on its' annual spring tour.

MENNONITE BIBLICAL SEMINARY

The annual schedule of pre-commencement activities has already started. On Monday evening, April 23, a faculty and senior picnic was held at the beautiful shelter house on Lake Michigan. After the meal most of the time was spent in singing under the direction of Marvin Dirks. Friday evening, April 27, the faculty banquet for seniors, both Mennonite and Brethren, was held at the First Church of the Brethren. Meanwhile, the following events are on the schedule in the days ahead. An Annual Daily Vacation Bible Institute with a special display of crafts was held Wednesday, May 2. May 4, Rupert Hohmann presented a violin concert here at the Woodlawn Headquarters; May 6, the Freeman Junior College Choir was with us and presented a concert at the famous Sunday Evening Club in Orchestra Hall in the heart of Chicago; May 7, Clean Up Day; May 10, the Annual Seminary Communion Service; May 11, Marvin Dirks' pupils presented a recital at Bethany; May 13, Elaine Waltner's pupils give a piano recital here at Woodlawn; May 19, a Senior Tea at Woodlawn with all seniors and Bethany faculty members as special guests. Our final vesper service of the year which will be conducted by the members of our senior class is to be held Sunday, May 20, here at Woodlawn. Then, the Annual Alumni Dinner will be held May 24. May 26, is the day for the Annual Bethany Communion Service. Finally, on Sunday, May 27, the Baccalaureate and Commencement Services featuring the address of Dr. D. Elton Trueblood of Erlham College will take place.

On Thursday, April 26, the Seminary was very happy to be host to the Grace Bible Institute Chorale under the direction of James P. Davies. The choir members went to Moody Bible Institute where later in the day they broadcast from station WMBI. In the evening the Woodlawn Mennonite Church entertained the choir at a pot luck supper. It was a fine time of fellowship with informal greetings extended by the respective presidents of the two institutions, S. F. Pannabecker and Harold D. Burkholder. Following the meal the choir presented a very fine program with considerable variations in the numbers both as to the personnel and as to the type of music.

BETHEL COLLEGE

Musical organizations from churches in Kansas, Nebraska, and Oklahoma participated in the annual song festival held in the Bethel College campus, April 29. The afternoon attendance was of the largest in recent years. The rain cut down the evening attendance somewhat.

The traditional Buffalo Barbecue Monday evening, April 30, drew a large crowd of men from the Newton and surrounding areas. The talk by Stuart Holcomb, head football coach at Purdue University, as well as the pictures of football highlights of the Big Ten were enjoyed by all.

The Red Cross Mobile Blood Unit visited the campus May 1. A total of 84 pints of blood was donated by people from the campus.

A large audience of Bethel contributors and boosters heard Dr. Harold A. Bosley, Friday night in Memorial Hall, speaking on the subject, "Nevertheless!" Mr. Bosley pointed out that whenever religion has been a vital force it has produced men who have been heretics, objectors, non-conformists to the status quo. While the book of Daniel gives an example of an objector in the pre-Christian era, similar stories of effective resistance to totalitarian demands could be written of twentieth century nonconformists.

Dr. Robert Gering, professor of biological sciences, and G. Lester Harms, Bethel Junior, were awarded third prize in an annual contest sponsored by the American Cancer Society, Kansas Division, for their outstanding contribution entitled, "Hematological Models and Early Diagnosis of Human Byscrosias."

The awards which included cash prizes of $500, $300, and $100 for first, second, and third places, were granted Wednesday evening, May 2, at a meeting of the Epsilon Chapter of the Delta Epsilon at the University of Wichita.

Jottings

—Cachipay, Colombia: Through the use of Ampro tape recorders, some of our Colombian missionaries are communicating with their respective homes. Anyone that would like to receive comunications from this field—young peoples societies or Sunday schools—can receive them by request. Mr. and Mrs. Arthur Keiser who were pastoring a small group of believers in Anolaima until fierce persecution led by the local priest made withdrawal from the town advisable, are now living at the mission station in Cachipay where Mr. Keiser is doing community evangelism.

PACIFIC DISTRICT

—**Pratum Church, Salem, Oregon:** Baptismal services were held May 6, with the following becoming members: Mr. and Mrs. David Countryman and Mrs. Ray Myers, Jr. For the last several years the young people of the Pacific District Conference have been supporting the Malcolm Wengers, missionaries to the Indians of Montana. Plans have been made for them to visit the various churches. Two girls from our church and under the support of this church, working at the "Go Ye" Mission, are leaving the Mission because of ill health.—Hulda Gerig, Corr.

—**Second Church, Paso Robles, California:** We have experienced a great deal of sickness in this vicinity. The aged brother, A. Dyck, who has been ill for some time, was taken to the hospital. Members of our church are busy remodeling the building. We are much in need of Sunday School rooms. Malcolm Wengers were in our midst on Ascension Day. Mr. Wenger spoke and showed pictures in the evening.—Mrs. Frank Hamm, Corr.

WESTERN DISTRICT

—**Lehigh Church, Lehigh, Kansas:** The Hillsboro High School girls' ensemble sang during our worship service April 15. The auction sale of hand-made and craft goods, sponsored by the Ladies Auxiliary April 20, brought in $435 gross receipts. Part of this money is to be used toward a fund for musical instruments. C. R. Duerksen, a deacon, fell and broke his leg April 29.—Mrs. Alvin Goertz, Corr.

—**Bethel Church, Inman, Kansas:** George B. Neufeld conducted a series of evening meetings here April 10-16 and an afternoon Bible study, when the life and journeys of Paul were studied. April 22, our men's chorus gave a program in the Bethany church near Kingman. The Central Kansas Bible Academy gave a program here April 27.—Corr.

—**Beatrice Curch, Beatrice, Nebraska:** Andrew Shelly of Mennonite Biblical Seminary held a series of meetings here March 11-18. H. J. Dyck of Elbing, Kansas, brought the Good Friday message. Helmuth Wiens of Danzig, Germany, who has come to this country under the sponsorship of the MCC, also spoke briefly in German. Our pastor recently conducted services in Inola, Oklahoma. During his absence April 16, Harley Stucky of Bethel College brought the message. W. F. Unruh, field worker for the Western District Conference, brought the morning and evening messages April 15, and again the next evening. April 20 the Berean Academy boy's ensemble presented a program in our church. John Ewert led the ensemble and Waldo Harder brought a short message. Services March 25 and April 22 were again broadcast over station KWBE. A new piano has been purchased for the church.—Mrs. Arnold Reimer, Corr.

—**Greenfield Church, Carnegie, Oklahoma:** The Ladies Society gave a program March 25. Mr. and Mrs. Arthur Schmidt, who will be leaving soon as missionaries to Ecuador, gave a program here recently. They asked for our prayers as they leave.—Mrs. Leo Nightingale, Corr.

—**Buhler Church, Buhler, Kansas:** Pastor and Mrs. Henry Fransen and Paul Henry have returned from South Dakota. Our church will again have Daily Vacation Bible School, together with the Mennonite Brethren Church of Buhler.—Mrs. P. D. Schroeder, Corr.

—**First Church, Halstead, Kansas:** Pastor Loris Harbegger is conducting a catechism class. Among the vistiors who have served us recently are F. W. Zimmerman in interest of the Northern Bible Society; the Bethel College A Cappella choir; Bethel College Student Volunteers, Mr. and Mrs. Herbert Schmidt of Newton; and the Mennonite Seminary group from Chicago. Our church choir participated in a union choir for the Easter cantata, "The First Easter."—Martha M. Hirschler, Corr.

—**Hebron Church, Buhler, Kansas:** The Helping Hands recently sponsored a film in the interest of migrant work. The proceeds were given to its support. E. W. Zimmerman, in a recent Sunday service, brought the message and told of his work with the Northern Bible Society. At another meeting of the ladies missionary societies Mrs. George Neufeld, missionary from Africa gave a very interesting account of the work there. A Bethel College student from Poland spoke to our senior C. E. recently.—Corr.

EASTERN DISTRICT

—**Bethel Church, Perkasie, Pennsylvania:** Betty Ann Ruth and Carole Hunsberger became members of our church by baptism and Mr. and Mrs. Russel Keeler of Quakertown by the right hand of fellowship, recently. Our church membership is now 57. Harry J. Heydt, president of the Lancaster School of the Bible, held a week of meetings April 1-7. Our congregation is looking for a pastor as successor to Ward Shelly who has accepted a call to the Mennonite Church in Lancaster.—Fannie E. Landis, Corr.

MIDDLE DISTRICT

—**First Church, Wadsworth, Ohio:** Our pastor is conducting a catechism clas. Lester Hostetler showed pictures and gave an interesting and informative message on his work in Berlin, Germany, for the MCC, on April 25. April 29, visitation Sunday, those who could not attend the conference at Berne were urged to attend one of the neighboring churches. —George McBride, Corr.

—**Wayland, Iowa.** The Freeman Junior College Choir under the direction of Elvera Voth presented a program here on Sunday evening, April 29. Our pastor and wife, Mr. and Mrs. E. S. Mullett and Dr. and Mrs. C. C. Wyse attended the Conference at Berne, Indiana, April 27-29.—Mrs. Ezra Wittmer, Corr.

Into the Beyond

CHARLES WEISEL KELLER, Bucks County, Pa., son of Reuben and Evelyn Weisel Keller, members of the Deep Run Mennonite Church near Bedminster, Pa., was born December 23, 1944, and died April 25, 1951.

MISS ALLETTA KREHBIEL, born in Clarence Center, New York, passed away April 27, 1951, at Tonawanda, New York. She was the daughter of Jacob and Lea Krehbiel, who held the pastorate of a small General Conference church at Clarence Center. She was also a sister of Mrs. D. C. Krehbiel of Reedley, California.

STEVEN BRUCE UNRUH, infant son of Mr. and Mrs. Ben Unruh, was born February 12, 1951, and passed away March 11, 1951, as a result of injuries received in a car accident.

H. G. BAERG, born in Cottonwood County, Minnesota, son of Gerhard and Susanna Wiens Baerg, November 5, 1879, died April 7, 1951. Many years a faithful member of the Bethel Lustre Church where he had been trustee, S.S. Superintendent, and choir director.

M C C News

Draft Bill Nears Final Form

The Senate and House Members who were appointed to serve as a joint conference committee to prepare a compromise on the differing draft bills passed by the Senate and House, are continuing their consideration to clear the differences between the two bills. Three major differences in the bills which need to be cleared, are length of service term, the lower induction age limit, and the details of the universal training feature. Another difference is that of the CO provision. At present there is no indication whether the Senate version of "work of national importance under civilian direction" or the House version of continued deferment, or some other compromise provision, will be adopted.

How To Appeal

Young men and ministers continue to inquire about the proper steps to take in appealing for the draft classification for which a young man feels he is eligible.

Appeals should always be made wihtin ten days after the unacceptable classification is sent. However, if this time limit has passed for reasons beyond control, appeal should nevertheless be made with full explanation for the delay.

Distinction should be made between an appeal and an appearance before the local board. In an appeal, the State Appeal Board reviews a case and gives its decision. In an appearance before the Local Board, the registrant merely has a chance to discuss his case orally with the Local Board members. Many times this is helpful to answer or explain ones claim on the Local Board level. However, if such an appearance does not result in the desired classification, the further step of making an appeal should be taken. It is possible to make an appeal without first having the appearance.

To appeal, it is necessary merely to write a letter to the local board explaining why the classification received is not acceptable, and stating the class for which appeal is desired. No special form is necessary. The request for an appeal to the State Appeal Board must be addressed to the Local Board.

Mental Health Notes

Brook Lane Farm, the MCC mental hospital near Hagerstown, Maryland, continues to serve at approximately the capacity enrollment, which is 23 patients. Thus far in April there have been 19 admissions; the average stay of a patient is from four to six weeks, although some are there for longer or shorter periods.

Additional staff workers, including several aids and a cook, are needed at Brook Lane Farm and Kings View Homes, the second MCC mental hospital at Reedley, California.

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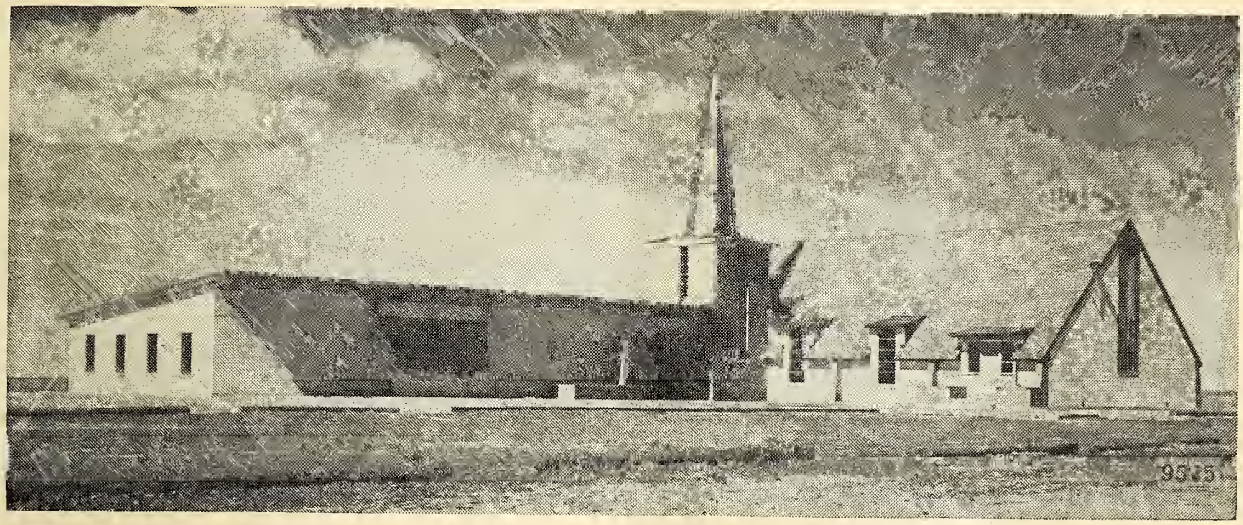
The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 66 — May 22, 1951 — Number 21



Outside and interior view of the Menno Church, near Lind, Washington.

In This Issue

IN THIS ISSUE
EDITORIALS 327
SCENES FROM THE EASTERN DISTRICT CONFERENCE 328
TRUST IN THE LORD
by P. P. Wedel 329
TITHING
by C. R. Voth 330
WE ENTER NIGHT WITHOUT FEAR
by Ralph W. Berky 330
PROGRAM: MENNONITE CULTURAL CONFERENCE 331
OUR MEASUREMENT OF VALUES 331
THE FOURTH R IN GERMANY
by Erna Fast 332
FRANKFURT MCC CENTER
by Paul Peachey 332
MCC NEWS NOTES 333
MENNONITE YOUTH
STORY OF NATIONAL PARK SERVICE 334
THE MISSION OF THE CHURCH 336
PIGEON HOLES FOR BIRDS 337
OUR COLLEGES AND SEMINARY 338
JOTTINGS 339
OUR CONFERENCE STEWARDSHIP CHART 340

OUR COVER PICTURE

The Menno Church, 18 miles northwest of Lind, Washington, was dedicated December 17, 1950. The church stands on a hill surrounded by wheat fields, is modern yet simple and striking in appearance; a solitary temple dedicated to God's work.

The church is constructed of white pumice stone, built in an L-shape, the main auditorium which seats 200 people, dominates one wing, and a Fellowship Hall and Sunday School room occupies the other. At the entrance is the inscription, "The Word of Our God Shall Stand Forever,"

Willard Wiebe, attending Mennonite Biblical Seminary this year, is the pastor.

The Mennonite

Editor, J. N. Smucker
Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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"Religious Convictions Are No Defense at Law."

So said Delmas C. Hill, judge of Federal Court, May 14, quoting an appellate court, in sentencing Dwight Platt to "a year and a day," for refusal to register.

In a previous appearance the court had appointed a special committee of lawyers to interview Dwight. The judge expressed great gratitude for the services of that committee which, it is reported, had sought to change Dwight's course of action. He listened to Dwight's statement which quietly but directly stated what he felt was the only position a Christian can take, then told Dwight how wrong he was, how in a democracy we must do what the majority wants, and that "your religious convictions are no defense at law."

The judge could see "no progress" made by the special committee. This writer is of the opinion that when three trained, esteemed lawyers can't change a Christian conviction in a young man considerable progress has been made, but apparently not the kind modern lawyers like to see.

INVITATION

The First Mennonite Church near Colfax, Washington, extends an invitation to sister churches of the General Conference and Christian friends to attend the Pacific District Conference meeting here June 21-24.

ANNOUNCEMENT

The Lord willing, Richard Tschetter will be ordained and installed as minister, June 3, 1951, at 2:15 p.m. in the Herold Church at Bessie, Oklahoma.

The church extends a cordial invitation and desires the prayers of God's people.

BUSINESS OPPORTUNITY in a nice clean growing town: General Merchandise Store—complete stock of Groceries, fresh Meats, Shoes and Dry Goods. This is a good, going business. Reason for selling—other business interests. If interested write or call John R. Friesen,
Henderson, Nebraska

Of Things to Come

May 27 Commencement, Mennonite Biblical Seminary

May 29 Commencement, Bethel College

May 31 Commencement Freeman Junior College

June 4 Commencement Bluffton College

June 10 Children's Day

June 14-15 Cultural Conference Messiah Bible College, Grantham, Pa.

June 16-20 Northern District Conference, Munich, North, Dakota

June 20-24 Pacific District Conference Colfax, Washington

June 25-30 Winona Union Summer School of Missions

June 29-July 4 Young People's Retreat, Men-O-Lan

June 30-July 4 Canadian District Conference, Leamington, Ontario

July 5-6 Y.P.U. Work Conference Men-O-Lan

July 7-14 Junior Retreat, Men-O-Lan

July 14-21 Intermediate Retreat, Men-O-Lan

July 21-27 High School Retreat Men-O-Lan

July 23-29 Intermediate Retreat, Shavehead Lake, Michigan

July 27-29 Adult Retreat, Men-O-Lan

August 3-6 Central Conference, Meadows, Illinois

August 6-12 Senior Retreat, Shavehead Lake, Michigan

Announcing: A One Day Retreat for Ministers at Camp Mennoscah, Murdock, Kansas, June 4, 1951.

Program:

10:00 A.M.—Opening Devotional Service.

10:15 - 11:45—Talks: "What Retreat Should Mean To and Do For Retreaters."

"What Young People Expect Of Retreat." Discussion

11:45 - 1:00—Basket Dinner (Bring Covered Dish)

1:00 - 2:30—Tour of Camp grounds.

2:30 - 4:30—Discussion and fellowship.

Adjournment for those who need to leave.

6:00—Supper.

7:30—Campfire.

ALL ministers and their families are invited to attend and to fellowship together.

Editorials

WHEN PEOPLE HAVE A MIND TO WORK

ONE of the explanations of the remarkable work done by Nehemiah in rebuilding the walls of Jerusalem is contained in the phrase, "for the people had a mind to work." No wonder he could accomplish such a difficult task with such a group to support him.

There are various kinds of workers—even willing workers. Some are willing to attempt to do all the work themselves and others are quite willing to let them. But where all the people have a mind to work, and put themselves to a great task, great results may be expected.

Note how this applies in the work of the church and conference. Our mission work could be greatly strengthened and expanded, and new places opened, if the people really had a mind to work to that end. In the field of relief, instead of a declining work, even greater things could be accomplished where the people had a mind to have it so. There would be plenty of room and opportunity for the Displaced Persons if we had a mind to help them.

Or consider the many improvements and building projects that are under way in our churches and schools. Some are halted because of lack of funds, Others are planned but cannot even start because of the half-hearted support of the people concerned. Urgent pleas are made, special solicitors sent out, but until the people have a mind to really help much building will remain unfinished or even unstarted.

Lethargy, indifference, lack of concern, these are the great enemies of accomplishment. There are enough people to do the needy tasks; there is enough money among us and yet we do only a small fraction of the work we could be doing. Let us rebuild the altars, raise the walls and bridges of good-will, complete our building projects, enlarge our mission and relief enterprises! We can do it if we have a mind to work.

"God be in my mind and in my thinking."

MEMORIAL DAY

AGAIN there will be parades and bands and speeches and flags in memory of those who have died on fields of battle. For the Christian, Memorial Day should go deeper than that. We should remember the Lord our God, His commandments and teachings, His plan and redemption through Christ. We should remember where we have failed, and how the causes of war grow out of our forgetting God.

"I remembered and was troubled" said the Psalmist. We, too, may well be troubled when we recall how we have forgotten God and put our trust in man and machines. We have trusted in "horses and chariots" and forgotten the Name (the qualities) of the Lord our God.

Let Memorial Day be a time to remember the goodness, the holiness, the righteousness of God. Let it be a time of remembering His great love as manifested through His Son. A time, too, for penitence that we have so forgotten God in times past that wars came upon us.

This is a time when we must do more than wave flags, march in parades and listen to flowery rhetoric. We need to remember the Lord Our God who loves us all; remember the Lord Jesus who gave His life to prove that love; remember our obligation to bring this Gospel to all the world. Let us make this a Christian Memorial Day.

THE CLOSE OF SCHOOL

NOW that another year of school is coming to its close, mingled feelings are experienced. To many children it means freedom and vacation. To teachers a welcome release of heavy duty and responsibility. To graduates of high school and college definite planning for the future.

The young men of draft age, in particular, may be quite uncertain how to lay plans for the future. As a rule it is better to go forward with the best light we have than to merely wait to see what the final outcome of a draft law may be. In these uncertain days we need more than ever to bring ourselves under the guidance of the One with whom there is no uncertainty. "In all thy ways acknowledge Him, and He shall direct thy path."

THROWING WORDS

PRIME Minister Nehru of India made a significant statement recently. He said, "People hardly think nowadays. They throw words at each other." Perhaps he was thinking how nations accuse each other blindly and often unjustly. They throw such words as Capitalists, communists, appeasers, aggressors, imperialists. Each nation is sure it is in the right and hurls hard words at other nations that we do not agree with it. Word-throwing may lead to bomb-throwing.

But this habit is not confined to nations alone. Even in our churches we are quick to throw words at people without doing much thinking. All sides have been guilty. Instead of carefully thinking through all the implications and reasons, we hurl our unkind words and hurt the cause of Christ as well as the ones directly involved. But we hurt ourselves, too.

Throwing words solves no problems. It creates more problems. No one is perfect, but each person's greatest problem is himself. Before hurling words we should check to see if it is true, if it is kind, and if it is absolutely necessary. People who live in glass houses should not throw stones. Think more, throw fewer words, "A lot of people get through thinking before they think things through."

Scenes from the Eastern District Conference

LOCATION: The 153rd Session of the Eastern District Conference was held in the Richfield Mennonite Church, Richfield, Pa. J. Walter Dick is the faithful pastor. This is a small rural community with four churches and all are within one block, which is rather unusual. The church building has been enlarged and renovated. This was the first time that the District Conference was held in this church which made it of special interest to all delegates and guests, as well as to the local church people. The hospitality by the Richfield folks was excellent and much appreciated.

CONFERENCE SPEAKER: C. N. Hostetter, president of the Messiah Bible College, Grantham, Pa., was the guest speaker. He spoke on the following topics: "Workers Together With God," "Serving Our Generation," "The New Testament Church Program," "New Testament Evangelism," "New Testament Missionary Principles." The messages were all appreciated and no doubt helped to set the tone for our whole conference.

CREDENTIALS: The Committee on Credentials reported that in our District Conference we have 26 churches, 4,377 members with 171 votes to be cast at the conference.

GUESTS: The following guests were recognized and given a voice at our Conference: C. N. Hostetter, S. F. Pannabecker, Jacob Goering, J. J. Esau, P. K. Regier.

IN GENERAL: There were two pastors who attended our conference for the first time, they were: B. F. Waltz, pastor of the Fairfield Mennonite Church, Fairfield, Pa., and Willard Ulrich, pastor of the Sterling Avenue Mennonite Church, Kitchener, Ontario.

Two missionaries on furlough were delegates and had part on the program, they were: Miss Leona Cressman, from India and Miss Wilhelmina Kuyf, recently returned from China.

The Conference Officers were all re-elected, they are as follows: President, Wilmer S. Shelly; Vice President, Ward W. Shelly; Secretary, Walter H. McDowell and Treasurer, Alvin H. Alderfer.

A special committee of deacons was appointed to make some studies and they reported as follows: That the deacons form an organization and have two meetings a year at which time they can talk over their own problems. They also suggested that the deacons make reports at the conference and should be allowed one hour on the conference program, this meeting to be in charge of a committee of deacons.

The Bethany Mennonite Church, Quakertown, Pa., extended an invitation for the next conference to be held in their church, this invitation was accepted.

We thank the Lord for an inspirational conference, for the excellent conference leadership, for the many important conference needs that could be discussed and agreed upon in a brotherly spirit.

J. J. Plenert

Treasurer Alvin Alderfer is addressing the chair. President Wilmer Shelly, Secretary Walter McDowell, and assistant Grace Moyer are at the front.

Trust in the Lord

P. P. Wedel*

"Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." Psalm 37,5.

"Trust in the Lord." These or similar words come to us often as we study the Bible. They remind us of the great importance of faith in God and His Son Jesus Christ in every experience of life.

We must trust in God for *pardon and righteousness*. We cannot stand before God in our own righteousness; for we have none. "For all have sinned, and come short of the glory of God." Rom. 3, 20. Christ is our only hope. "The blood of Jesus Christ his Son cleanseth us from all sin." 1. John 1,7. It does, if we trust in God and thrust ourselves in repentance and faith upon the crucified and arisen Christ. "If we confess our sins, he is faithful and just to forgive us our sins." 1 John 1, 9.

But God does more than merely to forgive sin. If we trust in Him He also gives us *victory over sin*. The verse we have just quoted from 1. John 1,9 continues by saying, "and to cleanse from all righteousness." He cleanses not only in the act of justification, but also in sanctification. He gives victory in temptations. He helps us to lead clean lives. If our daily walk is not what it should be, there is something lacking in our faith. We do not trust in the Lord as we should.

We must trust also for *strength to serve Him*. He desires our service. He needs men to tell the good news of Christ and His shed blood unto the world. He wants also men who will stand up and speak the things that are holy, and true, and uplifting in a world of sin, disbelief, the darkness—speak them without fear or favor. As we trust Christ He will give strength for this task. Without trust in the Lord and in the victory of His cause we cannot render efficient service to Him.

Then let us also trust in the Lord for *comfort and strength* in the trials and problems of life. In this sinful world we must expect difficulties; there are disappointments and heartaches; there is sorrow, and sadness, and anguish; there is sin and evil on every hand. We must expect to go through bitter experiences. But the living, loving Christ is at the right hand of God the Father. He went through the experiences through which we go. He understands us in every one of them. As the great sympathetic High Priest He intercedes for us and stands ready to help us. As we put our trust in Him we can bear up under the most bitter experiences and come out of them "more than conquerors through Him that loved us." Rom. 8,37

Therefore, in all things, "Commit thy way unto the Lord; ("Roll thy way upon the Lord") trust also in HIM, and He shall bring it to pass."

—*Co-op Messenger*

IS THE PROPORTION RIGHT?

A recent survey of Christian forces is given by the Foreign Missions Fellowship:

56 missionaries per 1 million in Africa;
30 missionaries per 1 million in Mexico;
21 missionaries per 1 million in S. America;
14 missionaries per 1 million in China;
2 missionaries per 1 million in Indo-China
1945 ministers per 1 million in the U.S.A.

—East Swamp Bulletin

***Past President of General Conference.**

CONFERENCE LEADERS (Left to right): First Row—Betty Hirschy, Wilhelmina Knyf, Leona Cressman, Ward Shelly, Waler McDowell, Wilmer Shelly, Alvin Alderfer, J. J. Esau, Randall Heinrichs. Second Row—Arthur Rosenberger, Elmer Hess, John Plenert, Maynard Shelly, Leon Detweiler, Wilmer Denlinger, Floyd Pannebecker, Freeman Swartz, Walter Dick. Third Row—P. K. Regier, Ellis Graber, Wilfred Ulrich, Curtis Bedsworth, Cnrtis Lehman, Herbert Fretz, Harry Yoder, Abraham Schultz, Harold Ferrar.

Tithing

C. R. Voth

ONE OF THE MOST important subjects to a Christian believer is giving. What does the Bible say about giving? Should every Christian give as he thinks best? Should we practice Judges 21:25, "Every man did that which was right in his own eye"? Fearing that there may be confusion in the minds of some people, is the reason for this article.

Tithing is a supreme act of worship. It is not salvation for salvation is only by grace. Yet I believe that to tithe and disburse God's money conscientiously and systematically will help a person to become more spiritually minded. God owns the property, land, money and income. (Haggai 2:9). It is God's world. The gold and silver belong to Him. This point many church members do not and will not recognize, much less acknowledge.

What is tithing? It is to give or pay one-tenth of the first fruit and on the increase in any occupation we may be in. (Leviticus 27:30-33.) Or in other words we pay God rent for the privilege of using and living on His land.

The first tithe we know of was by Cain and Abel. Cain was a tither of the ground and he brought of the fruit of the ground an offering unto the Lord. But the Lord had no respect for his offering. He might have thought anything is good enough. Abel brought of the first of his flock and of the fat thereof, (one-tenth) Genesis 4:3-5. We can not give God what belongs to Him already. Is it not remarkable that our first children had a desire to bring God an offering? No doubt mother Eve had taught them that they owed God a part for using His land.

"God gave or assigned to the Levite, as a reward for their service," Leviticus 27:30-33, gives the first enactment of the tithing law. That there was a very ancient practice of offering one-tenth of the gain to a sanctuary appears from Genesis 14:20 and Hebrews 7:8. It seems to be an original command of God. Abraham gave one-tenth to Melchizedek, King of Salem. Also Jacob vowed he would give one-tenth to the Lord.

If men therefore paid tithes to the lesser, shall they not pay them to Him who is greater than all since He ever lives? Therefore the supreme greatness of Jesus is seen in the fact that as an ever-living high priest He receives the tithe of the new dispensation. Jesus said, "Woe unto you scribes and Pharisees, hypocrites, for you pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone." Matthew 23:23. This is an approval of one-tenth.

Jesus paid the tithe. The Pharisees who constantly sought to entrap Jesus were very observant that the tithing law be kept. Had he not paid it they would have undoubtedly accused Him of robbing God. This question, however, was never raised. This is in strict accord with His declaration, "I came not to destroy the law, but to fulfill it." He came to teach fundamental doctrine. Can you imagine Christ abolishing a fundamental law or a fundamental principle—His coming abolished a long list of sacrificial and ritual laws which had their fulfillment in Him, but all moral laws are eternal.

Never is tithing refuted in the New Testament. Tithing was carried over into the New Testament Church. It was used to finance the work of the church at home and mission work abroad. The writer to the Hebrews gives us definite proof of this fact. He also brings his argument to its highest point by proclaiming our Lord's right as the living one to receive the Christian's tithe. He still receives income of Christians all over the world who share their income in this way.

Tithing is of all debts the most sacred. It is God's and we owe it to Him. He asked it and wants to be considered first. In II Corinthians 8:5 we read, "They first gave their own selves to the Lord." Giving must always follow this order. God is the owner of all things. "The earth is the Lord's and the fulness thereof." (Psalm 24:1). "The silver is mine and the gold is mine," (Haggai 2:8). "The cattle of the hill is mine," (Psalm 50:10) God never transferred His ownership to man. He gave man dominion which means authority, not ownership. We are simple stewards. We hold and administer our possession for the real owner, God.

When should we commence tithing? Hard times are good times to begin, because it doesn't take so much back-bone to tithe a small income as a big one. Many people have been tempted to quit tithing because their income became too big to tithe. Start your children to tithe as soon as they can count up to ten. My opinion is that children enjoy tithing more than older people. "Train up a child in the way he should go: and when he is old, he will not depart from it." Proverbs 22:6.

Should I not pay my debts before tithing my income? No, you may as well talk about not paying the interest on the money you borrow. The poor widow gave all her little. God took it and blessed it so that it became more than all the gifts given.

"Bring ye all the tithes into the storehouse, that there may be meat in my house and prove me now herewith said the Lord of Host, if I will not open you the window of Heaven and pour you out a blessing that there shall not be room enough to receive it." Mal. 3:10. Tithing pays rich dividends in the home, at school, in business and especially on the mission field and in the pulpit. "Open thou mine eyes, that I may behold wondrous things out of thy law." Psalm 119:18.

Program: Mennonite Cultural Conference

Messiah Bible College, Grantham, Pa., June 14, 15, 1951

Educational Sessions of the Council of Mennonite and Affiliated Colleges

Thursday, June 14, 9:00 A.M. C. N. Hosteter, Chairman

1. "Visual Aids in Higher Education," L. L. Ramseyer, Pres., Bluffton College
2. "An Effective Religious Program for our Colleges," Paul Erb, Scottdale, Pa.

Thursday, June 14, 1:30 P.M. P. E. Schellenberg, Chairman

1. "The Development of Mennonite Education," M. S. Harder, Bethel College
2. "Voluntary Service in the Preparation of Teachers," Mary Royer, Goshen College
3. "Our Colleges and the Voluntary Service Program in the Present Crisis," Elmer Ediger, Mennonite Biblical Seminary

Cultural Problems Sessions

Thursday Evening, 7:30 P.M. Andrew Shelly, Mennonite Biblical Seminary

1. "The Mennonite Way of Life on the Foreign Mission Field," John Wiebe, Tabor College
2. "The Mennonite Witness in the Southern Highlands," John R. Mumaw, Pres., Eastern Mennonite College

Friday, June 15, 9:00 A.M. C. O. Wittlinger, Messiah Bible College

1. "Religions and Cultural Beliefs and Practices of the Brethren in Christ," Alma B. Cassel, Upland College
2. "Evidences of Cultural Change Among the Amish," John A. Hostettler, Penn. State College

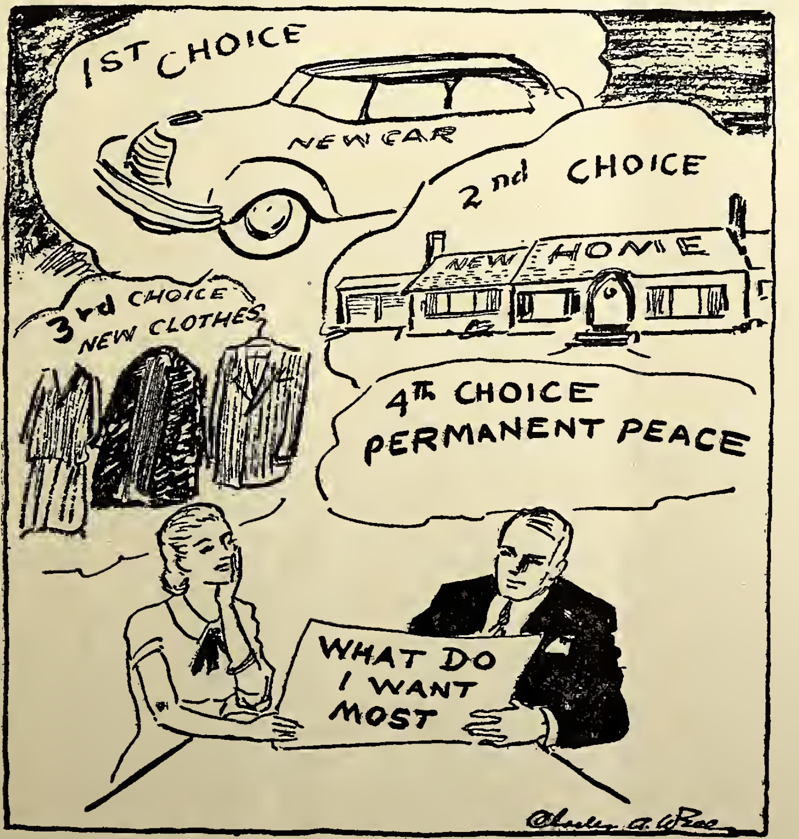
Friday, June 15, 1:30 P.M. Chas. Eshleman, Messiah Bible College

"Creative Work in our Schools and Colleges"

1. In Literature: Naomi Brenneman, Bluffton College
2. In Art: Esther Bohn, Freeman College
3. In Music: Mark Stauffer, Eastern Mennonite College

Friday, June 15, 7:30 P.M. Wm. Snyder, MCC, Akron

1. "A Psychiatrist's Evaluation of the Principle of Christian Simplicity," Norman Loucks
2. "A Study of Divorce Among Mennonites," Roy Just in collaboration with Howard Kaufman and J. W. Fretz.



OUR MEASUREMENT OF VALUES

By Charles A. Wells

A survey reveals that when people were asked what they wanted most, their choices were in the above order. The desire for peace was fourth! No wonder we do not have peace, for by and large we strive most for what we most desire. In our scramble for the material things we neglect the eternal values, not realizing the importance of spiritual values until our sons are torn from our homes and sent out to correct some great evil the long hard way, an evil which could have been curbed when it was a "little sin." The problem of peace is not basically a diplomatic, economic or military problem. The building of peace is a spiritual task. When we care more for the spiritual and moral values of life, we will find peace coming within our reach.

The Fourth "R" In Germany

Erna Fast *

A CIRCLE OF "paedagogische Studenten," young people preparing to become elementary school teachers, sat in a classroom of a German teachers college. We had been discussing the qualifications of a teacher, especially those qualifying characteristics for one who is planning to teach the fourth "R"—Religious Unterricht—which is a regular subject in all German public schools. One young woman raised her hand for attention. Very seriously she asked the question: "How dare I call myself a Christian?"

How dare I call myself a Christian? Yes, this is the burning question in the hearts of many German young people, and it especially confronts those students who face the responsibilities of teaching the Bible in public schools. These students have had a childhood and an education in a time in which the scourge of Hitler's anti-Christian forces had full sway. Many of them had no kind of Bible training, beyond the formal confirmation class instruction, until they started to prepare for this profession which they are now entering. Many of them, too, have but recently returned from prisoner of war camps in Russia, and the whole terribleness of war and confinement has left its marks upon them.

The "Evangelische Kirche" of Germany has always been known for its Lutheran emphasis on justification by faith. How marvelous is the grace of God! And how unmerited this gift of salvation by faith in Christ Jesus! We can only wonder, praise, and accept with awe and deep thanksgiving this gift by faith in our Lord and Saviour, Jesus Christ. For many of the German young people this sense of man's unworthiness in the face of God's great gift is so strong that it seems to them that positively to take a stand and say: "I am a Christian" is a sort of unworthy presumptuousness.

There are among these future teachers those who realize the magnificent opportunity and the terrible responsibility of being charged with the task of teaching the Bible as a regular elementary school subject. They recognize the fact that this subject cannot be taught as one teaches history dates or the multiplication tables. They see it as a real part of the Church's "Verkuendigung"—or as we in America might call it, educational evangelism. They know that it is the teacher himself, his personal relationship to this Gospel, which is of extremely great importance in fulfilling this task.

Others, however, are willing and ready to teach this fourth "R" without accepting the Christian Gospel personally. They do not realize how vitally necessary it is for them to believe and to live by this faith themselves before they can teach it to their pupils. Or, if they do feel any sense of inadequacy for this task, it is wiped out by the considerations which they must necessarily face: they cannot expect to obtain a teaching position unless they are willing and ready to teach this subject as well as all others.

It is this situation which brings the students of the "Paedagogische Hochschulen" face to face with the question: "Dare I call myself a Christian?" Within the "Studentengemeinden," the Christian student groups in the various teachers colleges, this question is faced openly and heartsearchingly. These students feel a sense of responsibility toward their fellow-students who have not come to a personal decision for Christ. The pastors and professors in charge of these student groups in many cases are very deeply concerned and are truly guiding their students to a deeper faith and experience with Christ.

Paul put it this way:

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." (I Cor. 2:1-5)

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*MCC Relief Worker in Europe.

Frankfurt M C C Center

Paul Peachey*

RELIEF WORK brought us into contact with Christian churches, even though these churches had become weak in many respects, and usually the masses were alienated from them.

As MCC learned to know and understand something of the spiritual needs in this country, it seemed that in going forward, the task of Christians coming in from the outside was to sympathetically and humbly fan the fires already burning. This is the setting in which the MCC program in Frankfurt was born. Here we set out to spearhead the way from material relief to the finished witness in three ways: Christian action, fellowship, witness.

1. **Action**—Christian living is often weak and ineffective. If those now prejudiced against Christianity are to be won, they must be shown that faith produces works, that Christ transforms lives. One avenue which demonstrates Christian living is the voluntary service program. It ministers to human needs, and demonstrates to participants of a community that all of the Christian life is brought under the lordship of Christ and placed in His service. It can express in a more permanent way what the material aid program expressed earlier. The same is true of children's work, sewing circles, Bible study groups.

2. **Fellowship**—with our German Mennonite brethren. Since two-thirds of our brethren in Germany are refugees, they need our help materially

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***Director of Frankfurt Center.**

and spiritually, if it is given sympathetically in the spirit of Christian brotherhood. A new Mennonite congregation is coming into being in Frankfurt and their church home has been located in the center, since they have no church of their own. The past year of sharing and cooperating has been encouraging, and we believe a dynamic city congregation can be built up.

3. **Witness**—Since the official churches in the past have always included everyone within their geographic territory, rather than the gathered community of believers, the Christian level of conduct is often undistinguishable from the non-Christian's. The system has obviously failed. Now many ministers and laymen are earnestly discussing questions of believer's baptism. Since the churches have blest swords and cannons, few people listen to them when they speak of the gospel of peace. Here Christians too are groping their way, but the tradition of the centuries is difficult to undo. Here is the core of our mission—witnessing in such a way as to help those who are seeking. There are opportunities to speak in churches regarding issues. There are opportunities for theology conferences, Christian life and peace seminars, meetings where local ministers can discuss problems fruitfully with foreign ministers.

This is briefly sketched, but is what we are attempting to do. We know how limited has been our success, but God allows us to see enough results to assure us that the work is not in vain. We need not only support financially, but in prayer, counsel and understanding.

Frankfurt headquarters building for MCC work in Germany.

M C C News Notes

FOOD AND CLOTHING NEEDED FOR RELIEF

It is estimated that a total of 500 tons of food will be needed this year, in order that the present relief service may be continued.

Last year the relief food collection program was somewhat reduced in scope, largely to affect econocies in processing and handling. Contributions were encouraged in larger quantities, and in form suitable for direct shipment from the local community to the ocean port. These gifts, plus some food received from government surplus, and small quantities held over from the previous season, enabled workers abroad to carry on their help to the needy.

This year more food will again be needed to continue this ministry to the hungry. Various children's homes, refugees in camps and elsewhere, and other needy groups and individuals can be given MCC food only if it becomes available from the North American brotherhood. The foods needed are primarily canned meat and fats, also flour in substantial quantity, and various other concentrated items in smaller amounts, such as evaporated milk or jellies. Funds are also needed for shipment and distribution of food, and it is therefore encouraged that with each food gift, an additional contribution be designated to cover these expenses.

To help local individuals and congregations in planning their contributions for the greatest effectiveness in the total need, Mervin Miller has been appointed to serve as MCC relief representative, and J. B. Shenk has also been engaged to serve in this connection for a time. Those feeling the call to share food for the needy during this season should keep in touch with the relief secretary or relief committee in their congregation, to whom more detailed information and suggestions are sent.

Clothing needs remain much the same as last year, and it is hoped that a total of 200 tons can again be available for relief purposes. Needed items include general clothing for all ages, yard goods, sheets or sheeting, shoes, soap, yarn, thread, and miscellaneous sewing supplies.

TO REPORT ON SOUTH AMERICAN COLONIES

C. J. Dyck, who served for a number of years in the MCC relief work in Europe, and more recently as director of the MCC refugee resettlement work in South America, has been appointed to contact many of the churches in Canada and the United States to bring a personal message and report on the work which has been done in South America, and the remaining needs of the Mennonite people there.

Brother Dyck, a brother of Peter Dyck, who also served for several terms in the MCC relief refugee work, is returning from Paraguay about May 23. He will spend the next few months in the visit to the churches, the exact itinerary for which is now being planned.

RELIEF PERSONNEL NOTES

Irvin and Bessie Kennel of Eureka, Illinois, sailed for Palestine on April 26. Abe Peters returned from Paraguay on April 25. Titus Lehman completed his term of service in Palestine on March 31. Melvin Headrick and Galen Flicker returned from Germany on March 27. J. N. Byler, MCC Relief Director, who left on March 20, to review the relief projects in Europe and Palestine, is scheduled to return on May 7, 1951.

Mennonite Youth "A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

The Story of National Park Service

By Roland Richert

(*Editor's note*:

About twenty-five years ago, a group of young people in one of our communities developed a keen interest in Indian lore. As a result, there developed a club of boys who talked, studied, and thought about Indian life. They hunted arrow heads and made up their own collections of their findings. They studied about Indian customs and civilizations.

Out of this childhood hobby there grew some very interesting results. Two persons who preceded the above-mentioned group and who also came from the same community are now national leaders in the field of Archeology. Dr. Waldo Wedel is connected with the Smithsonian Institute in Washington, D.C. and is a specialist in Middle Western archeology. Dr. Emil Haury has for years been connected with the University of Arizona and is an authority in archeology of the Southwest.

A third person who has entered the general field of archeology also from the same community, the Bethel College campus, is Roland Richert who is now archeologist of the Tuzigoot National Monument, Clarkdale, Arizona. Here is the result of a long-term interest in a very special field which roots back to childhood experiences. The following article tells the story of the National Park Service with which Roland is connected. Young people interested in National Park Service should write to the editor for information. E.L.)

VENERATION OF, and curiosity about his environment have been universal, instinctive traits in Man from earliest beginnings of human history. These reactions in primitive man were deeply rooted in superstition and fear. Aristotle believed trees had perception, passion and reason. Mount Olympus was a dwelling place of supernatural spirits to the Greeks; Fujiyama to the Japanese, Mt. Rainier to Indians of the Northwest, and the San Francisco Peaks to the Hopis here in Arizona, are sacred mountains.

Not only have great works of Nature been a source of human inspiration and admiration from ancient times, but it has been another characteristic of all nations to honor and respect the accomplishments and deeds of their past.

Transition from primitive to civilized man brought about modifications of these basic reactions expressed in a growing sense of greater enjoyment and appreciation through increased knowledge.

Preservation of areas of great natural wonder and beauty and placing in public custody outstanding historic, archeologic, and scientific areas and objects are of comparatively recent origin. In fact, the idea is original with America as we shall see.

In order to understand the origin and development of the "National Park Idea" we must have some understanding of the attitude of early Americans towards Nature, as gained through a study of early writings. While it is no doubt true that the early American settlers regarded the wilderness and forests as enemies to be eliminated so as to use the land, there were many who had a keen enjoyment of nature and the ability to express these thoughts. In the 1700's, Jonathan Edwards, Puritan Connecticut Minister, expressed his deep love of nature in his sermons. Thomas Jefferson said of visitors beholding Natural Bridge in Virginia for the first time—"the rapture of the spectacle is indescribable." James Fenimore Cooper wrote in his books of finding "all Creation" in the Catskills. By 1850 early American tourists were visiting the White Mountains, the Catskills, the Adirondacks, Mammoth Cave, Natural Bridge of Virginia, and Niagara Falls.

In a narrow sense, there were "public parks" from the beginning. William Penn assigned a number of squares for such use in Philadelphia. In Boston there was the "Commons." However, these were often woodlots or pastures.

The discovery and establishment of the first National Park came about in this way: in the 1860's people of Montana Territory were hearing through Indians, explorers, and trappers about the Yellowstone Country. By 1870 the people had organized an expedition—The Washburn-Langford-Doane Expedition which is generally considered the party of discovery in the sense of full and final disclosure to the world of the Yellowstone Wonderland. General Sheridan arranged for a military escort commanded by Lt. Doane who completed a masterly report which reached Congress in 1871. Outstanding civilian members of the party were: Washburn, surveyor-general of Montana; Langford, publisher for Scribners; and Cornelius Hedges, leading lawyer of Montana. Space does not permit recounting details of the trip, which consumed, within Yellowstone, 24 days. On September 19, 1870, as members were seated around the campfire after supper, conversing about the wonders they had seen, the natural impulse to turn to private profit the wonders, was discussed. One member suggested that a quarter section of land opposite the Great Falls of Yellowstone would be a source of profit to its owner. Another member of the party thought the upper geyser basin ("Old Faithful") would furnish greater attraction for pleasure seekers. Mr. Hedges then said that there ought to be no private ownership of any portion of that region, but that the whole of it ought to be set aside as a great national park. The idea met with quick and favorable response and was never lost sight of. This is the birth of the National Park Idea—never conceived anywhere else before, an idea now copied by all other nations having national parks. A later expedition went in to Yellowstone to secure further data, chiefly photographs, to prove the existence of this wonderland. Necessary material was presented to Congress and in 1872 the bill to create Yellowstone a park became law.

Here then was something that had never happened before in the history of the world. Kings had had their forests, dukes had had their lands but never in the history of the world had a spacious area such as this been set aside for the people. These words in the act of dedication have become the Magna Carta of the National Park Service: "That the tract of land (3,312 sq. mi.) is hereby reserved . . . and dedicated and set apart as a public park or pleasuring ground for the enjoyment and benefit of the people."

The final effect of this act, both at home and abroad, has been almost incredible. Tributes poured in from all lands.

The first superintendent served without salary. Although the park was "authorized and established," Congress appropriated no funds for its operation for a number of years. The National Park Idea remained dormant for a couple of decades. By 1900 the "robber barons" to a great extent had taken their toll of natural resources of the country and public spirited men everywhere were becoming alarmed as to their treasures. Petrified Forest was being rapidly vandalized so much so that the Arizona Territorial legislature memorialized Congress imploring that this forest be taken under the charge of the Government and be made a National Park or Reserve.

Teddy Roosevelt, we all know, was one of the first great conservationists. Many areas were set aside during his administration. Finally, a majority of the people became imbued with the idea of guarding the national domain, for its scenic value to them was beginning to constitute a distinct cultural resource. In 1916, the National Park Service was authorized by Congress and approved by President Wilson. It directed the new bureau to "promote and regulate" the public use of those areas and to "conserve the scenery and the natural and historic objects and the wildlife therein and to provide for the enjoyment of the same in such manner and by such means as will leave them unimpaired for the enjoyment of future generations."

The period of greatest expansion in the National Park Service took place 1933-40 when such alphabet organizations as CWA, PWA, WPA, CCC, etc., brought about many physical improvements, road and trail construction, etc., which might otherwise have not been achieved. It might be mentioned here that during World War II a number of extremely useful work camps in National Park areas were operated by Civilian Public Service. (It may also be of interest to know that the National Park Service has been asked to submit plans for suitable projects of this type in the present crisis should the CPS program materialize.)

To administer the National Park Service areas scattered in all corners of the nation, we have a Director and his small staff in Washington, D.C.; under him are the four Regional Directors: Region I, Richmond, Va., Region II, Omaha, Neb., Region III, Santa Fe, N. M., and Region IV, San Francisco, Cal. The field men, superintendents, operate through their region to the director.

Today there are 28 national parks and 153 areas of related classification, such as national monuments, national historical parks, national military parks, national memorials, national parkways, national recreational areas and national cemeteries. Arizona has 16 national monuments and one national park—more areas than any other state in the Union. Of the 18 national archeological monuments (like Tuzigoot which set aside and preserves prehistoric Indian ruins), Arizona has 8.

Just a word about the distinction between a national park and a national monument. "A national monument is an area set aside to preserve historic landmarks, historic and prehistoric structures, and other objects of historic or scientific interest situated on lands owned and controlled by the United States. A national Park is an area of national significance distinguished by superlative natural scenery which has been set aside for preservation together with its characteristic native wilderness conditions in as near an unimpaired condition as possible, and dedicated to the use and inspiration of the people." Parks are created by Congress whereas monuments are created either by Congress or proclaimed by the President under the Antiquities Act of 1906. Some monuments are larger in area than certain parks; certain monuments were later established as parks, e.g., Grand Canyon, Carlsbad.

By comparison with our entire land area, the total of the national parks and monuments is small, comprising less than one percent of the United States. Surely we can afford to reserve from commercial exploitation so small a part of the country. If we don't, there never will be any more!

In concluding, I know I express the common hope that our country will not be plunged into a disaster to the extent that future generations will be unable to enjoy our national parks—truly a factor in our democratic way of life—as much as our generation has up to now.

The Mission of the Church

By Jurgen Lichti, Neustadt, Germany

(*Editor's Note: Through the efforts of Marianne Stauffer of Ludwigshafen, Germany, youth of the Mennonite church in Germany will contribute articles to our paper telling of their experiences and of the Christian faith as they experience it. This is the first of such articles. Others will follow.*)

WHAT MISSION do we Mennonites have? An examination of this issue with the different denominations very likely would prove to the differences which are vital. Yet, there are efforts in the ecumenical movement and other trends putting emphasis on the things which are common to all the denominations and consequently based on the Bible. The Bible knows and acknowledges only one church (Matt. 16:18). Paul writes of that "one" church as the body of Christ (Romans 12:4-8). This church with Christ as its head has an appointed mission in the divine dispensation, which we should strive to arrive at.

The last words of Jesus before he ascended to heaven (Matt. 23:18-21, Mark 7:15, Luke 24:24 and Acts 1:8) display a remarkable similarity which is of great significance to the Christian. Those sayings such as "go therefore, and teach all nations" "teach them to observe all things whatsoever I have commanded you," "preach unto all creatures" give us a command to give testimony in words as well as in deeds for the Kingdom of God. When the living Christ has gained power over a person, then that person cannot be silent, he just cannot help tell what God has done for all believers. A church whose members have received genuine life from God must be a living testimony for Him over against the world.

We German Mennonites have forgotten about the ends of the world while we stayed in Jerusalem. We should no longer hold back. To do mission work is one part of our task as being Christian disciples whether we are active in home or foreign mission work. Other denominations have their chief stress on missions. In the foreign field, the natives are quick to see whether there is a difference between what we say and what we are and do. Their greatest weapon is just this. Our witness for the Lord therefore should not be restricted to the preaching of the Holy Scriptures, but our conduct should underline what is preached.

As we may read in Acts the first church clung to the Apostle's doctrine. They continued daily with one accord in the temple. They broke bread from house to house and continued in prayer. In church the members shall be strengthened, taught, and edified, the converted people shall find their spiritual home there. The church is supposed to be a union. Acts tells us of the one spirit that was predominant in the first church where there was no social need. In order to be a real Christian is not that a reminder of what we should be like? We can give much help to our refugees. Christian love is a sign of the right relationship with Christ. They continued in the breaking of bread. In order to be a witness for Christ, a church must strive to keep pure and try to bring all church members to such a spirit. When we go to the Table of the Lord, we have to be sanctified. The church must be the union of saints. Prayer is a wonderful prerogative which gives comfort, strength and rest. Prayer for ourselves and others is the inner spring out of which a church draws its comfort and which abides with us in all situations. For there is no difference, all have sinned and come short of the glory of God. We are all to be humble before God. God often bestows His blessing upon people which come together for prayer for whom it is an inner necessity to come before the presence of God in a "Gebetsgemeinschaft."

If we Mennonites want to be a genuine part of the church of Christ and we want fervently to be that, we must realize this mission at all times. We should like to do that, because it is the love of Christ that urges us. May God grant that we are looked upon as followers of Christ as it was the case with Peter, but may he grant us mercy that we do not deny him, "and lo, I am with you always, even unto the end of the world."

Summer Work in National Park Service

OFTEN A STUDENT or teacher or other folk who have free summers wonder what they should do. For those who have a love for nature, the National Park Service offers opportunities for season employment. The "ranger naturalist" is one who works only during the heavy summer season having the rest of the year free for other endeavor. The "ranger naturalist" conducts field trips, gives talks, serves in information bureaus, manages museums, interprets park rules to visitors and so on. A "ranger naturalist" must qualify in his knowledge of nature, his ability to speak and in his capacity as a worker with people. For anyone interested in further information, write the editor of Mennonite Youth, Esko Loewen, Topeka, Indiana.

"Beautiful things are useful to men because they are beautiful, and for the sake of their beauty only; and not to sell, or pawn, or in any other way turn into money."—John Ruskin.

YOUR NEIGHBOR CELEBRATES

Film Review

FILMS have various functions. Some can be used for the purpose of worship, some for inspiration and still others for information. **Your Neighbor Celebrates** should be utilized primarily to give people information regarding the ways the Jewish people celebrate their various feasts and holy days. The film has as its setting a high school assembly room in which a rabbi is presenting a description and illustration of five of the Jewish holy days to the students: Rosh Hashana, New Year; Yom Kippur, Day of Atonement; Succoth, Feast of the Tabernacles; Pesach, Passover; and Shevuoth, Feast of Weeks, which celebrates the handing down of the Ten Commandments to Moses.

The film gives an authentic picture of these events in an interesting way by depicting the actual celebration of these observances.

This film could serve two possible functions. Sunday school classes or youth groups, who are studying the Old Testament, would find this film helpful in making these special days more meaningful. We read about them in the Old Testament but they have little significance to us. This film could serve a second function, too. If members of a youth group are discussing the different faiths in their community this film would assist in giving them a clearer insight into the practices of the Jewish people.

This film runs for twenty-seven minutes and can be secured from the Religious Film Association for $4.00.

Pigeon Holes are for Birds

Stan Bohn

MANY OF US look upon World War III as inevitable. Perhaps it is. Yet like any war, there are possibilities of staying out of war if one really studies its causes and goals with that in mind. It is far easier, however, to stride half-seeingly ahead without trying to understand. The same might be said of us who go charging along talking with this person, glancing at that one, finding a type or a class he best fits in and then tossing him in. You continue classifying until in your own mind you have classes of witty-and-smart, athletic-and-not-smart, bookworm, a-smoker and therefore-evil, dumber-than-I, and other fine varieties—it's marvelous what the human mind can do along unjust lines of thought.

No "Class Poor"

Once a man met a tax collector, an adulteress, a persecutor of Christians and various other misfits who dwelt in Palestine. Instead of classifying them in "Class Poor," he showed understanding and got amazing results. What He did is hard—it is easier and looks more self-righteous to condemn.

There are two laws of stereotyping that should be formed: law No. 1 is, "People cannot justly be classified and stereotyped;" law No. 2 is, "The types of classes in which you place people are embarrassingly accurate measures of yourself."

I don't ask for sanction of evil or even tolerance—just understanding, and nobody can understand the faults of others as well as we can who have all experienced the same faults. Just as Christ's methods had an amazing effect, so stereotyping has a terrible effect. The students who have become embittered, who have rebelled, are often those that have been classified and then condemned to that class. Birds can be classified into species—not human personalities, including Russians. Pigeon holes are for birds.

"The great wilds of our country, once held to be boundless and inexhaustible, are being rapidly invaded and overrun in every direction, and everything destructible in them is being destroyed. How far destruction may go it is not easy to guess. Every landscape, low and high, seems doomed to be trampled and harried."—John Muir.

ENTER THE ESSAY CONTEST

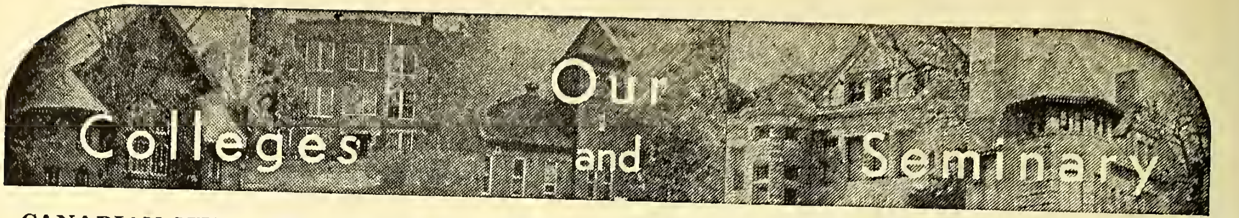
Write a 1,000 to 2,000 word essay on the question, "Should I Tithe?" Write your answer to this question in a careful, legible, and understandable way. Winners of the contest will receive prizes. The prizes are as follows: First prize—$50.00; second prize — $25.00; third prize — $15.00; and five prizes of $5.00 each.

The contest is now open for entries. The contest ends on October 31, 1951. Send your essay to

Harris Waltner
4614 Woodlawn
Chicago 15, Illinois

All persons who are 15, 16, 17, or 18 anytime during the period between May 15 and October 31, 1951 are eligible to enter the contest. Write to Harris Waltner for contest rules.

The contest is sponsored by the Young People's Union and the Men's Brotherhood of the Eastern District Conference.



Our Colleges and Seminary

CANADIAN MENNONITE BIBLE COLLEGE

In March A. J. Regier left for Germany to study. We do, however, expect him to return some time in the future to continue his work as instructor. Miss Jahnke, Registrar and Dean of Women, has also left, to take up MCC work in Paraguay. We do not know what the future holds in store for each one of us, but we do know that wherever we go, the Lord has promised to be near us.

We pray that He may bless those who have left this College for other work, and that He may guide their footsteps as well as ours.

Ascension Day, although a school day, was celebrated in the minds and hearts of teachers and students. Peter J. Dyck, Mennonite pastor at Moundridge, Kansas, gave a short talk during Chapel hour. With Acts 1:8 as his theme, he dwelt on two thoughts: (1) "Ye shall receive power after that the Holy Ghost is come upon you"; (2) "Ye shall be witnesses unto me." It was a very inspiring message.

On the 1st of May the Executive Committee of the College Administrative Board held a meeting concerning the immediate needs of the College building for spring and summer.

Repair work on the lawn has already begun, and within a few weeks we hope to have the place at least up to a standard (you will remember, we had a flood here last spring). The tennis court is also under construction and within a week some students' interests will be divided between textbooks and tennis balls.

BETHEL COLLEGE

Rev. D. C. Wedel, acting president of Bethel College, announces as his subject for his Baccalaureate message to the senior class, "In the Midst of Despair-Hope!" The Baccalaureate services will be conducted in Memorial Hall, Sunday evening, May 27.

The final home concert of the a cappella choir will be given at 3:00 p.m. May 27. The reunion concert of former and present a cappella choir members is to follow immediately after the college choir program. All former members of the a cappella choir are invited to take part in the reunion concert.

Monday, May 28 has been set aside as alumni and former-student day. The Alma Mater meeting will be held at 9:30 a. m. in the college chapel. This will be an informal and inspirational meeting to offer alumni and ex-students an opportunity to fellowship together and to learn of progress made by their school in the past year.

The various anniversary classes, such as the classes of 1901, 1911, 1921, 1926, 1931, and 1941 will have their reunions during the noon hour. Members of the class of 1941 will read their prophecies buried ten years ago and again deposit new philosophies and prophecies.

At 2:30 p.m. the same day the student body and former students and friends will meet in chapel to honor students who have distinguished themselves in various activities during the past school year. The Honors Chapel will be followed at 6:30 p.m. by the Alumni Banquet. Mr. W. W. Graber, Pretty Prairie, will be the speaker for this event.

On Tuesday, May 29, the annual Commencement exercises will be held in Memorial Hall. Dr. Albert Penner, minister of the Broadway Tabernacle Congregational Church, New York City, and a Bethel College alumnus of the class of 1926, will be the commencement speaker.

Don Goering of Moundridge, the new president of the Student Council, has been presented to the student body by the retiring president, Harold Duerksen.

MENNONITE BIBLICAL SEMINARY

The Freeman Junior College Choir as here or the week-end of May 6 in another of its remarkable series of appearances before the Sunday Evening Club in Chicago's leading center for musical activity, the well-known Orchestra Hall. The choir, under the direction of Elvira Voth presented a concert preceding the Sunday Evening Club Hour. The choir also took part in the Sunday Morning Worship Service here at the Woodlawn Mennonite Church.

Rupert Hohmann, whose artistry on the violin has added much to our school this year, presented a concert Friday evening, May 4, with Barbara Gosnell of Bethany Biblical Seminary as accompanist and Elaine Waltner as assisting artist.

Mr. Charles Dansby of the Congregational Union presented an illustrated lecture on the subject "Chicago Housing—A Moral Problem." It was a highly provocative presentation of the incredibly bad housing in Chicago out of which comes all kinds of delinquency and crime. Shocking facts concerning the frequent deaths from fire in old dilapidated wooden buildings, the very inadequate sanitary facilities, whole families living in one room, and exorbitant rents for structures which have been condemned for human habitation were brought before us. All these things suggest how highly privileged we are in our family background.

Lloyd Gundy, a student at Mennonite Biblical Seminary and pastor of the Bethany Mennonite Church, Pekin, Illinois was ordained in the Bethany Church on Sunday, May 6. The Ordination service was in charge of R. L. Hartzler with Dr. S. F. Pannabecker assisting.

Jottings

—**Ebenezer Church, Gotebo, Oklahoma:** W. F. Unruh, spoke here April 1, 2, on the work of our conference in the building of the Kingdom of God. The General Conference Mission work in Japan was the topic of Missionary W. C. Voth, who spoke here April 20. The Bergthal Male Chorus, directed by Henry Hege, gave a program April 8, and the Corn M. B. Gospel Team on April 22. Pre-Easter messages by Henry Hege inspired the souls of the local congregation and a number of outsiders. Our prayers go with these messages.—Mrs. Gerhard Peters, Corr.

—**First Church, McPherson, Kansas:** Our minister, Roland Goering, conducted services at Waka, Texas, April 2-8, and at Deer Creek, Oklahoma, April 9-11. J. W. Fretz brought the message April 8. Banquets served by the ladies of the church recently are—the mother-daughter Kayette banquet April 9, the County Teachers, April 10, and for the Home Demonstration Units at the Community building. The choir, under the direction of Mrs. Roland Goering, attended the song festival at Bethel College, April 29. Devotional services over station KNEX were given by our pastor April 30-May 4. Rosadel Albert, missionary nurse to Honduras, spoke on May Fellowship Day, May 4, at the Christian Church.—Corr.

—**Inman Church, Inman, Kansas:** D. C. Wedel brought the morning message April 15, as a booster service to start the Bethel College Fellowship Drive in our church. Mr. and Mrs. Herbert Schmidt showed pictures and told about the India Jubilee in India recently. Mr. and Mrs. Robert Bogema, missionaries under Sudan Interior Mission, in Africa, were here April 22. The student body of the Central Kansas Bible Academy brought an all-school music program May 6. Our Laymen's Organization is building a complete new set of steel folding tables for our church basement. Their next project is to sponsor a community sale on May 26. May 7, they were guests of the laymen of the Evangelical Reformed Church.—Corr.

—**New Hopedale, Meno, Oklahoma:** April 27, 28, we were invited to the Church workers Conference sponsored by the West New Hopedale Church. The main speakers were H. P. Fast, Orienta, Oklahoma, and D. J. Unruh, Newton, Kansas. In our missionary conference April 29 to May 2, the following missionaries brought us spirit-filled messages: W. C. Voth, Mr. and Mrs. Bougema, Mr. and Mrs. John Wiebe, Alfred Wiebe, Albert Janzen, and Milton Whiteman, the Indian evangelist from Montana. At our regular business meeting, May 3, the church unanimously reelected Arnold Epp as pastor for another three-year term. Joe Jantz was recently baptized by our pastor. Bennie Becker and J. A. Wedel have been seriously ill in the hospitals. May we pray for them. Our new church is progressing nicely. In the meantime our services have been held at the O.B.A.—H. U. Schmidt, Corr.

—**Wayland Church, Wayland, Iowa:** The Freeman Junior College Choir, under the direction of Elvera Voth, gave a program here April 29. Pastor and Mrs. E. S. Mullett and Dr. and Mrs. C. C. Wyse were delegates from this church to Middle District Conference in Berne, Ind. Pitcher pumps here will soon be a thing of the past as crews are laying water mains from the new water tower here.—Mrs. Ezra Wittmer, Corr.

—**Ebenezer Church, Bluffton, Ohio:** March 18, we held a Sunday School Worker's Conference with Robert L. Sprunger of the Berne, Indiana, Sunday School as speaker and discussion leader. The meeting was an inspiration to our teachers and workers. The fifteenth annual Youth Conference was held here April 6-8, with Richard S. Reilly of Elkhart, Indiana, missionary to India, speaking. The theme was "An Unchanging Christ in a Changing World." April 22, the Grace Bible School Chorus had charge of the morning services. —Minerva Hilty, Corr.

—**Salem Church, Dalton, Ohio:** Two sisters were united in marriage here within a month of each other. Miss Pearl Sommer and Robert Moon were married March 31; the wedding ceremony for Miss Maryrose Sommer and William Clark took place April 28. April 24, Lester Hostetler showed colored slides and commented on the MCC program of relief in Berlin, Germany. Sidney Ray is the name given to the baby boy born to Mr. and Mrs. Robert Sprunger April 27. Pastor and Mrs. Richert and son Arthur have returned from an unexpected trip west caused by the tragic death of his sister, her husband, and daughter in an automobile accident. The only surviving member, Ronnie Ewert, will be coming to live with the Richerts after he has recuperated sufficiently. A number attended the Middle District Conf. in Berne. The Mothers' Study group, started in fall, has now elected five members for an executive committee who will plan the activities for five meetings. Attendance varies from seven to eighteen per meeting, the majority being mothers of preschool children.—Mrs. Ivan Baderescther.

—**First Church, Mountain Lake, Minnesota:** Several general church meetings have been held to discuss steps in our church building program. At the last meeting it was voted to drop definite plans for the time being. The General Conference churches here united in giving a shower for Mr. and Mrs. Elmer Dick, April 24. April 29, Pastor Amstutz and the young people of the church conducted services at Fox Lake. The Annual Workers' Conference was held May 3 in the Butterfield Church. John W. Walkup, regional director of the National Association of Evangelicals, brought the message May 6. The "Eppley Sisters" rendered a service of worship May 8, instead of the usual mid-week services.—Mrs. Sam Quiring, Corr.

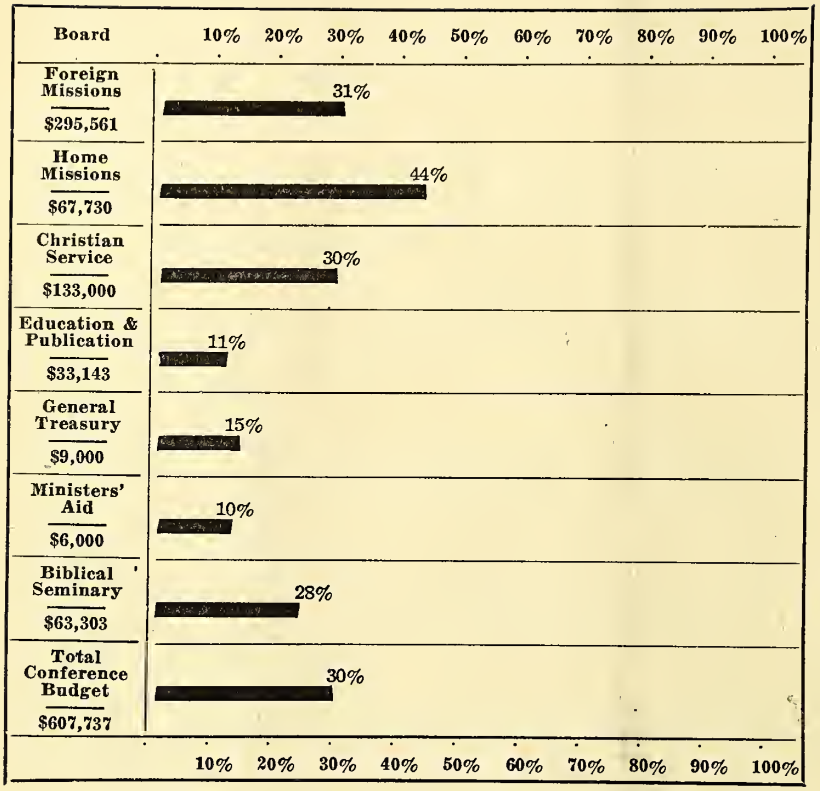
—**Deep Run Church, Bedminster, Pa.:** Men of our congregation are improving the lawn surrounding the Meeting House. Preparations are being made for the Annual Daily Vacation Bible School. Several attended the reception of Missionary Wilhelmina Kuyf at the first Philadelphia Church. Baptism and reception of members was held Pentecost Sunday. Mrs. Ellis Graber of Souderton, Pa., was guest speaker at a mother-daughter banquet, May 17, sponsored by the Women's Missionary Society. Forty persons, sponsored by the Youth Council, recently presented a program at the MCC Rest Home at Brook Lane Farm, Hagerstown, Maryland. Mr. and Mrs. P. K. Regier visited here and showed pictures of the work of missionaries Gerald Stuckys and Janet Soldner in South America. He also gave a glimpse of the organization of the General Conference of which he is excutive scretary.—Corr.

—**Calvary Church, Barlow, Oregon:** The Oregon District Youth Rally was held here April 14, with over 100 attending. April 20, a baby girl was born. Parents are Mr. and Mrs. Frank Morris; Mrs. Morris is the oldest daughter of our pastor and his wife. Richard Berkey was inducted into the service April 24. Mr. and Mrs. Malcolm Wenger, workers among the Cheyenne Indians in Montana, were here April 26, showing pictures and telling of their work. Our Missionary Society sent 133 pounds of clothing for relief, including six wool comforters.—Mrs. Ivan Learfield, Corr.

—**Grace Church, Dallas, Oregon:** Mrs. Ida Herr, who just returned from a visit to mission fields in Europe and Ethiopia, now from Pratum, spoke April 29, at the Mission Society Meeting. The offering for Bibles for Japan was $68. The Grace Mission workers had a bazaar and a chicken-noodle soup dinner April 17. A Men's Fellowship dinner was held in Salem, April 2, including six Mennonite churches in Oregon. H. D. Burkholder led evangelistic meetings here recently. —Mrs. Frank Schmidt, Corr.

Into the Beyond

HOMER GILBERT LOGANBILL, son of Mr. and Mrs. John P. Loganbill, member of the Bethel Mennonite Church of Fortuna, Missouri, was born January 3, 1887, and passed away April 25, 1951. His death was caused by a stroke, following coronary trouble for several years.



CONFERENCE STEWARDSHIP CHART

April 30, 1951

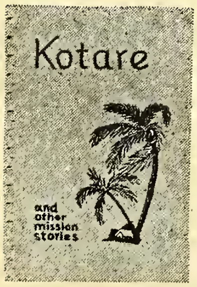
In general, receipts for the month of April again were encouraging. A total of $55,879.45 budget receipts were received.

One-third (33 1-3 percent) of 1951 is now past. The average budget receipts for all boards and committees does not fall far short of this figure, however, there are some boards and committees which have been moving very slowly toward their goal. Let us remember that each must have sufficient funds to carry on its work.

A large gift of nearly $24,000 was received this month by The Board of Missions, being equally divided between the two sections. The board is very grateful for this gift. The more funds there are available for the various boards, the larger the service they can render.

Again a hearty "thank you" to all supporters of our Conference work!

Very sincerely,
Edna Ruth Mueller, office secretary
General Conference Headquarters



KOTARE

and other mission stories

My curiosity was greatly aroused by the title of this book—KOTARE. "What does it mean or stand for?" I asked myself. It is obvious that it is connected with the theme of missions, but what does the word "Kotare" refer to?

Turn to page 85 of the book and you have the answer. There Missionary P. A. Penner tells about Mr. Kotare. That's right,—a person, a Hindu of the Brahman caste, and a leper. Dr. Penner, in his simple straightforward way, tells how Mr. Kotare was admitted to the Leper Home, received treatment for some time and gradually improved. The story does not end there, it has a much better ending than that. Read the rest of the story.

This is only one of the stories in this volume. Fifty-two foreign and home mission stories are related by our own missionaries. Authentic, true to life, fascinating stories! Most interesting and inspiring, excellent illustrations, source material and good reading for young people. Order your copy now.

$1.00

Order from book store nearest you.

Mennonite Book Store
Newton, Kansas

Mennonite Book Concern
Berne, Indiana

Mennonite Book Store
Rosthern, Sask.

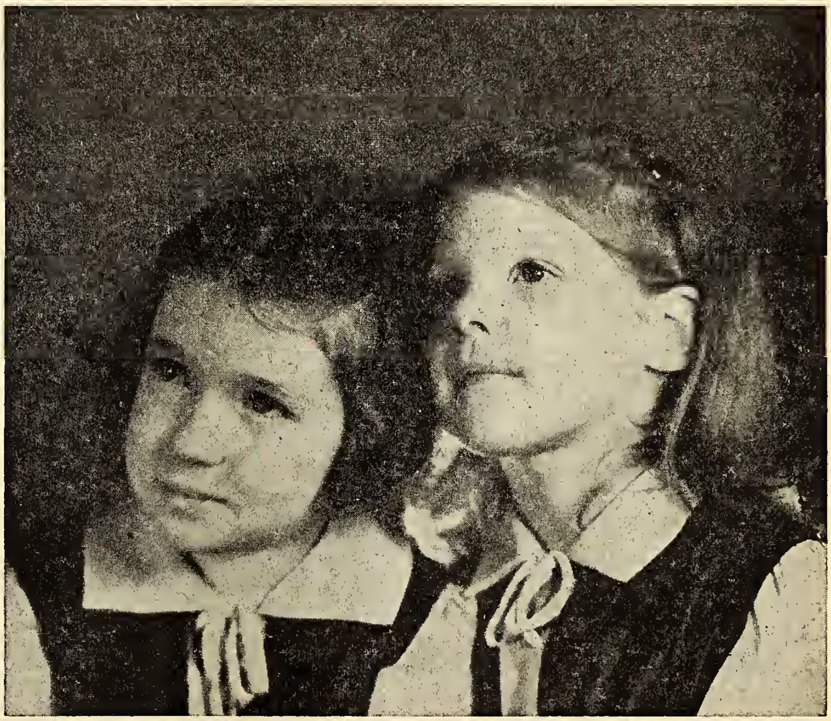
The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 66 —— May 29, 1951 —— Number 22

And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.
—Jesus



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IN THIS ISSUE

Lay Evangelism in Japan

Peace Seminar In Germany

Some Remarkable Comets

Children's Day June 10

In This Issue

EDITORIALS 343
WHAT I OWE MY MINISTER 344
I VOTED TO CLOSE THE CHURCH 344
LAY EVANGELISM IN JAPAN 345
PEACE SEMINAR IN GERMANY by Paul Peachey 346
MCC NEWS NOTES 347
A NEW INDIAN CHURCH 348
A CANADIAN CHURCH 349
MISSIONARIES LEAVE FOR JAPAN 349

MENNONITE YOUTH

CERTAIN REMARKABLE COMETS 350
WHAT DOES THE NEW BIRTH MEAN 351
HOPE FOR THE HOPELESS IN FORMOSA 352
CLINIC ON YOUTH PROBLEMS 353
OUR COLLEGES AND SEMINARY 354
JOTTINGS 355
BEYOND OUR OWN 356

Concerning Advertisements

THE MENNONITE does not publish paid advertisements. The boards and committees of the Conference have the privilege of inserting notices about their particular line of work, such as the Publication Board and the Committee for Mutual Aid have been doing. Where the reader may have a matter that falls in these groups, he should contact them and they may act as they see fit.

The Mennonite

Editor, J. N. Smucker
Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

THE MENNONITE is the weekly religious journal of the General Conference Mennonite Church in the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1919. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas or 722 Main Street, Newton, Kansas. Address all manuscripts for publication to: J. N. Smucker, Editor, THE MENNONITE, Bluffton, Ohio. Postmasters Note: Send change of address, Form 3579, to 722 Main, Newton, Kansas.

To the Laymen of the Northern District

The goal for our project of supplying a bull-dozer for South America was set at $15,000. At present writing a total of $6,255 has been received. Many churches have done fine, but quite a number of church groups have not yet reported. A number of men from other districts have contributed. Women also have helped. It would be fine to have this project would be fine to have this project finished before our Conference, June 16-20, where a full report will be given.

The laymen's meeting has been set for the afternoon of June 19. C. J. Dyck, director of MCC work in South America is the guest speaker. A main question for consideration is "Should we as laymen of the Northern District Conference organize and become an auxiliary organization of our Northern District Conference."

Please arrange to have at least a delegation from each church group, and these ready to act as delegates to this business meeting.

H. M. HARDER

SOME OBSERVATIONS

"What's the use? That doesn't do any good anyway." I think statements such as these are one of the devil's most clever devices to keep Christians from doing anything to improve social conditions. People of the world do not feel that way. They go out of the way and spend fortunes to change conditions to suit themselves. Going on the bus from Fort Wayne to Chicago, during a period of three hours I counted nearly sixty signs advertising over twenty different varieties of beer. This was typical of other highways as well. Only twice did I find signs which warned against drinking. Both of these were in Michigan and told of the number of accidents which involve the use of liquor. It was also in Michigan where I saw a sign over an eating place which said, "No liquors." Usually it is the other way around. "Eating and Liquors." Why couldn't our churches make it a project to put up signs picturing tragedies which come as the result of drinking, or giving statistical statements showing the amount of money used in the States for liquor as compared with that used for education, and charitable purposes; or it might be a statement to the effect that Washington D.C. consumes more liquor than any other city of its size in the States. Shall we try?

Marie J. Regier

Of Things to Come

May 31 Commencement Freeman Junior College
June 4 Commencement Bluffton College
June 10 Children's Day
June 14-15 Cultural Conference Messiah Bible College, Grantham, Pa.
June 16-20 Northern District Conference, Munich, North, Dakota
June 20-24 Pacific District Conference Colfax, Washington
June 25-30 Winona Union Summer School of Missions
June 29-July 4 Young People's Retreat, Men-O-Lan
June 30-July 4 Canadian District Conference, Leamington, Ontario
July 5-6 Y.P.U. Work Conference Men-O-Lan
July 7-14 Junior Retreat, Men-O-Lan
July 14-21 Intermediate Retreat, Men-O-Lan
July 21-27 High School Retreat Men-O-Lan
July 23-29 Intermediate Retreat, Shavehead Lake, Michigan
July 27-29 Adult Retreat, Men-O-Lan
August 3-6 Central Conference, Meadows, Illinois
August 6-12 Senior Retreat, Shavehead Lake, Michigan
August 8-15 Minister's Retreat, Bluffton College
August 11-18 California Mennonite Young People's Retreat, Camp Gains, Lake Sequoia, Miramonte, California

Announcing: A One Day Retreat for ministers at Camp Mennoscah. Murdock, Kansas, June 4, 1951.

10:00 A.M.—Opening Devotional Service.

10:15 - 11:45—Talks: "What For Retreaters."

Retreat Should Mean To and Do "What Young People Expect Of Retreat." Discussion

11:45 - 1:00—Basket Dinner (Bring Covered Dish) grounds.

2:30 - 4:30—Discussion and Fellowship.

Adjournment for those who need to leave.

6:00—Supper.

7:30—Campfire.

ALL ministers and their families are invited to attend and to fellowship together.

Editorials

A DAY FOR THE CHILDREN

THE second Sunday in June has come to be regarded as Children's Day. Usually it is celebrated by a children's program, in which the little tots bring their speeches and exercises, often to the great entertainment of the adults. Perhaps all many people get from Children's Day is to see how cute the children are and how nicely they can say their "lines."

But of course it should be much more than that. It is well to have a special day in which the children have a real part either in the worship service in the morning or by a special program at another time. But it should also be a day when we think seriously of the place of the child in the life of the home and the church and the nation.

We would do well to ask ourselves some such questions as these: Are the children getting the very best possible religious training in the home? Are the Sunday Schools doing their very best for their spiritual nurture? Is there something in the regular worship service especially for them, and to which they look forward with anticipation? Is the proper provision made for them in services of their own? What kind of example of Christian living do they have in the home and among adult friends? What kind of country are we providing for them in which to live? Are we saddling upon them great war burdens too grievous to be borne? How far are we responsible for delinquency of the children?

Children's Day is more than a day to be entertained by the children. It should be a time for sober reflection upon our obligations to them.

WE, TOO, MAY BE STARVING

AT this writing our government is still stalling about sending starving India the much needed wheat out of our surplus. We want the assurance of certain concessions in return. But Nehru has made it clear that he cannot accept foreign help if there is to be pressure on India's foreign or domestic policy. Who can blame him for that? We certainly should not think of trying to bribe with the grain we send for her dying people.

India pleads for 75,000 000 bushels of wheat. If we refuse to grant this request, it is estimated a million people will starve! At the same time we use about 110,000,000 bushels of grain a year in this country for alcoholic drink. Plenty of grain for liquor, none for starving India? If we fail, the judgment of God and the whole world will be upon us.

Something of the "milk of human kindness" is sadly lacking if we refuse to help in India's need. Not only will we be guilty and held responsible for the starving of thousands of human beings for whom Christ died, but we will also be starving our own souls! Their's may be a physical death but ours will be a spiritual death.

"If anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?" It doesn't! It is a terrible thing to let a million people starve in India! It is a terrible thing to let our own souls starve in so doing!

AS HIS CUSTOM WAS

JESUS believed in going to religious services on the Sabbath day. "As His custom was" he attended the synagogue of His day, corresponding to the church of our day. He felt it was so important that even in His divinity He had need of it. It was his custom or habit to attend regularly.

It is a good habit to be regular in our hours for meals and sleep. It is a good habit to have our daily periods of devotion and prayer. It is a good habit to be in church every Sunday and on time.

As His custom was. Those homes are fortunate where it is such a fixed custom to go to church on Sunday that it never enters the mind of any member to do otherwise. It is a good custom—but more than a custom. It indicates the value one places on spiritual matters. It is a recognition that we are all in need of spiritual reviving which comes from a religious worship service. The soul needs to be cleansed and recharged for the tensions of the week. The church was founded by Christ. It is a witness-bearing institution to Christ. It is a place to meet God.

The church is the most important institution in any community. We should be so grateful for all God has done for us that it should become an unbroken custom to worship him in fellowship with other Christians every Sunday. As His custom was, so may ours be.

MINISTERS, "COME YE APART"

MANY ministers plan some period of vacation during the summer months. What better way to spend a vacation than to gather with others in the spirit of Christian fellowship and think upon our common work and the spiritual needs of our time. Such an opportunity will be afforded at the Ministers' Retreat at the Bluffton College Campus, August 8-15.

It is a good thing to get away from the strenuous tasks for a brief period and return refreshed and with new enthusiasm. It is a good thing to fellowship with other ministers and learn to understand and appreciate them more. It is a good thing to study together, to worship together and to play together. Many misunderstandings and prejudices vanish as we come to know each other better.

It is a fine thing for the improvement of a church. A minister, like anyone else, is apt to get into a rut. By association with others and learning of plans and methods used by them he may be stimulated and helped.

What I Owe My Minister

RESPECT.—I owe my minister respect as an ambassador of God sent to teach me a better way of living than the selfish, sordid existence I might be guilty of but for his trained guidance.

CHRISTIAN LOVE.—I owe my minister Christian love that he may be strengthened by the knowledge that the members of the church he is trying to serve are knit with him in the bonds of holy love and unity.

CONFIDENCE.—I owe my minister confidence that he may be free to serve the church unhampered by unkind faultfinding.

GENEROSITY.—I owe my minister generosity that I may rejoice in the good he is trying to bring us all.

PRAYER.—I owe my minister to pray for him each day that God may bless him and make his service a blessing to everyone with whom he comes in contact.

PROTECTION.—I owe my minister the protection of kindly silence by refraining from repeating in his presence or elsewhere the slander of unkind gossip that would worry him and prevent him from doing his best work.

TIME.—I owe my minister enough of my time to help him in his work when and where he needs me.

ENCOURAGEMENT.—I owe my minister encouragement when vexations and annoyances make his work difficult, or when he feels that his work is not progressing as it should.

APPRECIATION.—I owe my minister a kind word of appreciation when his sermons are especially helpful to me.

CONSIDERATION.—I owe it to my minister not to interrupt and hinder his work with petty and unnecessary calls upon his time and sympathy.

ATTENTION.—I owe my minister the courtesy of attention when I go to church, that he may not be annoyed and troubled by seeing from my careless, inattentive actions that he is not holding my interest.

CHARITY.—I owe my minister to overlook any trivial flaw or little personal mannerism of speech and action that in no way hinders his work.

GRATITUDE.—I owe my minister to remember gratefully the many things he has helped me to bear, and the precious outpouring of his understanding that has strengthened and helped me in the moment of trial.

MATERIAL SUPPORT.—I owe my minister my portion of his salary, paid promptly and cheerfully, that he may not be hindered in his work by financial worry. He has served me in spiritual things; I will serve him in material things.

Remembering the nobility of the Christ-like men who have ministered unto me, I feel that my debt to them can never be fully paid. It is too great.

—*Evangelical Visitor*

I Voted To Close the Church

Last Sunday I voted to close the church; not intentionally, not maliciously; but carelessly, thoughtlessly, lazily, indifferently, I voted.

I voted to close the open Bible that had been given us by years of struggle and by the blood of martyrs who died that we might have it to read. I voted for our minister to stop preaching the glorious truths of the gospel and of Jesus Christ. I voted that the children of the Sunday school no longer be taught the stories of the Bible.

I voted for the voice of the choir and of the congregation to be stilled, and that they no longer sing.

I voted for the darkness of superstition the degrading influence of sin, the blight of ignorance and the curse of selfish greed once more again to settle their damning load on the shoulders of an already over-burdened world. Carelessly, thoughtlessly, lazily, indifferently, I voted.

For you see, I could have gone and I should have gone, but I didn't. I stayed home from church last Sunday.

Church Bulletin—Salem Church, Freeman, S. Dak.

THE PREACHER'S PRAYER

Remind me, God, that the Cause for which I work is holier than I.

Keep me from chasing a word through Greece and Israel if it displays my knowledge rather than thy wisdom.

Help me arrive at the mountain top with my people, to see the sun, rather than to stand on the pinnacle and cast a scornful shadow to darken their way.

When I leave a church to take up new duties, help me leave it gracefully, but definitely.

Teach me to realize that one hundred preachers just like myself might be a hindrance rather than a help in the spreading of the gospel.

Save me from the ministerial tone, by which some test the sign of spirituality in the inflection of a phrase.

Help me give thanks for my fellow ministers whose unique methods and refreshing manners make mine different, if not original.

I thank thee for choosing me a vessel. Help me interpret rather than interrupt thy winning word to a wayward world.

—*Covenant Weekly*

For every dollar spent for Church work in the U.S., $2 is spent for jewelry, $4 for tobacco, and $9 for alcoholic drinks.

—Deep Run Church Bulletin

Lay Evangelism in Japan

THERE are some things that are etched indelibly on one's memory. In my experience in Japan one of these comes from Kyoto, the cultural center of that nation. It took place in a missionary's home. Seated on the davenport with the young theological student whom she is to marry next year, was a Japanese girl from Doshisha University. She was shy and easily embarrassed and rather inarticulate. That night we saw her again at a training conference of the seventy Visitation Evangelism workers in her church.

Two days later she returned to the missionary's home and we have never seen a more complete transformation in a person. She was all aglow with the experiences which had come to her and her team mate as they had visited in the Japanese homes, seeking to win the commitment of people to Christ and His Church.

She poured out her stories in such volume that she could scarcely wait for the interpreter to pass the message on. With a gesture that did not need an interpreter she described how her heart pounded with fear as they stood at the door of the first home. But as they came out of that home with four commitments and another Japanese family enlisted for Christ and His Church, her heart was still pounding, but this time with a different emotion. Because of the work that afternoon, they had seven decisions for Christ out of eleven people called upon. At the report and instruction meeting the night before at her church, the seventy workers had so much to report that, starting at 7 o'clock, they did not get to the instruction until 9:15. They had called on sixty people and had thirty-three commitments.

This same young lady reported, after another calling period, that she had contacted six more people with three decisions. This was in Yasuda's church in Kyoto. When we asked Dr. Yasuda, at the Minister's Seminar, what the effect had been upon his workers, he quietly answered, "There is only one word to describe it—they were inspired."

Or we think of another church in Sendai, where we attended a report meeting. The Japanese minister, Y. Harra, had eleven teams. He had each team stand and one representative tell the story. There were four man and wife teams. This, the missionary in attendance said, was in itself quite revolutionary in Japanese church life. These teams had called on nineteen people and had twelve commitments. The recital of their experiences was the same as in the former church. More than two hours passed before they called on the American visitor to speak. Mindful of American audiences, he tried to make his remarks as brief as possible and then, after twenty minutes, attempted to sit down, but the pastor said, as related by the interpreter, "We want you to close with an inspirational address." To label a talk as an inspirational address is rather deadly under any circumstances, but especially at 9:45 p.m. when people have been sitting on hard benches with no backs for almost three hours. But, being somewhat inspired himself by the stories told and the radiant countenances of those who told them, he did his best for another thirty minutes....

There comes to mind a church in Osaka, the Temma Church, where at the close of the morning service sixty workers were called before the pulpit and commissioned and set apart by prayer for the sacred privilege of going forth to speak the good word of Christ. There comes to mind the glowing face of the associate pastor, Hyukichi Yoshida, of the largest church in Tokyo—the Reinanzaka Church—as he told of the victories won by the thirty teams that had been sent out. He concluded, "the spirit of this has spread through our whole congregation and we have the feeling that something big is going to happen in our church." Kozaki, the senior pastor of that church and moderator of the United Church, told us later of the results which they had experienced and stated that they were building up their teams to fifty for a permanent Visitation Evangelism organization in the church.

You may have gathered from the foregoing that we believe that Visitation Evangelism will work in Japan as it has in America. We do and it will. We would not create the false impression that this kind of an experience came to every church in every city we visited. Such was not the case. It was rather hard going at first. There was the widespread and deep-seated feeling on the part of many that this program would not work in Japan. We heard all the reasons why it could not be done.

The Japanese pastors would not take quickly to a new program especially when it entailed so much clerical work and organizing—calling at night was taboo in Japan—no Japanese citizens are allowed to have automobiles and the street cars stop running at 10 o'clock—there are the social amenities that must be observed—the inevitable tea must be served to the guest in each home—evangelism is the function of the pastor, anyway—Japanese pastors were interested in theology and not in methods—a tradition had been built up in Japan regarding the way to do evangelistic work and Japan does not easily break traditions—and so we could proceed indefinitely.

We tried to say to them that we knew all the reasons why it couldn't be done. They were merely variations of the ones we had heard in America; but the fact remained that the people in Japan need Christ above everything else, that human nature is essentially the same the world around, that the power of the Spirit of God knows no national boundaries and we were persuaded that a method of working which Christ instituted, through the sending out of the seventy, will work wherever it is honestly and prayfully put to the test. We believe there were enough churches that had successful experiences to support that thesis. I do not know of a single pastor who had teams in the field who was not wholly sold on the idea....

It is our conviction that the land of Japan is wide open for the Gospel of Christ. We would not minimize the difficulties. Buddhism still claims to have the allegiance of forty million people in Japan and with their emphasis on the happiness of the ancestors being conditioned by the faithfulness of the living to Buddhist rites, they still have a powerful hold on the land of Japan, and they are putting on an aggressive program revising many of their rites. Teachers in our Christian schools, however, told us that the young people are simply not faithful to Buddhism. It has been tried and found wanting. One man who has taught for three years said he had only one pupil in all that time who was faithful to prayer in Buddhist temples.

There is a spiritual vacuum in Japan. Buddhism —Communism—Christianity, which shall fill it?

The young people are turning to the Christian Church in large numbers. Two phrases keep running through my mind, "A nation that knew not God shall turn unto Thee" and "The fields are white unto the harvest." I preached in Nagoya which has an able pastor by the name of Akaishi. There were 450 people present. They filled the pulpit platform and the aisles, and fifty people stood in the rear of the church for the two-hour service. Not over fifty people were thirty years of age. The congregation was largely composed of students. That church building had been completely destroyed during the war. The pastor and family had lived for two years in one room and all their cooking, winter and summer, was done on an open porch. Their church building now is a prefabricated structure with the parsonage attached. The congregation has been recruited largely since the war. Every person attending church registers. There are two tables for non-members, one for those attending for the first time, the other for those attending more than once. There are two tables for members. A permanent attendance record is kept for each person. This church has eighty-four workers enlisted for a permanent Visitation Evangelism organization....

If these people who make decisions in evangelistic meetings are to be followed up in adequate fashion, and if they are to be integrated into the life of the church, the laity must be trained and organized for the work. It imposes a task which no pastor could possibly meet, so we return to our original thesis—it is of paramount importance for the future life of the Church and the Christian movement in Japan that a witnessing church in the laity should be developed.

Division of Foreign Missions—

Reprinted from *Gospel Herald.*

Peace Seminar in Germany

(From a report by Paul Peachey)

THE QUESTION of nonresistance has become a live issue among the German Mennonites. This has come about in part through the influence of MCC work and workers, and more especially by political developments within Germany itself. The stimulation of the former has, however, not always been positive for some German Mennonites have felt that American Mennonites have made a hobby out of nonresistance or have even tried to force their own views on them. But at any rate, the issue has arisen repeatedly and usually there have been brief and animated debates on both sides of the issue, but seldom has anyone had time to study the question with calmness and deliberation.

Accordingly, we felt that it was time to provide an opportunity for people who are interested, in this case, first of all, young men of military age, to make a study of the question calmly and prayerfully without fear of being forced to a decision of one kind or another not their own. We decided some months ago, to conduct a seminar on this basis during the Easter holidays. Knowing that some criticism existed, we were not sure how best to proceed and at first felt that we would only invite people privately without making any public announcement at all. As we proceeded with our plans, however, we felt more free to go ahead, so that the matter was announced and briefly discussed in both of the south Germany ministers' conferences as well as announced in the *Jungegemeinde,* the Mennonite youth paper. We felt that a group of 20 would be the opportune size for the work to be done as well as for the space we had. To our deep gratification, we had exaetly this number, though several could not participate the entire week.

Apart from the two opening lectures which had been prepared in advance, and the lecture from the representative from Bonn and from Brothers Klassen and Graber on CO experiences in Russia, Canada, and the United States, the actual work and the presentation of materials were to be done by the seminar participants themselves. We had four general topics to which the participants were assigned in four working groups.

While certain points suffered from lack of clear presentation because of the limited background or ability of some of the participants, I think the disadvantage of this was overshadowed by the value of these young peopel working through materials themselves.

It has become increasingly clear to us in all our work here with Mennonites and non-Mennonites both, that we must relate efforts or specific problems as these more to fundamental Christian experience than we have in the past. The experience of this seminar has certainly substantiated this conviction. Each morning we had a 40-minute Bible study, using the book of Philippians. The introductory

M C C News Notes

Palestine Unit Serves Arab Refugees

The MCC unit in Palestine continues to serve the Arab refugees in the vicinity of Jericho in various ways.

The primary project of the unit at present is the vocational school for boys, in which the trade of shoemaking is being taught. While the first purpose of the school is to teach the skill, the shoes which are made are sold at cost to refugees who need them. About forty boys are enrolled, forming two classes.

A sewing class is also planned for teaching girls in the ability to sew. The MCC workers also plan to carry on a welfare service in a refugee camp, which is being opened for dependent families of TB patients from among the refugee people.

J. N. Byler, MCC relief director, who recently returned from Europe and the Middle East, reports that needs among these unfortunate Arab refugees continue to be great, and the MCC service, though small, is a significant and worthwhile project to bring assistance to them.

Student Deferments Under the Draft

Executive Orders have been issued by the President to outline provisions for student deferment under the draft law.

There are now a number of different bases for student deferment. (1) There continues at present the provision that a student in high school may have his induction postponed until his graduation or until he is 20 years old, and a student in college may have his induction postponed until the end of the school year in which he is enrolled.

(2) For a student preparing for the ministry under a recognized church and who is pursuing a full-time course in a recognized theological or divinity school, or who is pursuing a full-time course leading to entrance into a theological or divinity school, there is the possibility for classification in Class IV-D, which is a deferment which applies as long as the condition therefor continues.

(3) For medical students there is a special form (SSS Form 103, Certification of Preprofessional and Professional Students. . .) which is to be filled out by the college or university which the student is attending or for which he has been accepted. This form is then forwarded to the national Selective Service office, from which it is sent to the local board where final decision is made. If the application is approved, an occupational deferment is given.

(4) There is also a deferment open to college students on the basis of either their scholastic rank during their previous school year, or on the score they make in a special test. Such deferment is given only for a year, and for each year the student must demonstrate anew that he is eligible.

Since these student deferment classes are lower in the list of classifications than Class IV-E, it is proper for a student who is a CO to seek student deferment status if he qualifies thus. (To do so does not disqualify him for a CO claim.) Where a young man has a planned course of study in preparation for a profession or field of life work, he should feel free to do all he reasonably can to follow this calling. The government has made these provisions for deferment expressly to avoid interruption of legitimate educational courses if at all possible.

A PEACE SEMINAR IN GERMANY

lecture and discussion of the seminar dealt with the question, "What is the Gospel?" Not only did this approach create a wholesome atmosphere in which to work, but it enabled us to lead the participants from the central Christian truth outward to this specific question. At no point did we come to an argument on the matter; in fact, we even lacked a clear formulation at the close, although we expressly wanted to avoid this in the sense of attempting to force people to a decision. Yet step by step, as we considered the issues from all sides, we felt the growth of a common conviction that war and bloodshed are out of the question for the Christian.

A war veteran in the group, as his first participation in the discussion, indicated, had come prepared to defend his position on a rather clearly drawn "line of battle." But there was no one to oppose him and in the following days I felt that his attitude changed completely and he left with a deep appreciation for what the whole experience had meant to him. Naturally I could not tell what his personal decision will be, but I feel confident that he has an entirely new perspective and that he will eventually find his way through.

Be In Good Time

At all the meetings, especially that for fellowship and the breaking of bread for your own sake.
If late, you get hot, hurried, flurried, and cannot worship happily;
You come tired, vexed, ashamed; your mind and body are not free for meditation and rest, then for the sake of others.
Example is contagious; coming late breaks fellowship, disturbs quiet, creates disorder, prevents others having quiet meditation, then for the Lord's honor.
Those not with us, and unbelievers, will have just cause for reflection and talk, seeing those in fellowship on their way to the meeting,
When past the time fixed for assembly,
The hour being come, the Lord is there, and all ought to be in their place to receive Him, and not He waiting for His people.
A little less indulgence in the bed,
A little more contrivance in the head,
A little more of Jesus in the mind,
Would quite prevent our being so behind.

—**Evangelical Visitor**

A New Indian Church

Mrs. R. D. Voth

IT WAS A privilege for me to return to my birthplace and home community at Clinton, Oklahoma on Sunday, April 22, to attend the dedication services of the lovely new Indian mission church that has replaced the truly dilapidated one in which I had worshiped all through my childhood.

This old church deserves an "honorable mention" before we forget it completely. It was built in 1898 by the Rev. M. Horsch, founder of the Clinton mission station. For forty years—from 1907 to 1947—my parents served the church. Many Indians have received the blessings, which only the living God can give, in this simple frame building. In spite of constant repairing this church could finally no longer withstand the elements. Strong cables were used to brace it against the Oklahoma winds; a leaky roof discolored interior paint. Worst of all, on windy days the squeaks and creaks drowned the voice of the speaker.

The beautiful new church is the realization of many a dream. The former missionaries planned it; the mission board supported it; friends donated for it; the present missionaries worked for it and above all, the Indians themselves longed for it!

My husband and I had the privilege of accompanying the mission board member, Rev. Sam J. Goering, and his wife to Clinton on Saturday. Sunday was clear and beautiful. I was eager to meet the Indian friends I had left when I married and moved to Kansas nearly thirteen years ago, so we drove to the church at 9:30 although the services did not begin until 10:30. I was happy to see the church but even happier to see the people. "Come in and see Sara's baby—she has named her Hilda after you!" Alice Heap-of-Birds told me. An hour of visiting with old friends and meeting the newer generation passed very fast.

Guy Heap-of-Birds, for many years the missionaries' native helper, led the morning worship services. He is a capable leader and although handicapped by a lack of formal education, he did a fine job of explaining the Sunday School lesson to the adults while my mother taught the children's class in another room. Guy also led the singing accompanied at the piano by Mrs. Arthur Friesen. A group of children gave a musical number before the messages of the morning were given by John Heap-of-Birds and Homer Hart, native helpers at the Thomas and Hammon mission stations respectively. Both expressed the wish that the new church would be a source of great blessings to their own people.

My father, Rev. J. B. Ediger, closed the morning service with a short talk based on the thought, "I was glad when they said unto me, Let us go into the house of the Lord." Psalm 122:1. He also led in a closing prayer.

The dinner that was served us by the ladies of the church was all that any church dinner could be. The menu included baked ham with raisin sauce, boiled beef, mashed potatoes and gravy, buttered peas, a choice of three salads, peaches, cake, pie, bread or rolls and coffee or chocolate milk. My husband said he wished it were possible to take colored pictures back to our own people of the Alexanderwohl church and show them that practically the only difference between these Christians and us is the color of the skin. We ate with relish this Indian cooked food!

After the opening prayer led by Rev. Alfred Wiebe, missionary at Canton, the dedication services were held, led by Rev. Arthur Friesen. In this impressive service Guy Heap-of-Birds said that *worship* was the purpose of this new House of God; Helen Star emphasized the need of *prayer*; Wilma Goodblanket spoke in behalf of the Sunday School; Geraldine Hill expressed the love of the *young people* for the church; Alice Heap-of-Birds represented the *mission* club, and Opal Hail, accompanied by Mrs. Friesen, sang a solo to stress the value of *music* in church services. Then followed the dedicatory prayer and message by Rev. Sam J. Goering. He spoke in a most challenging and fitting way to these Indians on the text, "For other foundation can no man lay than that is laid, which is Jesus Christ." I Cor. 3:11. He said he hesitated at first to support the idea of a new building at Clinton. The old church should be rebuilt and remain a monument in the community. However, when he was informed that it stood on a very poor foundation, he realized that it would be unwise to do anything else than build a new house of worship on a strong foundation.

Rev. H. T. Neufeld who, with the assistance of P. K. Dirksen, had supervised the building of the church, spoke of the pleasure he had erecting a building the members of the congregation could enjoy with pride.

My mother, Mrs. J. B. Ediger, spoke on "Witnessing for Christ."' She mentioned the names of a number of Christian Indians who have gone on to be with the Christ they accepted on earth.

The afternoon program also included several selections by a chorus of sixteen girls of high school age from the Indian School at Concho, directed by the music teacher of the school. Rev. Herbert Dalke, missionary at Canton, led in the closing prayer. I might explain that for the benefit of the few who do not understand the English, the Indian speakers spoke briefly in the Cheyenne language. One song by the congregation was also in Cheyenne—otherwise the services were in the English language.

SEEDS OF GOD

A little seed lay fast asleep
Beneath the earth's brown sod,
But woke to life and hope when came
The wondrous touch of God.
So children are the seed God plants
Within His garden fair;
He loves and guards them every day;
They have His constant care.

—*Mennonite Hymnary*

A Canadian Church

Immanuel Mennonite Church
Barnes Crossing, Saskatchewan
Peter B. Friesen

TO DESCRIBE the work of the four stations of our church in detail here, would take too much time, but I gladly let you know that the Lord has richly blessed us again during the past year. Praise His Holy Name!

Around the time of Pentecost, 1950, there were seven young souls who had some time before taken a stand for Christ, and now took a stand in water baptism also. Four of these attended the Swift Current Bible School.

Shortly after Pentecost, the Lord gave grace to arrange a young people's rally at Barnes Crossing. Group singers of four different places participated in the rally, and a fifth group from Swift Current Bible School, consisting of Brother Hans Dyck and a male quartet took a vital part in the singing. The words of the Psalmist: "Sing praises unto the Lord" became more real to us again.

Later in summer a Gospel Camp was opened again at Jeanotte Lake, especially for children and young people, but older ones took part too. The Lord blessed, and by His grace twenty souls confessed salvation through Jesus during Camp week.

We went refreshed to our local groups to take up the work with new courage.

Sometimes we also have to face discouragements, when souls who apparently were deeply spiritual, gradually turn to indifference towards the things of God. Last fall one of our oldest church members, Mrs. John Thoms, passed away at the age of 84; her husband, John, died a few years ago.

The Lord supplied us with willing Sunday school teachers, so that that work can be carried on successfully.

One of our younger members, Miss Dorothy Andres, who attends Grace Bible Institute, has received a call to go to India in the near future, to do mission work as a graduate nurse. May the blessing of Jesus be upon her is our prayer.

WHAT CAN CHILDREN DO?

The wise may bring their learning,
The rich may bring their wealth,
And some may bring their greatness,
And some their strength and health;
We, too, would bring our treasures
To offer to our King;
We have no wealth or learning:
What shall we children bring?
We'll bring Him hearts that love Him;
We'll bring Him thankful praise,
And young souls meekly striving
To walk in holy ways;
And these shall be the treasures
We offer to the King,
And these are gifts that even
The poorest child may bring.

—*Mennonite Hymnary*

Missionaries Leave for Japan

REV. AND MRS. William C. Voth and daughters left their home in Newton, Kansas, May 9, for the coast and on to Japan. They traveled in the Chevrolet carryall, contributed by the Bethel Mennonite Church in Mountain Lake, Minnesota, which was designated for the work in Japan by the Mission Board.

Only one daughter, Helen, will accompany the Voths to Japan. Maurine is now in voluntary service under the MCC, working with migrants in California.

Rev. and Mrs. Verney Unruh and daughter Judy also are accompanying the Voths. Together they sailed from San Francisco May 26 on the Norwegian freighter Alga Maersk, Maersh Steamship Lines. Upon their arrival in Japan they will travel some over the areas visited by Voth last year in his preliminary survey, and then select the place to which the Lord will lead them to begin the new work under the General Conference Mission Board. Their temporary address in Japan is: 7 Kasugade-Cho, Naka 6 Chome, Konohana-Ku, Osaka, Japan.

The prayers of mission friends are solicited for this new venture in faith.

JAPAN

IN 1901 John R. Mott said, "If in the next few years we can send ten thousand missionaries to Japan, we may win that land for Jesus Christ. But if not, forty years from now we shall have to send 100,000 bayonets." Seldom has a long-range forecast by any man proved so true. Within the forty years we sent the "bayonets," only the number of soldiers was a million, and the number engaged directly or indirectly in the war against Japan a far greater number.

Now again, and this time a practical soldier, a man of the world, is appealing for missionaries for Japan.

Japan, what a place in which to spend a life!

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Mennonite Youth "A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

SOME REMARKABLE COMETS

by **D. H. Richert**

(*Editor's note*:

In the spring, we love the out of doors and we enjoy looking at the stars. The astronomers can tell countless stories about the stars, the great distances they cover, the majesty with which they move through space. There are some remarkable comets deserving mention—comets which make periodic appearances, or on some one occasion have become visible. Here are a few facts about some of the comets. E.L.)

ONE OF THE MOST remarkable of brilliant comets is that of 1680. It inspired such terror that a medal was struck upon the Continent of Europe to quiet apprehension. On one side of the medal was a picture of the comet and one the other side the following inscription:

Der Stern droht boese Sachen,
Trau nur, Gott wirds wohl machen.

A free translation of this inscription is: The star threatens evil things; trust only! God will turn them to good.

Comet of 1744

In that year appeared a comet with six tails, it looked like a huge fan spread out against the sky. On the first of March it was so bright that it was visible at high noon. No other case of this kind is on record, it probably deserves the prize. It is also known as De Cheseaux's comet because his account of it was the first to gain publicity.

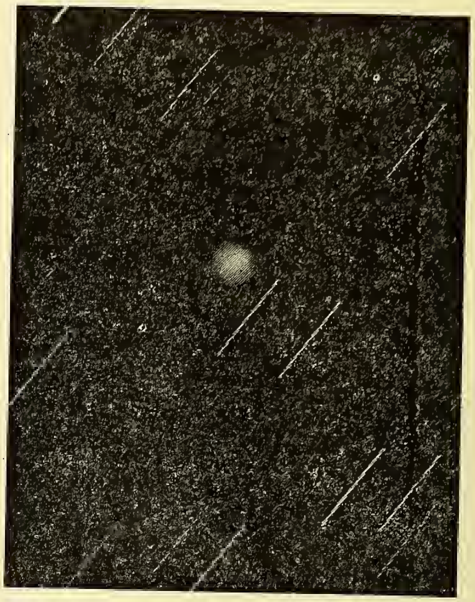
The Great Comet of 1811

For beauty, symmetry, and grandeur nothing like it had appeared up to this time. It remained visible for seventeen months, a period unprecedented. The comet's tail reached a length of 100,000,000 miles.

This comet has given rise to the term "comet wine." For in Portugal the year 1811 was the year of an unusually celebrated port wine vintage, and "comet wine" figured for a long time in the advertisements of sales. Chambers reports that he saw the last one of such advertisements in the **Times** somewhere in the eighties and remarks, "the wine and labels lasted long."

Emcke's Comet

If a warning could be given to this rather inconspicuous comet, it ought to be done, for observation seems to indicate that it gradually approaches the Sun in a spiral path just like a moth encircling a hot flame. And we know what finally happens to the moth. Just how many centuries it will take before it will actually touch the Sun is a matter of conjecture. A photograph of this comet shows no tail.



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Emcke's periodic comet, October 29, 1914, showing rapid motion but no tail. Yerkes Observatory.

The Great Comet of 1843

This comet appeared suddenly toward the end of February very close to the sun. It stretched across one-third of the heavens, a length of 155,000,000 miles, visible in the daytime.

We earth-dwellers may consider ourselves lucky that we came through alive, for this comet came nearer to our solar system than any other known celestial body. As a matter of fact, it came so near that the slightest deviation from its original course would have resulted in a head-on collision with the Earth.

Halley's Comet

It was the writer's privilege to make a careful study of this comet because of its favorable position in the sky at its return in 1910. Language is not adequate to describe the thrill one experiences in beholding the changes and such unusual behavior as Halley's comet exhibited while moving majestically across the sky. No wonder that this comet was awe-inspiring to peoples of past ages. This is the comet that appeared in 1465 when the Turks invaded Europe and caused such terror among the common people that prayers were offered in the churches for protection.

Halley traced this comet back to 1531, but it is known that the Chinese have a record of it dating back to 467 B.C. Since that time it has returned

(Continued on page 353)

The New Birth

THE MOST COMPLETE lesson on the new birth was given by Jesus to Nicodemus (John 3:1-21). Nicodemus was a ruler of the Jews, and a Pharisee. He was well taught in the Law of Moses; in fact he was a teacher who communicated to others the things he had learned. He was a member of the Sanhedrin, the supreme court of the Jews. There were not many like him, yet there were some things he did not know. The chief of these was the fact that a man must be born again in order to enter the Kingdom of God. And when Jesus told him about it he thought at first that Jesus referred to a physical rebirth. There are many people just like him. A man visiting in one of the smaller cities of Northern Michigan inquired in some of the stores if there was a church in that city which preached the new birth, and the business men did not know what he meant.

What does it mean to be born again? Let us mention first a few things it does not mean.

It does not mean baptism by any method whatsoever. Water baptism is to follow upon faith in Christ, but without such faith one could be baptized many times over without becoming born again. Baptism is not essential to the new birth, but is the outward sign of inward experience.

It does not mean reformation. Reformation from a wicked life has much profit in this world, but is of no value in the sight of God and is no aid in securing the new birth.

It is not the "getting of religion." Many people feel religious when they go to church, but no pious feeling ever made anyone a child of God. It is possible to cast lead into various useful and ornamental shapes, but it still remains a base metal. Men may get rid of many evil habits and become very religious in outward ceremonies without being born again.

It does not mean strict adherence to righteous practices. Saul of Tarsus, as a strict Pharisee in his earlier life, did all of that. So did also Nicodemus, whom we are considering. Jesus was not as abstemious as they, and the people with whom they associated called Him a glutton and a wine-bibber. But they were not born again in spite of their strictness.

What then do we mean by the new birth? It is a profound mystery, even more so than the natural birth, yet we can give the Scriptural meaning in not too many words.

It is a supernatural change. Great changes may be wrought by the powers of nature, and by the power of the will. Men may be completely turned around in their way of living, but the new birth is accomplished only by the power of God.

It is a spiritual quickening, which means the impartation of a new life. Just as physical birth brings a new life into the world, so does the new birth bring a new spiritual being into existence. We get something we never had before, for we receive the very life of God.

It is the impartation of the Divine nature. Our bodies become the living temples of the Spirit of God. God comes to dwell in us by the Holy Spirit.

It is a universal change, for all things are become new. It is a crisis with a view to a process. The child is born into the family, and it is to be nurtured and to grow up and be a strong man in Christ Jesus.

He receives a new head, to know and understand so far as possible the nature of God's saving grace. He receives a new heart to love and embrace the saving grace of God for all his life. He receives a new tongue to talk about the things he has experienced. He receives a new nature that has a desire for the things of God. All things become new. And this is the only way anyone becomes a child of God.—*Y. P. Witness.*

"This Holy Book I'd rather own,
Than all the gold and gems
That e're on monarch's coiffure shone,
And all their diadems.
Nay! were the sea one chrysolite,
The earth one golden ball,
And diamonds all the stars of night,
This Book is worth them all!"

—Now

ENTER THE ESSAY CONTEST

Write a 1,000 to 2,000 word essay on the question, "Should I Tithe?" Write your answer to this question in a careful, legible, and understandable way. Winners of the contest will receive prizes. The prizes are as follows: First prize—$50.00; second prize — $25.00; third prize — $15.00; and five prizes of $5.00 each.

The contest is now open for entries. The contest ends on October 31, 1951. Send your essay to

Harris Waltner
4614 Woodlawn
Chicago 15, Illinois

All persons who are 15, 16, 17, or 18 anytime during the period between May 15 and October 31, 1951 are eligible to enter the contest. Write to Harris Waltner for contest rules.

The contest is sponsored by the Young People's Union and the Men's Brotherhood of the Eastern District Conference.

Hope for the Hopeless in Formosa

Glen Graber

WHEREVER there is a ray of hope for relief or recovery from sickness, there converge the suffering. The Hualien M.C.C. Clinic is such a place to fifteen thousand aborigines of the Tyal and Bunan tribes on the east coast of Formosa. For many weary hours they come daily by train, bus, and on foot to get the "American San" medicine which they feel will be almost sure to cure.

Every village has cases of malaria, though some report a greatly reduced number due to the systematic doses of Paludrine started by Dr. Hess during the early days (1948) of the M.C.C. project in this area. However, there is much yet to be done in order to get this dreadfully debilitating disease under control. The Clinic is the only place where they can get Atabrine or Paludrine at the price they can afford—a warm thank you.

Tuberculosis takes a heavy toll, striking hard at the young people. Dr. Ka, a native doctor who works with our clinic, estimates that among the whole population, one out of fifteen has tuberculosis in some stage. At present about all that can be done is to give them some vitamins and advise them to be as careful as possible. There is no need to prescribe milk or any of the other dietary requisites, except eggs, for the simple reason that they cannot afford them.

The death rate among children is appalling, standing something like thirty per cent, with a large number under five years. Chief cause of death is usually from complications, usually pneumonia, following measles. Infection due to improper care at birth, malnutrition, and diarrhea also make heavy inroads. Much of this is due to lack of knowledge of the precaution and care needed and of the means to procure the treatment. Most babies do not get what we consider the minimum care. Truly only the fittest survive and the marvel is that there is even the seventy per cent.

The doctor is trying to build up a care consciousness, but that will take much time. Of necessity the mother usually has to help in the fields, for measles or no measles, they have to eat. With the baby strapped on her back, but exposed to rain, cold, or heat, she works hardly less than the buffalo. Small wonder she has little nourishment for her baby or that the baby suffers from such exposure.

Plans are under way to have one or two women from each village come for two weeks' instruction in Mother and Child Care. Such help is sorely needed as the high mortality figure bears evidence, and as one soon learns from the mothers who come with all kinds of ills and aches that began with the birth of their first child. Of three hundred mothers up to thirty years old whom Dr. Ka questioned, none had any special care or food before delivery, and one half had even a bit of special food afterwards. Their period for rest ranged from a week to ten days; some have to be up after three days. There lies the root of much future suffering for the mothers and a poor start for the babies.

Then there are others "holden with divers diseases and torments." Take the girl who was bitten by a very poisonous snake, and whose foot and leg had swollen to that shiny tight stage that seemed ready to burst any minute. Obviously she was suffering terribly. Was she too far gone? Was there any hope? Fortunately she responded to the treatment given, and though her case was a long-drawn-out one, she recovered.

There was the little boy of six who had a small cut on his foot through which infection entered and tetanus had folowed. His jaw was immovabe when he was brought to the Clinic and his whole body became stiff. Dr. Ka injected antitoxin into his spine and hoped for the best, although the prognosis was most unpromising. Prayer, skill, and care worked together to effect the desired result, and a very thankful family had their little boy returned to them well again.

Other snake bites and tetanus cases were brought in and though they were serious and required much care, all recovered.

A few days ago a young man had gone to work in a village several miles from home. During the night he began to have severe pains in his abdomen. By the time he reached the Clinic, he was suffering dreadfully. Dr. Ka examined him and suspected appendicitis. A blood count confirmed his suspicion, but the doctor discovered a bad chest condition and a weak heart which made him fearful of operating before the family could be informed and their permission granted. A runner was sent to notify the family, and by late afternoon the patient's wife arrived. To operate was risky; not to operate

A Prayer

"Lord of the great sacrifice, restrain our eagerness for the things that are seen. Thy cross is our rebuke. Increase our spending for the things eternal. Thy cross our inspiration. Lord of the sinless life, our hope is to become like Thee. Fulfill our hearts in service, that our hope be not in vain. Lord of the holiest joy—teach us Thy grace of losing, that our joy may indeed be full. The world counteth all things it may reckon. Help us to count all things but loss to win Thee, the wealth unmeasured."

—Bishop Birney

would probably be fatal. That night the operation was performed, but the patient's life hung precariously between two worlds. Dr. Ka's assistant, a fine Formosan Christian young man, watched by his bed all night, giving a heart stimulant injection hourly. The result has been almost more than could be hoped for, and the patient will be going home soon.

It is hardly overstating the matter to say that humanly speaking but for the care and treatment given by the M.C.C. Clinic these special cases would not have survived. They are just a few among the great number that come to the Clinic as their only source of medical treatment. By far the majority of the aborigines are too poor to afford regular doctor's fees or to buy medicines. Without the M.C.C. care they are without hope.

Again and again many of them say that they thank God for the Clinic, for without it they could not get relief from their suffering. "Inasmuch as ye have done it unto one of the least of these..., ye have done it unto me."

Certain Remarkable Comets

(continued from page 350)

thirty times at an average interval of a little over seventy-five years. It now goes by the name of Comet 1910 II, although Wolf of Heidelberg picked it up on a photograph September 11, 1910, at its last return.

In the year 1066, many people in England viewed the return of this comet with alarm, for both the invasion of the Normans and the death of Harold were attributed to the comet's baneful influence.

Very probably this comet was the sword-shaped sign recorded as having hung over the city of Jerusalem before the beginning of the war which terminated in the destruction of the Holy City.

One of the most romantic chapters in the history of astronomy is the one that deals with the computation of the orbit of Halley's comet. Flamsteed discovered a comet in 1682. Halley calculated its orbit according to Newton's rules. His result led him to suspect that the comets of 1531, 1607, and 1682 were one and the same comet, the period of revolution about the Sun being about 75.5 years. After a long period of investigation he ventured to predict its return at the end of the year 1758 or at the beginning of 1759, adding the remark, "wherefore if it should return as predicted about the year 1758, impartial posterity will not refuse to acknowledge that this was first discovered by an Englishman." The comet actually reached its nearest point to the Sun March 12, 1759.

With astounding accuracy did Cowell and Cromlin of Greenwich predict the return of Halley's comet in 1909. It was found within two seconds of arc from the predicted place.

CLINIC ON YOUTH PROBLEMS

QUESTION: "I like to be popular with my group. What do I do when I disapprove of things my group does?"

IT IS PERFECTLY normal to want to be beloved or approved by and to be pleasing to people, especially those near to one. It is also inevitable that there should be differences of opinion as to what one ought to do when facing disapproval. If one feels that his standards are higher—more nearly right in the sight of God—than those of others in the group, it is best to show the advantages of the higher standards in a friendly way. This takes patience and courage. Jesus used two words for patience. The one means keeping one's balance and the other keeping up one's courage greatly and for a long time.

In the end such an approach helps one to grow toward greater heights of living. This fact, coupled with the possibility of helping others, brings a quality of joy which offsets the tensions of feeling which come when one is afraid of being "different."

Do your best to help others see the value of your ideals by modestly doing the thing in which you believe. Argument only makes for greater tensions. Just being yourself at your best strengthens you and is the most helpful way of teaching others to see what would bring them greater joy.

Low standards make for lower and narrower ways of thinking. Many think of Jesus as an "idealist" and therefore impractical and unrealistic. The fact is that Jesus was so great a realist that He took all facts into consideration. That made Him the true Idealist because He had the greatest possible end in mind and consistently hoped and worked that all mankind might attain to that end of living greatly, helpfully, sacrificially and joyfully.

—J. H. Langenwalter

These four suggestions are enclosed with copy for newspaper liquor ads sent out by a national advertising agency:

1. Sports page preferred.
2. Copy must be kept away from other liquor advertising.
3. Copy must be kept away from stomach distress advertising.
4. Copy must also be kept away from news items on drunken driving, death notices, church items, anti-liquor articles, etc.

That is an awful commentary on the length of memory of the average individual.

—Salem Church Bulletin, Freeman, S. D.

Our Colleges and Seminary

BLUFFTON COLLEGE

President Ramseyer spoke in the morning service at Berne, Indiana, on May 6, and at the Eighth Street Church, Goshen, Indiana, on May 20. Financial solicitation work has also been done in the two communities.

Commencement week activities begin June 1, and extend through the 4th. Highlights of the program include Swiss Day, participated in by those of Swiss descent from the Wayne County, Bluffton, Pandora, and Berne Communities, on Friday, June 1; the Rose Maiden given by the Vesper Choir on the 1st; Alumni and May Day on the 2d, with the play "The Beauty and the Jacobin" given in the evening; Baccalaureate and the annual Vesper Choir concert on the 3rd; and the commencement service on Monday, June 4th. Dr. Rufus D. Bowman, President of Bethany Biblical Seminary, will be the commencement speaker. Fifty-three students will receive degrees.

Improvement in the credit relationship with Ohio State University was secured recently. From now on the better students will be able to complete a Masters degree at that institution in the minimum of time. This improvement was made possible by the excellent scholastic record which has been maintained at Ohio State by Bluffton College graduates.

The Bluffton College Friendship Group now has nearly three hundred members. Members of this group contribute $25 per year to the current fund of the college. Many more members are needed during this emergency period.

MENNONITE BIBLICAL SEMINARY

The Seminary is happy to announce the following summer appointments for our students all serving as assistant pastors. Elmer Ediger, First Mennonite Church, Berne, Indiana; Claude Boyer, First Mennonite Church, Sugarcreek, Ohio; Leo Miller, First Mennonite Church, Beatrice, Nebraska; Harris Waltner, Eden Mennonite Church, Moundridge, Kansas; and Marvin Ewert, First Mennonite Church, Reedley, California.

The Seminary is announcing its decision to conduct the Daily Vacation Bible School here on our own campus June 27 to July 13, for children of all races, ages four to eleven.

The Woodlawn Mennonite Church Congregation has selected Henry Goossen of Beatrice, Nebraska, to serve as summer pastor during the months of June, July and August. The interim pastor during the past year has been Willard Wiebe a member of the senior class who returns after commencement to his congregation in Lind, Washington. His ministry has been deeply appreciated this year.

President S. F. Pannabecker has announced that the voting members of the Seminary Board of Trustees will meet here on Thursday, May 24.

Don. E. Smucker will deliver the commencement address at Messiah College, Grantham, Pa., one of the schools conducted by the Brethren in Christ who are affiliated with the Mennonite Central Committee.

Examinations will be held Wednesday and Thursday, May 23 and 24, with our Commencement on May 27, with D. Elton Trueblood as the speaker.

BETHEL COLLEGE

The first term of the summer school session will open May 31 and continue to June 30. The listed offerings have been selected to meet the needs of public school teachers, high school students who wish to begin their college education and college students who wish to gain more credit hours during the summer.

The office of the registrar at Bethel College presents the names of 85 seniors who have or are expected to complete their requirements for a degree during this calendar year.

Those completing their work for the Bachelor of Arts degree as of February 28, 1951, are Paul W. Andreas, K. Clair McFarlane, Henry David Penner, John W. Plummer, Armando Espinoza Rivas, and Benjamin Zerger, Jr.

Those completing their work as of May 29, for the Bachelor of Arts degree are Virginia May Androes, Mildred M. Claassen, Edgar A. Dalke, Harold K. Duerksen, Wilhelm Dyck, Peter J. Ediger, Bruno Epp, Raymond A. Ewy, Irene Fast, Ruth Elvene Fast, Jakob Friesen, Orlando Friesen, William M. Gering, Delbert Dale Goering, Emil L. Goering, Margy Richert Goering, Ernest J. Goertzen, Donald Jacob Harder, John Howard Harshbarger, Randalin Hohmann, Arthur Clarence Isaak, Paul Gerhard Jantzen, Curtis James Janzen, Mary Ann Kraft, Janis June Krehbiel, Victor Krehbiel, Daniel Lloyd Lehman, Allen Richard Linscheid, Gordon J. Neuenschwander, Elmer W. Neufeld, Esther L. Patkau, Melvern N. Schroeder, Virginia Schroeder, Merle Marlen Siebert, Richard Allen Siemens, Walter L. Siemens, Harold Daniel Thieszen, Charlene Unruh, Peter W. Voran, Kenneth Arlo Voth, Verna Anna Voth, Lynette L. Waltner, and Donald B. Zook.

Others completing their work May 29, and the respective degrees they will be granted are: Ken-

Jottings

Suggestions for JOTTINGS writers

Since it must of necessity be about two weeks from the time a JOTTINGS item is received until it reaches the reader, correspondents should so time their contributions that they will reach the editor's desk not later than Thursday of each week. Items received the last of the week will be delayed an extra week. Also, it is better to list those happenings which have already taken place rather than list those in the near future. If you mention an item that will happen next week it will already have occurred by the time the paper reaches the readers.

—**Immanuel Church, Los Angeles, California:** Mr. and Mrs. Malcolm Wenger, missionaries to the Montana Indians, spoke here May 6. New arrivals are a daughter to Mr. and Mrs. Ernest Schroeder, April 8; Mr. and Mrs. Warren Simon, a daughter, April 11; Mr. and Mrs. Elmer Rand, a son, April 16.

—**First Church, Wadsworth, Ohio:** A. J. Neuenschwander has been named dean of the Vacation Bible School by the Wadsworth Ministerial Association. Our church treasurer announces that the new addition to the church is now paid in full. Coming events in May are the mother-daughter banquet and an all-member family night program. Fifteen women of the church recently did a complete house-cleaning job at the home of Leslie Barlett, whose wife, Helen, is a polio victim in Children's Hospital, Akron. Mrs. Barlett, a member of this church, was stricken last November and is out of the iron lung about 14 hours each day.—George McBride, Corr.

—**Hoffnungsau Church, Inman, Kansas:** G. B. Neufeld was guest speaker at our pre-Easter services. The Mennonite Church of Christian presented a C.E. program here April 15, and we returned the program there May 20. The Bethel College A Cappella choir rendered a program to a full house April 22. April 29, Florence Pauls became the bride of Johnnie Martens. May 6, Alva Ediger was married to Wilmer Friesen of Meade, Kansas. C. H. Voth was in the hospital recently for observation. The weekly Bible study hour has been well-attended through the winter months. —Mrs. Arnold Schmidt, Corr.

—**First Church, Madrid, Nebraska:** Paul Dahlenberg has accepted the pastorate of our church and held his first Sunday morning service here May 6, followed by a pot-luck dinner, a social hour and a grocery shower for the Dahlenbergs. Two brothers had similar blessings May 5; Mr. and Mrs. Herman Regier became parents of a boy and Mr. and Mrs. Pete Regher, Jr., parents of a girl. Also Mr. and Mrs. Frank Huebert are parents of a boy born April 3. A. W. Friesen of Henderson served our church April 22, and officiated at the funeral service of John J Neufeld, the oldest member of our church, April 23. He died April 21, at the age of 79 years.—P. A. Regier, Corr.

—**First Church, Burns, Kansas:** April 12-14, the men of the church worked at the parsonage digging ditches for sewer laterals. The ladies served the meals at noon each day. The church is planning a daily vacation Bible school soon after the elementary school closes. At a recent business meeting it was voted to enlarge the parsonage, adding two rooms. April 15, Mr. and Mrs. Bob Bogema showed pictures and gave a report of their mission work. In May the Peace Group from Bethel College had charge of the evening services. Five parents brought their little ones to the child consecration services at the morning worship Pentecost Sunday. —Mrs. Ike Martens, Corr.

—**Eden Church, Moundridge, Kansas:** May 6, Donovan E. Smucker, instructor at Mennonite Biblical Seminary, was guest speaker for our Peace Institute. June 6 is the date for the one-day retreat for young people of our church at the new retreat grounds at Camp Mennoscah. The Golden Wedding Anniversary of Mr. and Mrs. C. J. Goering, who served our congregation for many years, was observed here April 8. A successful vacation Bible school has again been sponsored by the education committee. About 65 scholars met each morning for three weeks under the instruction of six teachers, namely: Gilbert Goering, P. J. Dyck, Mrs. Herb Stucky, Mrs. Clarence Schrag, Eldeen Stucky and Lily Goering. Recent speakers have been Helmut Wiens of Germany, H. J. Dyck, Wm. G. Detweiler, Mrs. Herbert Schmidt. Musical features: the Amstutz trio and the Tabor Men's Chorus of the Tabor Mennonite Church. —Edwin R. Stucky, Corr.

—**Grace Church, Enid, Oklahoma:** April 18, Arthur Roy and Mrs. Schmidt gave a program in the church. Ted Roth was guest speaker at our special meetings held April 22-29. Mr. Tschetter from Omaha spoke here recently. Our C.E. presented a program in the Baptist church at Hunter, April 29.—Mrs. Kliewer, Corr.

---

neth L. Krehbiel, Bachelor of Music Education: Ralph W. Goering, Bachelor of Science in Biology; Viola Duerksen Ediger and Dalton E. Shive, Bachelor of Science in Education.

Receiving the degree of Bachelor of Science in Elementary Education are Christine Marie Duerksen, Mary Ellen Moyer, and Ruby Diana Schrag.

Betty Ann Enns, and Elizabeth Regier Unruh, will receive degree of Bachelor of Science in Home Economics.

Receiving the degree of Bachelor of Science in Industrial Arts are Carl Jr. Hohmann, Marlowe Krehbiel, Jack Wilbur Unruh, and Myron Paul Voran.

Receiving the degree of Bachelor of Science in Nursing are Marie Ediger, Ellen M. Harder, Andrew James Rinner, and Pearl Schroeder.

Into the Beyond

JACOB J. REGEHR, Inman, Kansas, former operator of a meat packing house in Hutchinson, Kansas, a farmer, was born February 3, 1872, died May 2, 1951.

MRS. JACOB H. UNRUH, Home for the Aged, Frederick, Pennsylvania, member of the Calvary Mennonite Church in Quarryville, Pa., mother of 11 children, including four ministers: Daniel J., Newton, Kansas; John, Turpin, Oklahoma; Jacob, Wolf Point, Montana; Abraham, Monroe, Washington; was born July 10, 1868, and died April 15, 1951.

JOHN P. REGIER, Long Beach, California, father of Kenneth and Paul Regier, was born September 16, 1882, and died April 13, 1951.

WALTER E. EWERT, born July 16, 1913, wife LOUIS RICHERT EWERT, born Aug. 16, 1915, and daughter SYLVIA KATHLEEN, born Sep. 13, 1947, of Lawrence, Kansas, all met death in an automobile tragedy, April 11, 1951, in vicinity of Onawa, Iowa, while en route to visit Mr. Ewert's dying father, William J. Ewert, near Marion, South Dakota. The father passed away the following morning. Mrs. Ewert was the daughter of Mr. and Mrs. A. J. Richert of Los Angeles, and sister of Rev. Irvin Richert, pastor of Salem Church, Dalton, Ohio. One son, Ronald, survived and though seriously injured, is slowly recovering.

Frieda Claassen
4614 Woodlawn Avenue
Chicago 15 Illinois

C-174

Please enclose this label when writing

Beyond Our Own

DR. RALPH BUNCH, first Negro to receive the Nobel Peace Prize, has been appointed as professor of government at Harvard University, also the first Negro on the faculty there. He was earlier awarded the United States and Nobel Peace Prize as the United Nations Palestine mediator.

MISS FLORA M. CLYMER, first and only pastor of a quaint little church in South Philadelphia, helped celebrate the 50th Anniversary of the church in which she is pastor. She has never been ordained, yet has missed only five Sundays in the pulpit.

CHAPLAINS OF ALL FAITHS on active duty in the United States, number 2,695, as of April 1. About 500 more are needed to bring the chaplain corps up to minimum standards set by the military service.

GENERAL MACARTHUR has urged American churches to support the nationwide appeal for funds to build the International Christian University in Japan, calling it one of the most important things America and the outside world can do to create a future leadership with a humanitarian viewpoint for Japan. MacArthur is honorary chairman of the national sponsoring committee for the university.

The proposed University for Japan is an institution of higher learning founded and financed by Christian people of the United States, Canada, and Japan. It is organized and chartered under the Japanese educational laws. Its purpose is to prepare leaders through a program founded on the Christian faith and conforming to the highest educational standards. It will be interdenominational in character.

HANDBOOK TO THE MENNONITE HYMNARY

HANDBOOK
to the
MENNONITE HYMNARY
By Lester Hostetler
(465 pages)

The Hymnary is probably the most-used, most-referred-to book that enters into the life of the Christian. We need commentaries to help us in an understanding of the Bible, and we need handbooks for the best understanding of the great hymns of the church.

Whoever sings needs the **HANDBOOK.** To "sing with understanding" (Psalms 47) definitely assists in personal and public worship.

The entire family will enjoy reading the stories back of our great hymns. Every great hymn has a story behind it and to know that story—how the hymn came to be written, what makes it a great hymn, why has it lived through the ages, etc.—puts a new meaning into family worship.

Matches the Hymnary. Special efforts were made to match the two books —the **HYMNARY** and the **HANDBOOK.** They can be bought separately or together in pairs.

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This combination of **HYMNARY** and the **HANDBOOK TO THE HYMNARY** makes an ideal addition to anyone's library, a splendid gift for any home.

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THE MENNONITE HYMNARY—$2.00

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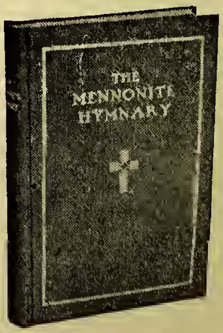


The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 66 — June 5, 1951 — Number 23

The First Mennonite Church, Allentown, Pennsylvania

No Hope

The Stolen Hymn Book

Mennonites in Berlin

Northern District Conference Program

In This Issue

EDITORIALS 359

MENNONITES IN BERLIN
by Lester Hostetler 360

THE STOLEN HYMN BOOK
by Maynard Shelly 361

TOP DRESSING OR
GOD'S RESOURCES 362

MCC NEWS-NOTES 363

THE WEAK PLACES 363

A CHICAGO CHURCH
by Aaron J. Epp 364

NO HOPE 364

NORTHERN DISTRICT
CONFERENCE PROGRAM 365

COMPLAINT AND PLAINT
by Norman Wingert 365

MENNONITE YOUTH
LOOKING AT THE RETREATS 366
REPORT ON RETREATS 367
Y P U FINANCIAL REPORT 367
MOODY AND THE THEATER 368
CONSCIENCE WINS A VICTORY 369

OUR COLLEGES AND SEMINARY 370

JOTTINGS 371

THE COVER PICTURE

Shown on the front cover is the First Church of Allentown, Pa., the city where they have flower-boxes attached to the electric light poles. The church has a membership of around two hundred members. Maynard Shelly, author of the article "The Stolen Hymn Book," is the present pastor.

The Mennonite

Editor,. J. N. Smucker
Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

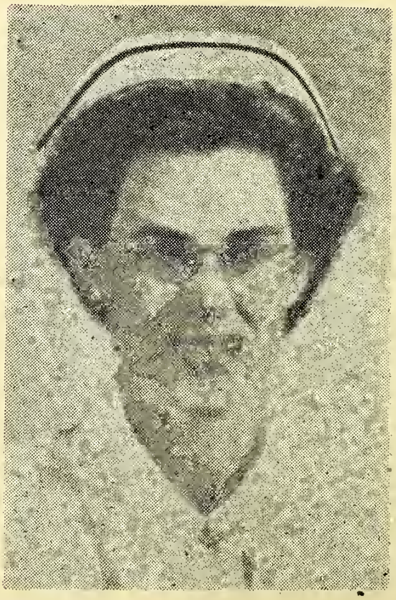
THE MENNONITE is the weekly religious journal of the General Conference Mennonite Church in the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1919. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas or 722 Main Street, Newton, Kansas. Address all manuscripts for publication to: J. N. Smucker, Editor, THE MENNONITE, Bluffton, Ohio. Postmasters Note: Send change of address, Form 3579, to 722 Main, Newton, Kansas.

UNDER ORDERS

The United Mennonite Church of Toronto, Ontario, had planned to have Brother William Dick ordained as Minister of the Gospel and at the same time Isaac Lehn ordained as Deacon of the congregation on June 3.

Rev. N. N. Driedger, Leamington, Ontario, Brother Dick's home pastor, was to perform the ordination in the forenoon. In the afternoon the congregation expected to observe the Sacrament of the Holy Communion.

Victor Neufeld
Secretary of Church Committee
A. J. Neuenschwander
Secretary of Home Missions



The Lord willing, the ordination of Miss Esther Wiebe, a member of the First Mennonite Church, Aberdeen, Idaho, is to take place in her home church Sunday, June 10, at 2:45 p.m. .Brother Howard G. Nyce, Executive Secretary of the Foreign Mission Board, is to be present to ordain Miss Wiebe as a missionary nurse to India. The prayers of our churches will be greatly appresiated.

H. N. Harder, Pastor
First Mennonite Church
Aberdeen, Idaho

Of Things to Come

May 31 Commencement Freeman Junior College
June 4 Commencement Bluffton College
June 10 Children's Day
June 14-15 Cultural Conference Messiah Bible College, Grantham, Pa.
June 16-20 Northern District Conference, Munich, North, Dakota
June 20-24 Pacific District Conference Colfax, Washington
June 25-30 Winona Union Summer School of Missions
June 29-July 4 Young People's Retreat, Men-O-Lan
June 30-July 4 Canadian District Conference, Leamington, Ontario
July 5-6 Y.P.U. Work Conference Men-O-Lan
July 7-14 Junior Retreat, Men-O-Lan
July 14-21 Intermediate Retreat, Men-O-Lan
July 21-27 High School Retreat Men-O-Lan
July 23-29 Intermediate Retreat, Shavehead Lake, Michigan
July 27-29 Adult Retreat, Men-O-Lan
August 3-6 Central Conference, Meadows, Illinois
August 6-12 Senior Retreat, Shavehead Lake, Michigan
August 8-15 Minister's Retreat, Bluffton College
August 11-18 California Mennonite Young People's Retreat, Camp Gains, Lake Sequoia, Miramonte, California

WHAT IS YOUR NAME?

The editor occasionally receives letters, brief articles or clippings for publication to which the sender merely signs "A reader," or "A friend." PLEASE SIGN YOUR FULL NAME. If you do not care to have your name appear if the article is published, you may so request and it shall be with-held. But .for .various .reasons .we should have your name. It may be that the editor would like to consult with your further, or that he must know the source of the material where a clipping is involved. If such material comes from .copyrighted .publication, proper permission must be secured before it can be reprinted. So, when you write, give your name and address, please.

Editorials

LIVING FOUNTAINS OR LEAKING CISTERNS

JEREMIAH, sometimes called the weeping prophet, poured out his heart for his people. Conditions looked very bad in his day. Their world was in real trouble, too. And the reasons were very much the same as those in our day. The people had made a two-fold mistake. They had forsaken God, the fountain of living water, and they trusted in themselves, mere broken cisterns that could hold no water.

They neglected the true God. So do many today. They count His way impractical, or too hard to follow, or too dangerous. They neglect their personal contacts with Him through prayer, devotion and worship. The result is the same. We are a thirsty, famished people. There is a spiritual drought among us, not because the fountain has failed, but because we fail to avail ourselves of the living water of Life.

The other evil of Jeremiah's day was that they depended on man-made cisterns to catch some of the world's waters. But even these cisterns were broken and would not hold the little water that might gather. In the world today, we, too, are often building on false hopes. We seem to think that to drink of the water of material might and power will refresh us and keep us in good health. But the world continues to be sick. Science and materialism and our own cunning will not satisfy the thirst of the soul nor meet the world's desperate needs.

There is but one real remedy for the sick world. We should read again the story of Jesus and the Woman of Samaria. Jesus alone is the living water which can satisfy and refresh us. He even promises to place a fountain within us which shall supply us abundantly at all times.

There is no reason why we should continue to reject His offer. The world's muddy pools cannot satisfy nor bring abundant life. Our man-made cisterns cannot even hold the good we thought we had captured. Only the living fountain of God can meet today's need. That was what Jeremiah tried to tell the people of his day. That is what prophets and men of God need to tell the people of our day. The choice is before us: Living Fountains or Leaking Cisterns.

FATHER'S DAY

"Children's Day" and "Mother's Day" were already well established before anyone thought of the idea of also having a day for father. Its origin is somewhat obscure. There is a question whether it was promoted by those who were really appreciative of father, or by the men of business who saw in it a possibility of promoting sales for men's gifts.

There is, of course, something to be said for father. He usually earns the money for the family budget. He is a handy man to have around when things about the home need repair. He is also important in supplying a car for the younger members of the family. When there are real problems, financial or otherwise, it is expected of him to find a way through. But he is also concerned that the children make good, and sacrifices in many ways for their welfare. His advice is usually not appreciated by his teen-age children who often consider him terribly old-fashioned. But by the time children start homes of their own, he seems to have improved.

Sometimes he does neglect his children and leaves mother take all the responsibility of discipline and training. Or he may become impatient with their pranks or demands and roundly censure them. But as a rule he has their sincere welfare at heart and means to do the best by them. He doesn't care particularly to have a fuss made over him, but his heart is greatly warmed when the children turn out well.

So perhaps there should be a day for mothers and children to remember father. At least it would be a good time for fathers themselves to seriously consider how they might be better fathers.

OUR YOUNG PEOPLE'S RETREATS

ONE of the significant contributions of the church to her young people has been the development of the summer retreats. In this issue will be found a list of such retreats planned for this summer. For over a quarter of a century these summer religious gatherings have had their wholesome influence over our young people. Many of our younger church workers were among those who gained new interest and enthusiasm by attending at retreat.

One of the problems in arranging for a retreat program is to keep the proper balance between religious teaching and recreation. It is sometimes felt that a program must not be too heavy. There is an element of truth in this but we need never feel that the plain teachings of our Lord are too heavy or out of place. Good solid soul food and then a recreational program makes for balanced diet.

Parents sometimes feel that they cannot spare their children for a week, or that it costs too much to have them attend. But many a youth traces his special interest in the church and things religious to the days of his retreat experiences. Parents should give their children the opportunity to attend these religious gatherings.

Mennonites in Berlin

Lester Hostetler

During my year of service as director of the M.C.C. neighborhood center in Berlin I came in close contact also with the Mennonites in the city, and learned to know something of their church problems.

In more than thirty years experience as pastor of Mennonite churches, I have come in contact with many kinds of church problems but never any like I have seen in Berlin. Last summer the date for the baptismal service, traditionally on Whitsunday, had to be postponed because the Communists were putting on their big *Pfingstemarch* on that day in Berlin. It turned out that over 500,000 young people from all parts of Germany, especially the East Zone, came to take part. It had been freely predicted that trouble would arise as a result of the big demonstration. This did not occur, but the church had to reckon with the possibility and decided not to jeoparadize the safety of their young people, especially those who had to come from their homes in the East Zone. The baptismal service was held at a later meeting.

Large Congregation—No Building

The Berlin Mennonite church, numbering a thousand members, is without a church building. Before the war, they worshiped in a church of the Moravians. The bombs, probably dropped by American airmen, destroyed this building, as they did nearly all the other churches in Berlin. The Mennonites now worship in a small Evangelical *Dorfkirche* located in the English sector of the city.

Regular meetings for worship are held only once per month. A large per centage of the membership consists of refugees who have no work and no income. They are scattered throughout Berlin and in the surrounding areas, and a considerable number live in the East Zone. To come to church involves the expenditure of money for car fare and many members cannot afford to make the trip oftener than once per month.

Lester Hostetler, who, with his wife spent a year in Berlin, is pastor of The Bethel College Church, North Newton.

This large church has no full time minister. Rev. Erich Schultz who is in charge of the spiritual welfare of the church is an architect by profession. He is able to give only his spare moments to the work of the church. And one can add that he, with the assistance of Mrs. Schultz, does a remarkably effective piece of work, considering the amount of time he has for it. He receives no pay from the church, partly because he has a reasonably good income from his work as architect, but also because the membership has no financial resources and is able to meet only the most necessary items of church expense.

Life Has Been Hard

The people of Berlin have had a difficult time during and after the war. For several years they heard the incessant wail of the sirens warning them of approaching enemy planes on their way to rain death and destruction on the city. Hitler, from his underground bunker, urged the people never to capitulate but to fight to the last man. When the Russians entered the city the fight continued street by street and house by house. Never in history was so large a city under so long a siege or so stubbornly defended. But the end finally came. Hitler perished and the once proud Prussian capital was left desolate. There followed a period of intense suffering. Large shipments of American food and clothing, much of it from the M.C.C., helped keep the population alive. In all of this suffering our Mennonites were not exempt. Now that the city is occupied by conquering nations, and a cold but bitter war is being carried on between the United States and Russia, what chance is there for Berlin? The city is one hundred miles inside the iron curtain, it is divided politically, and has become the victim of the growing tension between east and west. The result is conflict, confusion, and a mood of uncertainty, if not of hopelessness concerning the future. This latter constitutes the greatest problem of the Berlin Mennonites. In west Berlin there are more than a quarter million unemployed.

Our Mennonites are a part of this political and economic debacle. Mennonites as we know them in America are usually thrifty and well-to-do. They like good farms, good homes and good automobiles. Their churches are located, as a rule, on good soil where people have opportunities for work and earnings and living in peace. But no such conditions, or their city counterparts, are possible for the Berlin Mennonites. Many of their homes have been destroyed. Their business places were bombed and their earthly wealth faded. Their bank savings, if

(Continued on page 365)

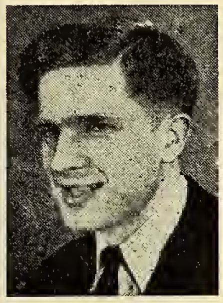
The Stolen Hymn Book

Maynard Shelly

"WELL, that's the third one this week," said the janitor as he came into the back room where I was counting the offering.

"Third what?" I asked, dutifully, thinking that he had had a misunderstanding with one of the departing worshipers. I was busy sorting out coins, and I didn't want to be disturbed by his plaint.

"Hymn book," he said. "This week we lost three. One was missing on Monday and one yesterday."



Maynard Shelly Pastor, First Mennonite Church, Allentown, Pa.

The nickels that I was trying to wrap slipped from between my fingers and slid across the table. "You mean that people who come into this church carry hymn books away," I said looking up for the first time.

"Why, sure," he said, "It happens all the time. We were doing pretty good. Hadn't lost any for about two weeks."

As he was talking, I began to understand the situation. This church was one of the down-town churches of our city. Located next to a big department store, its doors were always open. A sign at the entrance invited shoppers to "Come In. Rest and Pray." It was also Lent and the ministers of the community conducted noon-day meditations in this church for clerks and office-workers on their lunch hour. As treasurer for the ministers' organization I stopped by each day for the offering.

People from all walks of life came to these services. We had always prayed that they might take something away with them from the meetings. We never expected to be taken so literally.

The organist, hearing our little exchange, stuck his head in the door and said, "Oh let it go. It might do them some good."

"Well, I hope so," grunted the janitor as he turned out the auditorium lights at the big control panel.

I stuffed my wrapped coins into a bag, and went on my way, still thinking about the stolen hymn book. If only I could follow it and find the person who had taken it. What kind of person was he like? And would the hymn book do any good, as the organist had predicted?

A hymn book has always held a great deal of fascination for me. I have spent much time before the beginning of worship services, leafing through the hymnal of the church. I love to turn its pages and read its messages. Often have I wished for copies of hymnals of other churches.

To many Christians their hymnal has been a highly esteemed book, being granted a position second only to the Bible. It is counted precious not only for its music but for its words as well. The hymn book might well be called a "Book of Testimonies." For what has the hymn writer done, but given us a testimony out of his Christian experience. This testimony has been tested by the use of time and has been found to be not an individual testimony, but a universal one. So I read the hymns in a hymnary and find that I can say, "This too is my testimony!"

It is possible that the person who took the hymn book on this particular day was a chronic thief. He (or she) was the shoplifter come to church. To him the stolen object has significance because it is stolen. It is an inner compulsion that makes him steal, because he feels that his life is incomplete. He believes that the emptiness in his soul can be filled up by taking things which are not rightfully his.

This person speaks to us of the myriads of people in this world, whose lives are incomplete because they lack the testimony of Christians. Because others have not shared their Christian joy, their lives are barren.

We willingly testify to others of the "cold remedies" that have aided us, be they "store-bought" or "home-grown." We share the thrill of a sightseeing trip or baseball game quite naturally with our friends. If Christ has given us victory, we need to find natural and informal ways of sharing it with others. Their lives will be richer for it.

Few of us will ever write hymns. But most of us will find ourselves talking with people who will say, "I am terribly worried about my health." And you will find it easy to say, "So was I until I really began to pray and trust in God."

Others will mention the world crisis. "There dosesn't seem to be much sense in life," will be a feeling often expressed.

"As a Christian I find a lot of sense in life," is the least testimony that should be given on such an occasion.

We can imagine that this person was a seeker after truth. He so hungered for the Word of Life, that he stole this book, all ethical restraint to the contrary. Is it possible that there are people willing to go to such lengths to learn about God?

We lament that the voice of the Church and the voice of Christians is so little heard in the assemblies of the mighty. Perhaps Christians have been too reticent in the past. Now we feel the seeking of people for a word from God. Not only are hymn books and Bibles stolen, but many are looking anxiously in the direction of the church. Each

(Continued on page 362)

Top Dressing or God's Resource

In my scrapbook is a little story which I think contains a real truth.

"A city lad and his country cousin were walking down the street. Coming toward them was a product of the beauty parlor—permanent wave, scarlet fingernails, drugstore complexion, and gaudy lipstick.

" 'Now, what do you think of that?' asked the city lad.

"The farm boy looked carefully and observed: 'Speaking as a farmer, I should say that it must have been mighty poor soil to require so much top dressing.' "

What is the condition of your "soil?" Is it rich, fertile, and productive, or, has it become run-down and in need of new life? As we look about us daily, we find many who have neglected their soil and allowed it to become run-down and unproductive.

Just as the growth and yield of a farmer's crops depend on the fertility and condition of his soil, so does man's spiritual growth and fruitfulness depend on the uprightness and sincerity of his life.

In many lives today we see a lack of inner peace and happiness, of purpose; of security, of hope, of conviction, and of courage to meet each day's uncertainties. Surely, such lives do not show evidence of fertile soil. These are the soils which "require top dressing." We find many varieties of "top dressing"—artificial beauty, extravagant clothing, immoral entertainment and pleasure pursuits, untruthfulness, satisfaction of bodily lusts, trust in material riches, etc. Perhaps, such "top dressing" may fool a person's fellowman fairly successfully, but without a doubt, no one has ever found inner peace in trying to fool God, others, or himself. Success in fooling one's fellowman is only a prelude to unhappiness and disaster.

The fact that there is so much "top dressing" in the world today shows that man is conscious of his weaknesses and craves for that inner peace and happiness. As the rich young ruler, man is conscious of something lacking in his life. He is seeking something which will give life meaning and purpose.

It is sad that so many today substitute "top dressing" for Christ to satisfy their yearning for inner peace and for a life with meaning and purpose. We, as Christians who have found this peace, are faced with a real challenge and opportunity to show these seekers the true and only source of peace and strength. We must lead them to the "adequate Christ" in whom they will find satisfaction for all their needs. "But my God shall supply all your need according to his riches in glory by Christ Jesus." Phil. 4:19

In God are all our resources. In Him is sufficient power to lift us above the humdrum routine of everyday living. When the resources of God are used to "build up poor soil," new life is given to the very depths; the resources of God go far beyond "top dressing" or anything superficial.

"For in him we live, and move, and have our being." Acts 17:28a How wonderful to know that we "have our being" in the Lord! Apart from him, meaning and purpose vanish. In fellowship with Him, man finds moral renewal and spiritual enrichment. As we face each day, we have the glorious assurance "that they that wait upon the Lord shall renew their strength." Life has meaning only when it centers in God, the Giver of all good things.

—*a Reader*

THE STOLEN HYMN BOOK

(Continued from page 361)

Christian in his own way needs to give his testimony in his own words to the saving power and sustaining power of Christ in his life. It will help many to find the nameless thing for which they search.

I think of a patent medicine which is widely advertised in our land. Since it has a high alcoholic content and is of dubious value, government restrictions keep the company from making extravagant claims and promises. Therefore, the advertiser relies quite largely on testimonials of "satisfied" users to sell this medicine. These statements from individuals make promises and allude to cures which the company would not dare make. And judging from the sale of this product, these testimonials are most effective.

God relies on our testimony, not to sell a questionable product, but to impart eternal salvation. Each Christian is to be a witness. The word that was given to the Apostle Paul, must also apply to us, "For thou shalt be his witness unto all men of what thou hast seen and heard." (Acts 22:15).

The Gospel of Christ will become known in your community as your informal conversation becomes salted with the overflow of your experience with Christ. It must be so. We cannot depend alone on the formal preaching of the Word. And we cannot depend on the stolen hymn books to bring the testimony of God's love. We hope they do some good.

But we know that your testimony can do good.

Jesus always puts cause before effect.
You cannot do it all, but you can do all you can.
Are you working for higher principles than pay?

M C C News Notes

Change in Austria Relief Unit

The Mennonite relief unit in Austria is reorganizing its program somewhat. The present center in Vienna is being discontinued, but many aspects of the work—the clothing distributions, food parcels to TB patients, the sewing project, and the Sunday meetings—are to continue in YMCA and other facilities in Vienna. The workers are locating in Salzburg, a short distance from Vienna, from which they hope to keep in touch with the work in Vienna and also enter into a service to refugees.

Agricultural Trainees Return

The group of 21 agricultural trainees who had spent a year in American Mennonite farm homes, left on May 9, to return to their respective homes in Holland, Germany, France and Switzerland. The purpose of these young men in spending a year in America has been to promote understanding between American and European young people, and to enable them to observe American farming methods and American Mennonite rural community life. The trainees did not earn a wage, but each farmer for whom a trainee worked, paid an amount sufficient to defray expenses of the transportation from Europe and return, and other incidental items. The trainees have deeply appreciated this experience, and the project has proved to be so mutually helpful that in the coming year a larger number of European Mennonite young men may be accepted as trainees.

Personnel Notes

C. L. Graber returned on May 16, from a period of service in Germany, particularly in connection with the planning for the work of the Western Germany builders' unit, known as MCC Pax Services Unit I. These twenty men are now building homes for refugees in Germany.

Willis F. Detweiler of Telford, Pa., has joined the MCC office staff at Akron, Pa., in the capacity of accountant.

Summer Peace Activities in Europe

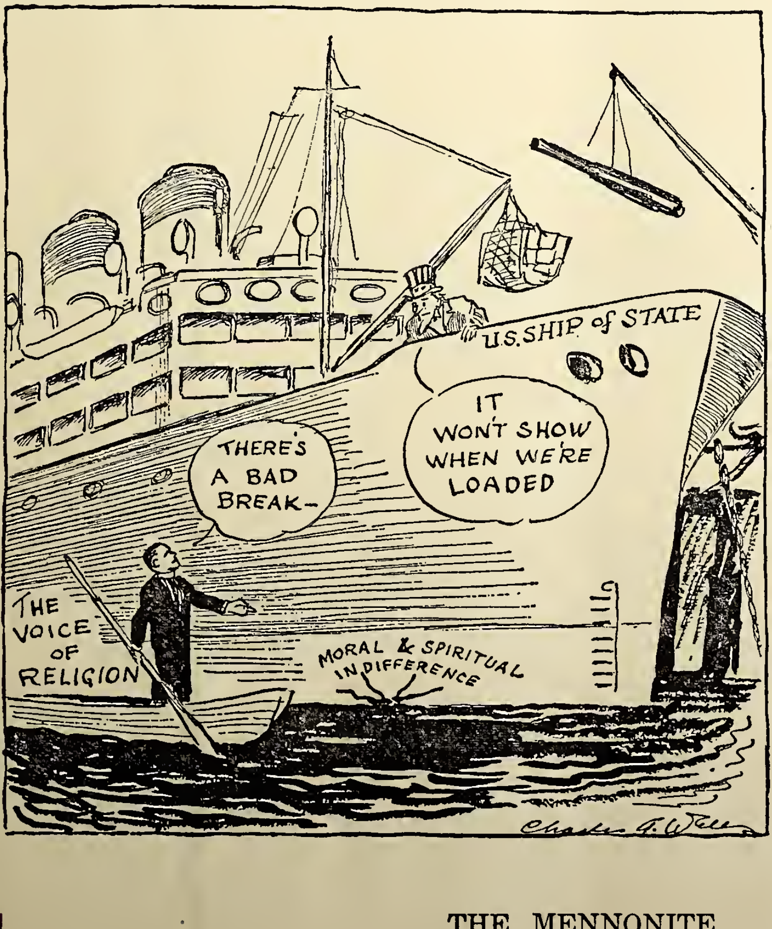
Harold S. Bender, Chairman of the MCC Peace Section and Erland Waltner of Bethel College, North Newton, Kansas, have been appointed by the Peace Section to participate in a series of conferences in Europe this summer.

Among the meetings planned are the following: A meeting of French Mennonites, on June 22, to consider an approach to the government of France on alternative service, MCC representatives participating; the International Mennonite Peace Committee conference on Nonresistance, on June 23-24, at Belfort, France; a German Mennonite Preachers' Theology Study conference at Thomashof on June 28—July 1, on the theme "The Church and Its Mission in the World;" the International Peace Seminar at Friedenwald on July 2-8, sponsored by MCC, with non-Mennonites also on the program; and a peace conference of the European Continuation Committee of Mennonites, Brethren and Friends, to be held at Heerewegen, Holland, on July 10-13.

THE WEAK PLACE

by Charles A. Wells

We seldom get a view of the drain upon our national strength caused by racketeering, intemperance, gambling and political corruption. The loss to our nation each year from such great leaks in our national economy totals so near what we will spend on rearmament that we cannot carry the load and permit the leaks. The total costs of war and lawlessness will reduce to beggary our schools, cultural institutions, churches and the other sources of our fortitude, courage and integrity. The things that have made our nation great and can keep it great are already being forgotten. Moreover, there is a feeling that the leaks do not matter in such an emergency era, the idea that with all we are spending, the graft, lawlessness and irresponsibility are not too important. On the contrary, unless there is an awakening of moral and spiritual responsibility, our nation may suffer disaster and defeat without an enemy setting foot on our shores.


U.S. SHIP of STATE
THERE'S A BAD BREAK—
IT WON'T SHOW WHEN WE'RE LOADED
THE VOICE OF RELIGION
MORAL & SPIRITUAL INDIFFERENCE

No Hope

WHAT I SAW reminded me of the tales my grandfather used to spin about the pioneering days in the West. But this story is void of anything romantic or adventuresome, though it does have a few characteristics of ones I have heard him tell.

It had the barren prairies
the vast stretches of plowed sod
there wasn't a tree in sight, or a blade of grass
all one could see were clusters of ugly barracks here and there
fluttering from an occasional washline hung some drab-looking frozen laundry
Nothing but
a plowed field
snow
barracks
silhouetted against a grey, cloudy sky.

At the end of the path, half buried under ground, with only the roof above ground, stood a tiny barrack which belonged to "the Mennonite family"—a widow Wekking and her four children.

The entrance at the foot of the steps seemed jammed with the overflow of the two tiny rooms. The kitchen—quickly one's eye scanned the rough board walls, the line with wash drying. There were only the barest necessities—a bench, a table, a chair, a closet with what little food they had. There were a few cans of MCC meat on the shelf. On the stove a pot of sauer kraut bubbled slowly. That was their dinner—no potatoes, no meat, just sauer kraut. What a nourishing dinner for growing school children!

Their mother wasn't home; just the two youngest children. Both were dressed in ski pants, heavy sweaters and heavy shoes. One could see one's breath, even in the kitchen.

Though this may have been as simple as the early pioneering, there was still a vast difference. This family . . . and many others like them . . . had to flee for the safety of their lives.

And then there is another difference—the greatest of all! My grandfather and the people like him had HOPE! What a difference that makes!

hope for the future
hope for a better home someday
hope for an opportunity for their children
hope to live once more as dignified free human beings.

But these refugees HAVE NO HOPE!

there is no work
there is no possibility for work
what opportunity is there for a widow and her children
when Germany is overcrowded
when there is no opportunity to migrate
when they are unwanted wherever they go

One of the German Mennonite leaders told me recently that these people, though they had lived so

(Continued on page 365)

A Chicago Church

Aaron J. Epp*

THE SPIRIT of the Lord led the W. W. Millers' to open city mission work on the South Side in Chicago in 1914, where it progressed and developed and transferred to more preferable locations on 3 different occasions.

September 22, 1918, the present church, which had just been completed, was dedicated at 73rd and Laflin streets, and organized as a church in 1921. The fellowship increased in numbers and spirit. About a decade later the church had an experience such as Paul speaks of in I Cor. 3.

We feel that the church has taken great strides to regain lost ground. The church has some ardent, faithful workers who have given time and money unselfishly. The fellowship has taken on a healthy color, two adults were baptized and three more received into the church since the first of the year and the pulse beat has quickened for which we give thanks unto Him, who enables us.

The church is well located in a residential area, populated both by Protestants and Catholics. Most of the homes are privately owned and the community has been fairly stable. The younger generations are now buying the homes from the parents, which will mean that more children will be available.

The people should be considered as middle class workers, being employed in offices, railroad, telephone, street car, factory and general business work.

IS THIS AMERICA?

The whole pattern of life has been more or less fixed these last years causing people to feel quite satisfied in whatever "state" they are. Herein lies our greatest area of work. That is, we have families where only some go to church and the rest remain at home, or only the children go to S.S., and parents attend only the great festivals of the church year. It has been our aim and desire to break through and have more people see the need of the gospel and the church. A casual analysis would cause it to appear that the people are not in need of God and the church. They have a job, a home, a family and all is right with the world, at least their world.

Hence, a real area of concern lies with the members of the church. More need to receive a vision that a church program does not always come last on the list or that an occasional attendance is insufficient and that families attend church as families. The attempts to secure the niceties of life run real competition with the establishing of a good solid family life.

The fact still remains that a child shall lead them, for it is through the children that we get people to church. Pray for us.

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*Student, Mennonite Biblical Seminary, pastor, First Church,

NORTHERN DISTRICT CONFERENCE PROGRAM

Munich, North Dakota, June 16-20

Theme: "Faith is the Victory that Overcometh the World."
Theme Song: "Faith is the Victory."

Saturday evening, June 16: Pastors' Conference
Message: "Faith of our Fathers." Olin A. Krehbiel

Sunday forenoon, June 16
The Sunday morning Service arranged by the local church

Sunday afternoon:
The Conference Sermon by George Dick. Message by Olin Krehbiel, President of General Conference.

Sunday evening: arranged by the young people
Missionary Message, Elmer Dick

Monday morning:
Conference officially opens; business; Message: "Personal Triumph in Christ." Walter Gering (Ladies Mission Society Business meeting)

Monday afternoon:
Message: "Voluntary Service." Arnold Nickel; Conference business;
Message: "Exploits for God in the Northern District." J. A. Tieszen

Monday evening:
Message: "Overcoming Evil With Good." Russell Mast. Mission Talk: Elmer Dick

Tuesday morning:
Memorial Service; business continues; Message "Factors Contributing to the Present Crisis and How to Meet Them Triumphantly." Don Smucker

Tuesday afternoon:
Mission program arranged by Ladies Mission Society; Laymans' Program to be arranged

Tuesday evening:
Message on the Sunday School, John Ewert
Message arranged by the young people

Wednesday, Young People's Day
Communion Sermon, Leonard Harder
Afternoon and evening programs arranged by the young people

NO HOPE

(Continued from page 364)

miserably for six years, could go on living under these circumstances for **another** three years. They could even be **hungry** for **another three years** if they knew they could get something better later on! But the sad thing, that which they do not realize, he said, IS THAT FOR THEM THERE IS NO HOPE!

Complaint and Plaint

He in the American EZ chair speaks
He in the Austrian DP camp answers

"I'm tired of hearing refugee sob stories."	"I, too, am tired — of sobbing!"
"The stories are so depressing; they almost get me down."	"I am down — and out!"
"Needs! Needs!! — I hear nothing else."	"Needs? Needs?? — I know nothing else!"
"It is getting to be a sort of theme song in every paper."	"It is my daily theme of living, but it is **not** a song!"
"When will this begging ever end?"	"When will it ever end??"

He in the EZ chair yawns
He in the DP camp yearns

Norman Wingert, MCC worker
Vienna, Austria

MENNONITES IN BERLIN

(Continued from page 360)

any remained after the war, disappeared during the currency reform. The people of Berlin are poor and will remain so for an indefinite future. The Mennonite church will have to attempt to survive on a low economic level for years to come.

It may be that there will be spiritual compensations for the lack of material riches. This is certainly the case with some of the membership. Being so close to the Communists with their anti-Christian propaganda, church people appreciate anew the inestimable treasure they have in Christ. And the membership is putting forth efforts to keep the bond of Christian fellowship intact, especially with families living in the east zone. They are sharing their small resources and the more favored ones are doing what they can to reassure those struggling for survival in the sea of Communism, of their continued interest and prayers and support.

Build Church from Rubble?

As for a church building, I proposed to pastor Schultz that a church might be built out of rubble, using the unemployed for the necessary labor. Berlin is full of brick and stone that came tumbling down during the war. It was estimated in 1945 that ten trains of fifty cars each could leave the city daily, fully loaded with rubble, and still Berlin's debris would not be cleared in sixteen years. But there are difficulties with rubble building. Bricks have to be cleaned before they can be used again, involving much labor. As for the unemployed, most of them are not builders and could contribute only the most ordinary labor. Those who are skilled laborers find it necessary to work elsewhere where they can earn enough to support themselves and

(Continued on page 369)

Mennonite Youth "A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen ,Topeka, Indiana

Looking at the Retreats of Tomorrow

It was twenty-six years ago that the first retreat was held in the General Conference. Since that first group of about fifty young people and their leaders gathered on the Bluffton College campus, the retreat movement has become a definite part of the youth program of all of our churches. Today there are seven camps owned by churches or districts in the Conference: Elim Gospel Beach, Swift Current, Saskatchewan; Rosthern Youth Farm, Rosthern, Saskatchewan; a camp near Winnipeg, Manitoba; Camp Hydro, Hydro, Oklahoma; Camp Mennoscah, Murdock, Kansas; Men-o-Lan, near Quakertown, Pennsylvania; Camp Friedenswald, Cassopolis, Michigan.

In those twenty-five years, there have been changes in the retreat movement and yet there has been at the same time little change in basic purpose. If you look at the program for the first retreat, you find that there is no great change in purpose or program. But, if you read current literature on retreats, you see some definite changes in prospect.

There is, for instance, a great book **Teach Us to Pray** by Charles Francis Whiston which points directly at the need for spiritual retreat. There is Douglas Steere's book **Time to Spare** which shows the need for spiritual retreat in our fast moving age. Both of these books point out that an ever increasing group of adults all over the nation are finding it necessary to take time to retreat and pray. Little groups of adults gather over week-ends to spend the full time in prayer and a spiritual quest. The entire time is devoted to Bible study, reading Augustine, Thomas a Kempis, and learning about prayer and the Christian life.

Because of this rising tide of adult retreat, it can be expected that tomorrow will see our camps used by adults as well as by youth. There will be retreats for adults just as today we have retreats for youth. Indeed, already such a movement is developing. The Minister's Retreat has received a good response. Last year the women of the Central and Middle District Conferences held a retreat at Bluffton College. They found the experience of such great value that they are holding another retreat this year. The Little Eden Camp of the Old Mennonite church at Onekema, Michigan, has for about five years had weeks such as the following for adults: Bible Conference, Sunday School Workshop, Young Adult Week, Christian Business Men's Week, Church Music Week, Farmers Week, and Family Week.

In the light of this development, our camp programs would wisely plan in the direction of serving all ages. First of all, our camps that are in existence and being developed should plan to be able to serve not only youth, but all ages. If our facilities are too rugged and difficult for the comforts age desires, steps should be taken in the direction of providing facilities adequate for adult taste and need. Secondly, our leadership needs to see the great potential there is in vital retreat experiences for the life of our churches. Recreation has become big business in our country. Great resorts, parks, recreational areas, and summer homes on lakes reveal the desire people have for a change in experience and scenery. The ease of travel has transformd our mode of living until wintering in Florida and summering in the north is practiced by hosts of people and not only the rich. This love to get out by lakes and the natural beauty of the out of doors can be coupled with great religious and spiritual experience through our camp programs. Our leadership needs to see this possibility and use it to the full.

In closing, the retreat program has a crucial aspect to it so far as the Christian life is concerned. An aspect which actually touches all ages of people. Last year, at Camp Mack in Indiana, the young people spent in one week of retreat class time the equivalent of one half year in Sunday School time at home. This does not count the leisure time and recreational activity they enjoyed during that week—only the twenty-four hours they spent in class. At home, that equals twenty-four Sundays of Sunday School. We all know what it means to sit down and see a thing through. If you wrestle with an issue, concentrate on it, work it over for a solid week's time, there is bound to be some fruit for the effort. Retreat has the quality of concentration. There must be that before there can be consecration. One difficulty with our religious experience is that we only nibble at it rather than seriously chew it over—a couple hours on Sunday is not enough. It cannot bring any results. Retreat is crucial for the Christian life of each participating member. That is not only true of youth, but of adults as well. Many an adult could do nothing better than to join Jacob in a few full nights of wrestling with the angel of God. It may break him, but it could well make him a spiritual Israel, a rock of God rather than the self-willed purposeless lump of clay that we adults too oft are.

Because of these important aspects, it is always a pleasure to observe the retreat program as it develops each year. We present a partial survey of retreats in our conference. Not included are certain local retreats nor those state-wide retreats of the Pacific District. We hope this movement will grow to the dimensions it should rightfully attain and that it will make an impact on the churches that is needful. E.L.

Report on Retreats

Canadian Retreats

British Columbia

A two day retreat will be held the middle of August. The retreat is for youth in particular, but old and young are welcome. It is sponsored by the Mennonite Youth Organizations of British Columbia.

Saskatchewan

Young People's retreat
Age: 15 years and older
Time: July 12-15
Place: Mennonite Youth Farm, Rosthern, Saskatchewan
Faculty: Rev. J. C. Schmidt—Evangelism—Peter Driedger—Choir director—Kenneth Bauman—Bible—a missionary and a native from India
Children's Retreat
Age: Those Under 15 years old
Time: July 16
Place: Mennonite Youth Farm, Rosthern, Saskatchewan
Faculty:Same as above
Elim Gospel Beach, Swift Current, Sask.
Young People's Retreat
Age: 16 years and older
Time: July 18-22
Faculty:Same as above
Children's Retreat
Age: 8 to 15
Time: July 22-26
Faculty:Same as above

Ontario Retreat

Retreat: Young People of Ontario (15 and over)
Time: July 14 and 15
Place: Larkins Farm, Niagara-on-the-Lake, Ontario

Northern District Retreat

Place: Camp Byron, Huron, South Dakota
Time: August 20-24

The Mountain Lake, Minnesota churches regularly have a retreat at Stony Point, near Mankato, Minnesota. This is the second one of the Northern District retreats.

Central and Middle District Retreat

Place: Camp Friedenswald, Cassopolis, Michigan
Retreats: Intermediate Retreat (grades 8 and 9) July 23-29
Rev. Lotus Troyer, Dean
Faculty: Mr. and Mrs. Lowell Troyer, Rev. Rollin Moser, Arlene Hartzler
Senior Retreat (grades 10, 11, and 12), August 6-12
Rev. Esko Loewen, Dean
Faculty: Carl Lehman, Rev. A.J. Neuenschwander, Mrs. Rufus Rich, Rev. William Stauffer, and others
Junior Retreat (grades 6 and 7), August 13-19,
Rev. Irvin Richert, Dean
Faculty: Rev. and Mrs. Lloyd Gundy, Rev. Harold Thiessen
Young Adult Retreat (above high school age),
Howard Baumgartner, Dean
Faculty to be announced

Western District Retreats

Place: Camp Mennoscah, Murdock, Kansas
Retreats: Intermediate Retreat (ages 12-14)
Young People's Retreat (ages 14-19), July 30-
24-28 Rev. Roy Henry, Director
August 4
Young People's Retreat (ages 14-19), August 5-10, Erwin Goering directing
Adult Retreat, August 10-12
Place: Camp Hydro, Oklahoma
Retreats: Young People's Retreat, July 20 to August 4, Rev. Albert J. Unruh, director
Faculty: Rev. George Dick, Bloomfeld, Montana and Kenneth Bauman visiting faculty members

Eastern Districts Retreats

Place: Men-O-Lan, near Quakertown, Pa.
Retreats: Young People's Retreat, June 29 to July 4
Y.P.U. Work Conference, July 5 and 6
Junior Retreat, July 7 to 14 (4th to 6th grade)
Intermediate Retreat, July 14 to 21 (7th to 9th)
High School Retreat, July 21 to 27
Adult Retreat, July 27 to 29 (over 30 yrs. old)
Faculty: Rev. John Thiessen, missionary to India on furlough ,Rev. Andrew R. Shelly, Mennonite Biblical Seminary, and local leaders

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YPU FINANCIAL REPORT

Total amount received July 1, 1950-Apr. 1, 1951		$2620.92
Percentage of budget of $3800		69%
Balance March 31, 1951 (deficit)		($ 396.89)
Colombia Mission Project	$355.00	
General Fund	(941.83)	
Missionary Education Fund	96.47	
Voluntary Service	93.47	
	(396.89)	

The percent of increase in the month was only 1%.

The financial report indicates that the Y.P.U. fund is facing a deficit. By April 1, $2620.92 has been received. By that date, $3017.81 has been spent. You will note the general fund is the one in which the deficit exists—an amount of $941.83. The heavy expenses of the general fund are over—the Y.P.U. Prayer Calendar, the Program Helps. Please remember the General Fund as you make your contribution.

Moody and the Theater

A LADY came to me once and said, "Mr. Moody, I wish you would tell me how I can become a Christian." The tears were rolling down her cheeks, and she was in a very favorable mood. "But," she said, "I don't want to be one of your kind."

"Well," I asked, "have I got any peculiar kind? What is the matter with my Christianity?"

"Well," she said, "my father was a doctor and had a large practice, and he used to get so tired that he used to take us to the theater. There was a large family of girls, and we had tickets for the theater three or four times a week. I suppose we were there a good deal more than we were in church. I am married to a lawyer and he has a large practice. He gets so tired that he takes us out to the theater," and she said, "I am far better acquainted with the theater and its people than with the church and its people, and I don't want to give up the theater."

"Well," I said, "did you ever hear me say anything about theaters? There have been reporters here every day for all the different papers, and they are giving my sermons verbatim in one paper. Have you ever seen anything in the sermons against theaters?" She said she didn't. I said "I have seen you in the audience every afternoon for several weeks, and have you heard me say anything against theaters?" No, she hadn't. "Well," I said, "What made you bring them up?"

"Why, I supposed you didn't believe in theaters."

"What made you think that?" I replied.

"Did you ever go?" she asked.

I said I didn't. "Why don't you go?" she asked.

"Because I've got something better. I would sooner go out in the street and eat dirt than do some of the things I used to do before I became a Christian."

"Why," she said, "I don't understand."

"Never mind," I said, "When Jesus Christ has the pre-eminence, you will understand it all. He didn't come down here and say we shouldn't go here and we shouldn't go there, and lay down a lot of rules, but He laid down great principles. Now He says if you love Him, you will take great delight in pleasing Him." And I began to preach Christ to her. The tears started again. She said, "I tell you, Mr. Moody, that sermon on the indwelling of Christ yesterday afternoon just broke my heart. I admire Him and I want to be a Christian, but I don't want to give up the theater."

I said, "Please don't mention them again, I don't want to talk about theaters. I want to talk about Christ." So I took my Bible, and I read to her about Christ. But she said again, "Mr. Moody, can I go to the theater if I become a Christian?"

"Yes," I said, "you can go as much as you like if you are a real true Christian, and can go with His blessing."

"Well," she said, "I am glad you are not so narrow-minded as some." She felt quite relieved to think that she could go to the theaters and be a Christian. But I said, "If you can go to the theater for the glory of God, keep on going; only be sure that you go for the glory of God. If you are a Christian you will be glad to do whatever will please Him." I really think she became a Christian that day. The burden had gone, there was joy; but just as she was leaving me at the door she said, "I am not going to give up the theater."

In a few days she came back to me and said, "Mr. Moody, I understand all about that theater business now. I went the other night. There was a large party at our house, and my husband wanted us to go, and we went; but when the curtain lifted everything looked so different. I said to my husband, 'This is no place for me; this is horrible. I am not going to stay here, I am going home.' He said, 'Don't make a fool of yourself. Everybody has heard that you have been converted in the Moody meetings, and if you go it will be all through fashionable society. I beg of you, don't make a fool of yourself by getting up and going out.' But I said, 'I have been making a fool of myself all my life.' "

Now the theater hasn't changed, but she had gotten something better, and she was going to overcome the world. "They that are of the flesh do mind the things of the flesh; but they that are of the spirit, the things of the spirit." When Christ has the first place in your heart, you are going to get victory. Just do whatever you know will please Him. The great objection I have to these things is that they get the mastery, and become a hindrance to spiritual growth.

—*Youth Companion*

CHANGES IN DRAFT BILL

The Universal Military Training and **Selective Service Bill** as a whole has not been reported from the House-Senate Conference Committee to date. After it is reported on it will need final approval of both houses of congress.

On May 18 the joint committee did, however, report agreement on the new provisions for C. O.'s which would replace the present setup **if** the whole bill becomes a law. Under the new provisions the conscientious objector could be "ordered by his **local board** to perform such civilian work contributing to the national health, safety, or interest **as the local board may deem appropriate."** Just what this would mean if passed is not clear as yet.

Conscience Wins a Victory

by Jesse F. Perrin

J. E. WEBB developed a mammoth department store in St. Petersburg, Florida, which brought trade from miles around. One of the most profitable departments was the sale of liquor which grossed over two million and brought him a net profit of one hundred thousand dollars in 1947. All that happened to bring about a decision on Mr. Webb's part to get out of the liquor business without delay is not clear. However, the **South Bend Tribune**, in telling the story of the closing of the business as of July 31, 1948, quotes Mr. Webb as saying: "I began mentally to follow those bottles and to realize the trouble they could cause and in many cases did cause." In imagination he followed two million dollars' worth of bottles and the results of their being drained by all sorts of liquor-thirsty men, women, boys and girls, both those who financially could afford it and those who couldn't. In imagination he saw men going home in alcoholic temper and turning peaceful homes into places of fear and panic. He saw little children being beaten and crying mothers cursed. He saw mortgages being foreclosed, jobs being lost and questionable deals being put over under the influence of "just another little drink for friendship's sake." He saw divorces granted by the hundreds because of those bottles, and jobs being lost with the heartache and suffering that unemployment can bring.

Thousands upon thousands of men and women are in the same mental predicament as J. E. Webb, but they lack his fearless courage to make the sacrifice and do the thing they must do for peace of mind and untrobuled conscience. Perhaps Mr. Webb's example will give others courage to break their relationships with organizations and enterprises of which they are secretely ashamed.

Wise is the man who has the courage to make the personal sacrifice that a clear conscience demands. Certainly there is a troublesome future ahead for those who lack it. Bishop Arthur J. Moore tells of once seeing a crowd gathered on a street in San Francisco. He asked the old Negro janitor of a building near by what the excitement was and was told that a man had jumped off the top of the building and committed suicide. Then the old Negro seemed to just think out loud and shaking his head said: "When a man has lost God, there ain't nothing to do but jump."

One of the worst things about worrying along year after year with a troubled conscience is the sense of separation it gives one from God who understands us better than we understand ourselves, and from whom no secrets can be hidden.

Christianity asks us to do much more than the law requires. We worship a God who has created us so that nothing less than the best can really satisfy us. Dr. Calkins says: "I am often asked if I practice what I preach, I always answer emphatically, 'No', for if I did I would be preaching something mean and mediocre." "No man," says Dr. Calkins "need be ashamed of his failure to be a Christian. Rather he ought to be ashamed to succeed in being anything else." What keeps life an enthusiastic, exciting and adventurous experience is not to succeed in being something within your reach but in struggling, even failing, to be something beyond your reach, better than your best. Each victory for conscience sake is a stepping-stone toward the Christian life for the one who wins it and a blessing to unnumbered others.

—*Forward*

MENNONITES IN BERLIN

(Continued from page 365)

their dependents. A rubble building, Mr. Schultz pointed out, is relatively expensive. Berlin Mennonites find the building of a church, with present high prices, utterly impossible. It might be possible to solicit funds from West German churches or from America. But the present political situation stands in the way. Who knows how long West Berlin can hold out against the Russians or how soon another war will destroy what remains? This is a pessimistic view but not entirely removed from the realities of the situations.

The Needs and Mission of the Church

The church in Berlin needs our prayers and support. The people should not become dependent upon us nor do they wish to become so. But we can give them some financial help as the M.C.C. and our Home Mission Board are doing.

The great mission of the church in Berlin springs directly out of the challenge of a materialistic communism. Will they be able to resist the red tide, and will they continue to endure and suffer for the faith? Unless they do so there is little hope for their future. Communism is a world problem and all of us have a share in meeting it with something better. But the church in Berlin has a special mission in this hour to resist and endure, even as the churches in Revelation had to endure against the opposition of Rome. The Mennonites in Berlin have the same promise as the early church from Him who has the keys of hell and death: he that overcometh shall be given to eat of the tree of life, and be made a pillar in the temple of God.

If something goes wrong, it is more important to talk about who is going to fix it than who is to blame.

Our
Colleges
and
Seminary

FREEMAN JUNIOR COLLEGE

The spring season brings with it the travel season and several Academy and College groups responded last week. Both the Academy Seniors and the College Sophomores took their annual trip. The Seniors traveled by bus to Sioux Falls spending the day visiting points of interest such as the state penitentiary, St. Joseph's Cathedral and the fire department. The boys took time out for relaxation at the Y.M.C.A. swimming pool. In the evening they took in the Gilbert and Sullivan operetta, "The Gondoliers," produced by Augustana College.

The class in Hygiene, Academy Juniors, went to Yankton to visit the state hospital as a part of their class work. In spite of the rain the group had a profitable visit. The tour through the hospital was conducted by the daughter of the assistant superintendent who showed the class through a representative group of buildings. Of great interest was the beauty and good structure of the buildings. It was pointed out by the guide that the number of attendants was below good hospital standards even though the hospital was not over crowded.

Mrs. E. J. Miller's class in Mennonite History, all seniors, took a day to visit the Hutterite colonies. These people hold to their belief in communal living on their interpretation of Jesus commands to share. Being one of the groups formed at the time of the Reformation they held to essentially the same dress, customs and language in all their migrations in Europe and America.

MENNONITE BIBLICAL SEMINARY

On Sunday, May 20, Willard Wiebe preached his final message as pastor of the Woodlawn Mennonite Church bringing to a close a very fine ministry which was very helpful in the lives of us all. This Sunday's message was on Love as the major theme of the Christian Gospel, being an expository message based on First John. Following the church service Robert Kreider made an address of appreciation from the congregation presenting him with a gift from the group. Henry Goossen was installed as summer pastor and Burton Yost was elected as summer Sunday school superintendent and Henry Poettcker as Secretary-treasurer. Brother Wiebe in this final service had three infants to consecrate to the Lord's work. Victoria Anne, daughter of Henry and Agnes Poettcker, John Richard, son of Richard and Wanda Pannabecker and Holger Christopher, son of Hanno and Virginia Klassen.

The senior vespers was a very fine service with Bertha Fast reviewing the background of the class, pointing out that four members of the class were born in foreign countries, five in the western part of the United States, yet all having a common commitment to Christ and wanting to serve His Kingdom. Dr. Pannabecker reviewed the year's work of the Seminary pointing especially to our record student body of thirty-eight full-time and nine part-time students, the largest single group ever to study in a Mennonite graduate school, the organization of the church, the new emphasis on evangelism and our strengthened practical work program. Other addresses were given by Hanno Klassen and Arnold Nickel basing his remarks on the book of Philippians.

Robert Kreider, former relief worker in Europe and now a student at the Univ. of Chicago, will deliver the Alumni Address at the annual Alumni meeting an dinner here Thursday evening. Baccalaureate is scheduled to be delivered by Rufus D. Bowman and the Commencement address by D. Elton Trueblood.

BETHEL COLLEGE

James Rinner, senior at Bethel College, Mrs. Rinner of the class of 1947, and Wesley W. Bartel of the class of 1946, will be members of the Summer European Tour sponsored by the Council of Mennonite and Affiliated Colleges. This will be the fifth annual tour combining the educational features of visits to points of interest in European countries and periods of voluntary service in rehabilitation work in war stricken areas. The group will fly from New York, June 8, to Paris, France. Six weeks will be spent in traveling and four weeks will be spent in a voluntary service work camp in Germany or Belgium. Members of the touring group will work with European youth in the construction of needed buildings.

Dan W. Unruh, for the past year athletic director of Tabor College and a graduate of Bradley University, has been engaged as director of athletics and coach of basketball and track at Bethel College, it has been announced by Acting President D.C. Wedel.

CANADIAN MENNONITE BIBLE COLLEGE

Activities at the College seem to increase and gather impetus as the end of the term draws near. The College Octette is serving in the various churches around Winnipeg during week-ends. The Peace Team is still delivering programs. Students are busy writing out their term papers and preparing for the final exams.

In spite of this, time is taken for our spiritual and physical welfare. At the Saturday evening prayer meeting, Rev. Pankratz, missionary to the Jews in Winnipeg, gave an inspiring message and showed some slides. After the meeting the whole group enjoyed a wiener roast on the grounds at the riverbank. Monday, May 21, I. P. Friesen from Saskatoon spoke to us in chapel on Zech. 9:12.

Jottings

—**Springridge Church, Alberta, Canada:** Behold all things are become new! Truly spring is a time of resurrection; old things are passing away and powers which have been dormant throughout the winter are breaking forth into new life. What a delight to walk across the green meadows with the flowers in all their splendor, bidding you welcome to a new season, or to stroll through the forest along the river to be greeted by the lovely birds who have come to spend the summer with us. Mr. Winter has finally withdrawn his icy hands, and despite the heavy snowfall in the Rockies, the mercury has again risen to 80 degrees. Seeding is comparatively late this year due to the heavy rainfall in recent days.

Although our district is rather out of the way for some itinerants, we have been blessed by a few welcomed visitors who have brought the Gospel message in word and film. A few weeks ago an elderly lady, Mrs. P. Janzen was laid to rest. She was one who could say with the apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith."

—**First Church, Nappanee, Indiana:** Miss Lois Slagle, R.N. missionary to the Congo, spoke during the church school hour May 6, and presented an illustrated lecture that evening. The Bluffton College Vesper Choir presented a concert during the worship hour that day. Three of the choir's tenors are members of this church. Our church is again serving as one of five centers for the Community Bible School from May 28-June 8. Rollin Moser has resigned from the pastorate and is planning to attend seminary in the fall.—Mrs. Lyle Strauss, Corr.

—**West Zion Church, Moundridge, Kansas:** May 6 the Hopefield Mennonite Church gave a C. E. program here. A welcome addition to our church has been the installation of ten stained-glass windows. May 13, our church observed Mother's Day. An infant dedication was part of this service. Our pastor, J. B. Graber, has been conducting a series of Sunday evening meetings, at which he shows pictures of his trip to the Holy Land.—Mrs. L. L. Lehmberg.

—**First Church, Upland, California:** April 13-15, the California Mennonite Sunday School and Christian Endeavor Conference was held in this church. The big feature of Saturday was a S.S. workshop in the morning and a C. E. workshop in the afternoon. Each department was led by a capable leader. The Junior Conventionette on Saturday morning was planned and directed by Mrs. Harley Evers, Upland, California, Junior Committee chairman. Miss Dorothy Schroeder, returned missionary from Africa, was the speaker. A noon picnic in the park closed the junior activities. Mrs. Geneva Heppner, Winton, was elected to serve as junior projects chairman for the coming year. The Carita Girls met April 14 in the home of Erica Schmutz. Mrs. Earl Salzman, our pastor's wife, is the sponsor of this group of teen-age girls to further their interest in missions. An electrically lit bulletin board was recently erected on the church lawn. It was designed and built by Marvin Ruth and Donovan Schowalter. A Sunday School Workers Conference was held in the afternoon April 29 for all officers and teachers.—Corr.

—**Bethlehem Church, Bloomfield, Montana:** The dedication of the new structure of the church was held on Easter Sunday with local ministers participating. Jake Unruh, Volt, Montana, gave the message. The first funeral in the new building was May 11, following the death of little Rodney Lane Unruh, who was hit by a tractor which his father, Pete Unruh, was backing up. May 13, Mr. and Mrs. Verney Unruh were commissioned for their service in Japan by A. E. Kreider, assisted by the pastor of the church, George G. Dick. In the morning they joined two other sets of parents in having their children publicly dedicated to the Lord. Abe Unruh, farmer-minister, officiated in the dedication which also included the two sons of Mrs. and Mrs. Archie Kliewer, candidates for the mission field, the two-month old son of Mr. and Mrs. George Dick.—Mrs. George Dick, Corr.

—**Bethel Church, Winton, California:** May 8, a mother-daughter tea was sponsored by the Dorcas Girls for 28 mothers. A short program was given featuring mothers in the Bible. Each mother was presented a corsage of sweet peas. May 11, the Malcomb Wengers, missionaries, showed pictures of their work with the Cheyenne Indians. A daily vacation Bible school is being planned by our S.S.—Mrs. Ed. Heppner, Corr.

—**Meadow Church, Colby, Kansas:** Special ground-breaking services for our new church were held April 8. Our ladies sewing circle served a dinner in Colby during March and a bazaar and food sale this month, raising funds for the new building. The choir gave a program in Jose and Hana, Colorado, April 29. Outside speakers have been W. C. Voth, Dan Dyck, Mr. Siemans and Solomon Mouttet.—Mrs. Homer R. Goertzen, Corr.

—**Topeka Church, Topeka, Indiana:** Baptismal services were held May 13 with the following becoming members: Vera Lou Yoder, Mary Ruth Bowen, Shirley Higley, Calvin and William Hochstetler. Mr. and Mrs. Clarence Lung joined with the church by transfer. May 13, five Mennonite churches in Northern Indiana participated in a hymn-festival at the Eighth Street Church in Goshen. Marvin Dirks was director of the chorus and congregation. Organists of the churches played. The young people of the host church invited the young people of the other churches to a social hour in the church cabin. Mrs. Elmer Culp of Goshen was speaker at the mother-daughter program.—Opan King, Corr.

—**Salem Church, Dalton, Ohio:** Robert Keith is the name given to the son of Mr. and Mrs. Gordon Sprunger, born May 1. The annual mother-daughter social was attended by over 100 persons May 8. A book review by Mrs. Stutzman from Orrville was the special feature. Mothers were especially honored Mothers' Day by having their special request hymns used in the church services. Viola Starzman, pediatrician from Wooster, was guest speaker at Mothers' Study group May 15. Reports from those attending the conference at Berne were very enthusiastic.—Mrs. Ivan Badertscher, Corr.

—**Bethel Mission Church, Winnipeg, Manitoba:** April 22 the Ladies Aid gave the evening program, proceeds which went to relief. Their speaker was C. Wall who was spiritual advisor to the refugees in Germany. May 9, the Girls Sewing Circle had their annual sale of homemade goods, proceeds of $171 going for missions. May 3, the Men's Brotherhood had a work night and helped clean the church. —Hugo Hildebrand, Corr.

(Continued on page 372)

Into the Beyond

DAN J. HOFSTETTER, born May 18, 1876, member of the Salem Mennonite Church in Dalton, Ohio, died May 14, 1951.

GERHARD E. NICKEL, Newton, Kansas, member of the First Mennonite Church in Newton, was born April 14, 1887, and died April 25, 1951.

OSWIN C. FUNK, East Greenville, Pennsylvania, member of the Hereford Mennonite Church in Bally, Pennsylvania; born March 7, 1870, and died May 2, 1951.

MRS. ANNA WALTER, Olivet, South Dakota, member of the Bethany Mennonite Church; was born August 8, 1872, and died May 14, 1951.

JOTTINGS — Continued

—Bethany Church, Quakertown, Pa.: During Mother's Day services two infants were consecrated to the Lord. May 17, about 100 mothers and daughters attended the mother-daughter dinner at the church. Miss Wilhelmina Kuyf, returned missionary from China, delivered the message at the evening services, May 20.—Mrs. Clyde S. Gano, Corr.

—Hereford Church, Bally, Pa.: Mr. and Mrs. P. K. Regier visited here May 13, explaining the work of our Conference. Monday a mothers day musical, in which neighboring choirs participated, was held here. The monthly meeting of the Woman's Organization was held May 15 at a mother-daughter tea. A musical program was presented by the daughters. Miss Leona Cressman showed her pictures of India at this meeting. Preparatory services, baptismal and reception of members was held May 20, with a class of seven young people and 10 adults. Communion services were held May 27.—Mae Latshaw, Corr.

—First Church, Caldwell, Idaho: May 13, the Malcolm Wengers, missionaries to the Indians in Busby, Montana, were here showing pictures of their work. In Bible study, held Wednesday evenings, we are studying Genesis. The ladies of the Missionary Society are making tea towels for relief. —Mrs. Leonard Schmidt, Corr.

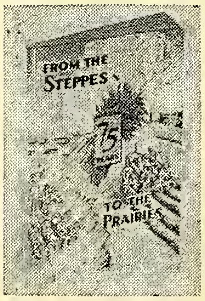
—Trenton Apostolic Church, Trenton, Ohio: Mr. and Mrs. J. E. Amstutz, Mr. and Mrs. Otto Augsburger, Mr. and Mrs. Earl Gingerich, Mr. and Mrs. William Imhoff, attended the Conference in Berne. The Men's Brotherhood sponsored a paper drive for the improvement of a room in the church for the young people. Mother's Day was observed by special music by the choir and a dedication service for two children. Our pastor preached the baccalaureate sermon here. —Edna Kinsinger, Corr.

Please enclose this label when writing

—Glenwood, Alberta: Since the roads are again in good traveling condition, church services are better attended and we trust the Lord has great things in store for us throughout the coming months.—Henry Koop, Corr.

—Wayland Church, Wayland, Iowa: Andrew Shelly spoke at the church the evening of May 22, and visited members of the congregation the day following to solicit funds for the Biblical Seminary. Mrs. J. N. Smucker and son of Bluffton, Ohio, were here on May 18 and 19, to get their daughter and sister Mary Ann who taught here the past year. Mrs. C. C. Wyse is taking over the Junior Choir which Miss Smucker had charge of the past few months.—Mrs. Ezra Wittmer, Corr.

—Calvary Church, Barlow, Oregon: Rev. and Mrs. Verney Unruh visited our church Sunday, May 20, and Mr. Unruh gave the evening message. They are leaving for Kobe, Japan, as missionaries from the General Conference. The Women's Missionary Society sent 130 pounds of clothing to the MCC at Reedley, California. A tape recorder was purchased for the pastor's use in visiting the ill and aged. Dedication services for the newly completed kitchen were held April 29, with a fellowship dinner.—Mrs. Ivan Learfield, Corr.



From Russia to North America

In 1874 thousands of Mennonite people were uprooted in Russia and sought homes in the new world. It was not easy to leave, but convictions drove them from their homes to the very frontiers of the United States and Canada. Here they began life anew amidst hardship, toil, and problems.

FROM THE STEPPES TO THE PRAIRIES is a book written in commemoration of the seventy-fifth anniversary of their arrival from Russia. In this publication, Cornelius Krahn, who edited the book, reviews the life in Russia and the early beginnings in the United States and Canada. The general theme is then taken up by the contributors, Noble Prentis, Leland Harder, Kempes Schnell, Melvin Gingerich, J. A. Wiebe, and Elmer F. Suderman. These portray the life of the Mennonite pioneers: their agricultural struggles, political problems, and efforts to become acclimated to their new homes.

Price, $1.50

Order from book store nearest you.

Mennonite Book Store
Newton, Kansas

Mennonite Book Concern
Berne, Indiana

Mennonite Book Store
Rosthern, Sask.

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 66 —— June 12, 1951 —— Number 24

Salem Mennonite Church, Munich, North Dakota, where Northern District Conference meets June 16-20.

"In The Name of Christ"

Forty Children and a Chapel

Mennonites are Losing Their Biblical Non-resistance

The M. C. C. Headquarters in Akron

In This Issue

EDITORIALS 375
MENNONITES ARE LOSING THEIR BIBLICAL NON-RESISTANCE by J. W. Fretz 376
THE ENTRANCE TO THE KINGDOM by Howard T. Landes 377
FORTY CHILDREN AND A CHAPEL 378
PACIFIC DISTRICT CONFERENCE PROGRAM 379
OUR MINISTERS RETREAT 379
"IN THE NAME OF CHRIST"
OUR COMMUNITY CENTERS 380
BUNDLES AT BACKNANG 381
MENNONITE YOUTH:
THE MCC HEADQUARTERS IN AKRON 382
SCHOOL NOTES 386
JOTTINGS 387
M C C NEWS NOTES 388

Cover Picture

The Salem Mennonite Church of Munich, North Dakota is a T-shaped building. The part back of the bell tower was added in 1946. The Northern District Conference meets here this year. Helmuth Ortmann is the pastor of the church.

WANTED

A woman manager for the Salem Home for the Aged located in Freeman, South Dakota. Man and wife also considered. If interested, contact Sam J. Schmidt, Chairman, Board of Directors, Marion, South Dakota.

The Mennonite

Editor, J. N. Smucker
Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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TO MONTANA READERS

The annual Sunday School Convention of the Lustre Community churches will be held at the Bethel Lustre Church, June 24. Among the topics to be discussed are "Benefits of a Sunday School Convention," by Art Fast, and "Accomplishments in Rural Sunday School Work," by Rev. Mengel. There will also be two messages by Blythe McLean. Special music and business will fill up the remainder of the time for the forenoon and afternoon sessions. No evening program is planned. L. Brown, Convention sec.

The 1951 Yearbook

The YEARBOOKS for 1951 are now ready and may be ordered from the General Conference Headquarters, 722 Main, Newton, Kansas. Price: 25c per copy. (All General Conferences Churches will receive a limited supply for distribution in local congregations.)

The Kansas Institute of International Relations is sponsoring a week-end institute at North Newton on the campus of Bethel College, June 15-17. The theme of this institute, which will bring speakers of international renown to this part of Kansas is, "The Predicaments of American Power." Speakers at this institute will be Edward Fei, Mrs. Gladys Walser, and Cecil Hinshaw.

Some JOTTINGS Observations

During 1950, only 58 per cent of the U. S. Mennonite churches of our Conference sent in any church news for the JOTTINGS columns of THE MENNONITE; 42 per cent sent in no report at all. The Pacific District leads with reports from 75 per cent of the churches of that conference district. The next highest districts are the Middle and the Western, in that order. Of the churches which reported, 18 sent in only one item of news, 7 churches reported 10 or more times. The highest reporting church had 25 entries during the year.

Of Things to Come

May 31 Commencement Freeman Junior College
June 4 Commencement Bluffton College
June 10 Children's Day
June 14-15 Cultural Conference Messiah Bible College, Grantham, Pa.
June 16-20 Northern District Conference, Munich, North, Dakota
June 20-24 Pacific District Conference Colfax, Washington
June 25-30 Winona Union Summer School of Missions
June 29-July 4 Young People's Retreat, Men-O-Lan
June 30-July 4 Canadian District Conference, Leamington, Ontario
July 5-6 Y.P.U. Work Conference Men-O-Lan
July 7-14 Junior Retreat, Men-O-Lan
July 14-21 Intermediate Retreat, Men-O-Lan
July 21-27 High School Retreat Men-O-Lan
July 23-29 Intermediate Retreat, Shavehead Lake, Michigan
July 27-29 Adult Retreat, Men-O-Lan
August 3-6 Central Conference, Meadows, Illinois
August 6-12 Senior Retreat, Shavehead Lake, Michigan
August 8-15 Minister's Retreat, Bluffton College
August 11-18 California Mennonite Young People's Retreat, Camp Gains, Lake Sequoia, Miramonte, California

Mennonite Index for 1950

Those wishing an index to THE MENNONITE for the year 1950 may have a copy by sending a request to the Mennonite Publication Office, 722 Main, Newton, Kansas.

The installation of Ward W. Shelly as pastor of the Bethel Church, Lancaster, Pa., was scheduled at a special service on the afternoon of Sunday, June 3. A number of the Eastern District Conference intended to participate in the service. It is with keen anticipation that the local congregation is looking forward to his ministry.

Editorials

"HE CARETH FOR YOU"

THIS simple phrase is often seen as a motto on the walls of our homes. If we really believe it, what a source of spiritual strength it can be. One of the bitterest experiences of life is the feeling that "no man cares for my soul." The loneliest moments of all are those in which we feel we have no friends, no one who is interested in us nor cares what happens to us.

But here is where the greatest Friend of all comes to our rescue. "He careth for you." We are not forgotten nor neglected. He is concerned about all that happens to us, and also in all that we are doing or thinking. He is concerned that we are able to withstand the various temptations and trials that come, and He supplies us the needed strength to meet them.

This should be a cause of deep gratitude. How could we ignore such a concern on the part of Him who gave His all for us. To know there is One who so cares for us and is so deeply concerned in all that we do should put courage and faith and a song in our hearts. He careth for you and underneath are the everlasting arms.

ARE WE LOSING OUR PEACE TENET?

THE article on the following page shows a disturbing trend among our churches. One of the main tenets of our faith and the official position of our church is that of Biblical non-resistance. To keep steadily moving away from that center should cause us grave concern. At the same time that we are moving from this position, other denominations are moving steadily towards it, so that the percentage of Biblical pacifism increases in other churches and decreases in our own! Have we, like the foolish virgins, allowed our lamps to go out while we fall asleep at our post?

The writer of the article does not blame outside influences as much as inner conditions in the home and the church. While the outside circumstances do exert their pressure, we had better strengthen our own inner resources. The inside pressure should more than match the pressure from without. We do well to search for the causes of this decline in a basic conviction for which our forefathers gave their lives or migrated to the ends of the earth to hold.

The home must shoulder its part of the responsibility. If the parents are not fully convinced of this position the children can be expected to be still less certain. Or the parents may believe in it and expect their children automatically to believe it also without careful teaching and emphasis. They take too much for granted. A doctrine that is so fundamental as the power of love, must be taught and drilled by precept and example. Love must rule all the attitudes of the home if its power is to be made practical in the lives of the child. The greatest force in the world cannot be lightly treated or neglected entirely.

The Sunday School must take its share of the blame of failing to teach thoroughly the idea of Biblical non-resistance. The teachers themselves may not be convinced of it! Then how can they hope to pass on this great tenet to the children? There should be teacher training courses and teachers' meetings where this great question is fully discussed. An enthusiastic teacher gripped with the great idea of Christian peace can have a tremendous influence on the children. The question may well be raised: if a Sunday School teacher is not in accord with the fundamental beliefs of the church is he qualified to teach in that church?

The Christian Endeavor or youth meetings must carry their part of the responsibility for teaching the fundamental doctrine of peace. Where the sponsors are genuinely convinced of the rightness of this position, they can find all sorts of ways making this concept clear and forceful in the lives of the youth at the molding age of life. There are notable examples where an enthusiastic peace sponsor has sent out a whole group of peace enthusiasts. But the opposite is also true.

But the ministers themselves face a tremendous responsibility for this drift from our historic peace position! Some of them never preach it! Frequently young people who come to Mennonite colleges where they find this peace principle vigorously expounded, admit that they have never heard any reference to it in their home churches! O servants of the Prince of Peace, how dare we be silent on so vital a subject! Have we had the wrong theological training? For it is regrettable but true, that some of the biblical training schools which boast loudest of being "orthodox" are also the most militaristic.

The world is sick and tired of war. It wants a better way. It is eagerly searching for the true ways of peace. From the very beginning of our denomination, we have held that war is wrong and that the love and peace of God alone will work. How can we abandon this idea at the very hour when the world is most ready to listen to some better way? Who knows but we have come to the world for such a time as this?

TITHING OUR TIME

A WOMAN was on the verge of a nervous collapse when she decided to tithe her time as well as her money. Before long she was found to be serene and composed. Is it a good plan to give the Lord a tenth of our time as well as a tithe of our wealth? Some may hold that we give the seventh by observing the Sabbath. But what would happen if we gave a tenth of our regular days unto the Lord? To work at our task ten hours and spend one hour in strengthening our spiritual life, or in definite Christian service to others would certainly have its rewards. It sounds like a good idea. Who feels moved to write an article on this subject for the benefit of the rest of us?

Mennonites are Losing Their Biblical Non-resistance

J. W. Fretz*

THE Mennonite church, like our own America, faces opposition to its basic principles and character from without and within. The long history of its doctrine of non-resistance, which we used to feel somewhat self-righteously in America, was being preserved by us, but unfortunately lost by our brethren in Europe, is slowly but surely being lost here in America as well.

The basis of the opposition would be ascribed by some to such external factors as unfriendly government, veterans organizations, or antagonistic local pressure groups. In the judgment of the writer, these external forces do not account for the trend of the loss of the doctrine of Biblical non-resistance nearly as much as do certain forces from within the church.

There are literally thousands of our Mennonite young people who are complete strangers to the Biblical doctrine of non-resistance.

Reasons for this Change

There is first of all, the factor of indifference and pre-occupation with other seemingly more important matters. There is the significant factor of opposition on Biblical grounds. There are large numbers of pastors and their members in the congregations who feel that there has been too much emphasis on the doctrine of non-resistance, and thus they de-emphasize the doctrine to the point of excluding references to it in sermons, Sunday School classes, and catechetical instruction. Thus there are literally thousands of our Mennonite young people who are complete strangers to the Biblical doctrine of non-resistance. Not only are they not acquainted with the doctrine, but they have become antagonistic to it because of influences from non-Mennonite teachers and writers who maintain that not only is non-resistance not scriptural, but on the contrary, that the Christian has a moral obligation to go to war. In addition to these two forces opposing the doctrine of non-resistance is a superficial, liberal view which seems to maintain that if people are nice to each other, all things will go well, thus underestimating the nature of sin and the basic evil in man.

The Evidence

The evidence in support of the burden of this article is available in rather convincing figures. In one of our large Mennonite communities a comparative study was made of the position of men of draft age in World Wars I and II.

In World War I:
- 10 per cent went to the regular army
- 60 per cent went into non-combatant service
- 30 per cent took the absolute position

In World War II:
- 46 per cent went into the regular army
- 25 per cent went into non-combatant service
- 29 per cent went into C.P.S. service

A careful examination of these figures will show that whereas there was no provision for conscientious objectors in World War I as compared to the legal provision in World War II, the shift out of the non-combatant position in World War II was not in the direction of non-resistance, but in the direction of military service. In other words, those going into the regular military service increased by 36 per cent within a single generation. This may not have held true in every Mennonite community, but it likely is quite typical. At any rate, in World War II, the figures available would tend to substantiate it. Following are facts regarding the draft status for all Mennonites and of General Conference Mennonites in World War II:

	I-A	I-AO	IV-E
All Mennonites	40%	14%	46%
General Conference	55%	18%	27%

Thus, for Mennonites as a whole in America, we can say that two-fifths of all Mennonites went into regular service, while less than half took the position of the full conscientious objector in the General Conference, the situation is even less encouraging where only about one-fourth of all the men took the position of full conscientious objector. In any case, less than half of the General Conference Mennonites, considering IV-E and I-AO as conscientious objectors, took the traditional position of opposition to war.

Failing When Most Needed

The serious aspect of the situation is that in our generation the United States Government has made legal provision for conscientious objectors, and the Mennonite people are repudiating their historic position which the government has finally come to recognize. While the official position of most Mennonite groups is still the traditional non-resistant position, a large per cent of the members repudiate the position.

Throughout the long centuries men were persecuted and hounded and driven from country to country in search of freedom from military service, which was one of their main goals, and yet in this twentieth century, where it is now governmentally

(Continued on page 385)

> *The serious aspect of the situation is that in our generation the United States Government has made legal provision for conscientious objectors, and the Mennonite people are repudiating their historic position which the government has finally come to recognize.... This, disappointingly, is happening at the very time when the world is crying for light.*

---

*J. W. Fretz, Social Science Professor at Bethel College

The Entrance To The Kingdom

Howard T. Landes*

"Except a man be born again, he cannot enter the Kingdom of God."

There is no portion of the Word of God, perhaps, with which we are more familiar than this passage. I suppose if I were to ask those in any audience if they believed that Jesus Christ taught the doctrine of the new birth, nine-tenths of them would say, "Yes, I believe He did."

Now if the words of this text are true they embody one of the most solem questions that can come before us. We can afford to be deceived about many things rather than about this one thing. Christ makes it plain. He says, "Except a man be born again, he cannot see the Kingdom of God"—much less inherit it. The teaching of the new birth is therefore the foundation of all our hopes for the world to come. It is the true foundation of our Christian religion. My experience has been this, that if a man is unsound on this teaching he will be unsound on almost every other fundamental doctrine in the Bible. A true understanding of this subject will help a man to solve all difficulties that he may meet with in the Word of God. Things that before seemed dark and mysterious will become very plain.

The teaching of the new birth upsets all false religion, all false views about the Bible and about God. At the close of a meeting a man came to the minister with a long list of questions written out for him to answer. He said," If you can answer these questions satisfactorily, I have made up my mind to become a Christian." "Do you not think," said the minister, "that you had better come to Christ first? Then you can look into these questions." The man thought that perhaps he had better do so. After he had received Christ, he looked again at his lists of questions; but then it seemed to him as if they had all been answered. Nicodemus came with his troubled mind and Christ said to him, "Ye must be born again." He was treated altogether differently from what he expected, but that was the most blessed night in all his life. To be "born again" is the greatest blessing that will ever come to us in this world.

Notice how the Scripture puts it. "Except a man be born again, . . ." "born from above," (John 3:3), "born of the Spirit." There are a number of other passages where we find this word "Except." I would just name three. "Except ye repent, ye shall all likewise perish" (Luke 13: 3, 5). "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3). "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven" (Matt. 5:20). They all mean the same thing.

I am so thankful that our Lord spoke of the new birth to this ruler of the Jews, this doctor of the law, rather than to the women at the well of Samaria, or to Matthew the publican, or to Zaccheus. If He had reserved His teaching on this great matter for these three, or such as these, people would have said, "Oh yes, these publicans and harlots need to be converted; but I am an upright man; I do not need to be converted." I suppose Nicodemus was one of the best specimens of the people of Jerusalem: there was nothing on record against him.

I think it is scarcely necessary for me to prove that we need to be born again before we are meet for heaven. I venture to say that there is no candid man but would say he is not fit for the kingdom of God, until he is born of another spirit. The Bible teaches us that man by nature is lost and guilty, and our experience confirms this. (Rom. 5:12).

Just what this entrance into the Kingdom of God really is, very often today is misunderstood, as just being morally good or merely a professing Christian. This new birth is not going to church. We often ask people if they are Christians, "Yes, of course I am; at least I think I am, I go to church each Sunday." Others will answer, "I am trying to do what is right; Is this not being a Christian?" No this is not being "born again." Other groups we meet are those who have turned "over a new leaf" and think they are regenerated. Others think because they have been baptized, means being born again. This is impossible, you may be baptized into a church and not be baptized into the Son of God. Baptism is all right in its place, but it should not ever precede regeneration. You cannot be baptized in to the Kingdom of God, "Except a man be BORN AGAIN, he cannot enter the Kingdom of God."

There is a class of men who say that special religious meetings are very good for a certain class of people. They would be very good if you could get the drunkard there, or the gambler, or other vicious people, that would do a great deal of good. But "we do not need to be converted." To whom did Christ speak these words of wisdom? To Nicodemus. Who was Nicodemus? Was he a drunkard, a gambler or a thief? No; he was one of the very best men in Jerusalem. He was an honorable councilor; he belonged to the Sanhedrin; he held a very high position; he was an orthodox man; he was one of the very soundest men. And yet, Christ said to him, "Except a man be born again, he cannot see the kingdom of God."

In this third chapter of the Gospel of John, God tells us how we can get into His Kingdom. We cannot work our way in. Regeneration is a new creation and it must be the work of God. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." (John 3:6). The Ethiopian cannot change his skin, and the leopard cannot change his spots. You might as well try to make yourselves pure and holy without God. It would be just as easy for you to do that as for the black man to wash himself white. But we read, "that which is

(Continued on page 378)

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*Howard T. Landes, Pastor, Ebenezer Church, Bluffton, Ohio

Forty Children and a Chapel

One of the most important projects in leprosy work all over the world is the care of healthy children of leprosy patients. An outstanding example of how the evangelical churches have met this need in Latin America in the Mennonite Home at Cachipay in Colombia for the children of patients at the government leprosaria.

Given by friends in this country through the American Leprosy Missions, the Home occupies a comfortable building midway between Bogota and Agua de Dios. It is surrounded by fifteen acres of land. There is an atmosphere of Christian congeniality, live forty children who would otherwise be in constant danger of infection.

The Home cannot at the present time care for all of Colombia's leprosy orphans—only a fraction of those pleading for admittance can be taken in. The American Leprosy Missions underwrites their support to the extent of $220 per child a year and has expressed the hope that as staff and facilities become available, doors can be opened to more and more children.

That more facilities for the care of healthy children are urgently needed is indicated by the fact that the aggregate population of the government colonies in Colombia was set some years ago at 14,700; this number including relatives and children as well as patients. Throughout Colombia there are believed to be about 30,000 leprosy cases.

The two colonies in Colombia are situated at Agua de Dios, about ten miles from Bogota, and at Contratacion near Bucaramanga. A third near Cartagena was closed recently and its inmates transferred to the remaining two institutions.

More than anyone else, the Rev. Gerald Stucky of the Mennonite Mission of Colombia is responsible for initiating the urgently needed work of caring for the healthly children of leprosy patients. The Home at Cachipay was originally the project of the World Evangelistic Crusades but religious persecution made it impossible for this group to carry out its plans. The project was later adopted by the Mennonite Mission and under the wise stewardship of Mr. Stucky and his colleagues, the Home has won the friendship of the neighborhood where it is located.

Credit is also due the Rev. Aulden W. Coble of the Presbyterian Mission which also supports the Home.

Not for many years will the Cachipay Home have room enough for all the children who clamor at its doors. But it is a beginning and worthy of support from all who would suffer the little children to come unto Him—for a Christian home and the promise of a happy, healthy adulthood.

Leprosy in Colombia is a problem of considerable importance, as it is in the majority of countries in South America, and much remains to be done to stamp it out.

Saving the children of parents with leprosy through such homes as Cachipay, bringing the ministry of Christ to evangelicals and other non-Catholics in the colonies, working for improved medical care for all who suffer from the disease, and promoting public knowledge of the facts of leprosy—these are a few of the many tasks still before Christians in maintaining a leprosy ministry in Colombia.
—From the pamphlet *IF THOU WILT*, by The American Leprosy Missions

GOING UP?

"Everything is going up!"

Well, the rain's still coming down; there's no war tax on sunshine, or the red and gold and brown of autumn leaves, or on the snow that makes a mountain's crown.

"Everything is going up!"

But bird songs cost no more; no 10% for luxury on the jasmine round the door; and moonlight in my garden's as inexpensive as before.

"Everything is going up!"

But the price of joy's the same; it costs no more to work or sing, or fan the ancient flame of love; and to a comrade's smile we still may stake our claim.

"Everything is going up!"

Come, come, what is that you say? The things that really matter cost just the same today. The broad, blue sea, the mountaintops, the trees, the rain, the sky; they are tax exempt forever—oh, lucky you and I!—The Speakers Library, in *Watchman-Examiner*.

ENTRANCE TO KINGDOM

(Continued from page 377)

born of the flesh is flesh; and that which is born of the Spirit is spirit." It is to him that worketh not but believeth. We work because we are saved, but we cannot work to be saved. In Phil. 2:12, we read, "work out your own salvation with fear and trembling" but we cannot work it out until we have it.

When Christ cried out on Calvary, "It is finished," he meant just that. What we have to do now is to accept that finished work of Jesus Christ. Not by our own human reasoning, but by faith. The faith that saves is faith in Jesus Christ as the Son of God and the Redeeming Savior. (John 3:14-16). It is not enough to believe in the historic Jesus, that He was a great Teacher, a strong religious leader, a great reformer, and a good and perfect man. There must be faith in His Divine Sonship, His Deity, His Messiahship, and His vicarious death upon the cross.

If the above were truly the experience of all our church workers and members, what a great power the church would be in the world today. The salvation of the lost would then be the chief concern of the church and the Gospel would then speedily go to the ends of the earth. Many in sin and darkness would "be born into the Kingdom of God." For, "except a man be born again, he cannot enter the Kingdom of God."

PACIFIC DISTRICT CONFERENCE

Program of the Fifty-second Session of the Pacific District Conference, to be held at the First Church, Colfax, Washington. June 20-24

Conference Theme: "Conquerors Through Him." Romans 8:37

WEDNESDAY AFTERNOON, June 20
Meetings of the committees of the Conference

WEDNESDAY EVENING
Welcome by P. D. Unruh, host pastor
Message by Conference speaker, Wm. G. Detweiler

THURSDAY MORNING
Message; Panel discussion on subject "Conquerors through Him in today's crisis;" panel moderator, Wilbert Regier
12:00 Luncheon, Wm G. Detweiler, speaker

THURSDAY AFTERNOON
Separate meetings of auxiliaries
Conference committee meetings

THURSDAY EVENING
Musical Program by host church
Conference Sermon: "Triumph in Christ,"—H. N. Harder, president

FRIDAY MORNING
Conference Business
Message, Harold Burkholder

FRIDAY AFTERNOON
Conference Business
Topic; Earl Salzman

FRIDAY EVENING
Message: Conference speaker, W. G. Detweiler

SATURDAY MORNING
Unfinished Business
Message: Olin A. Krehbiel, President of General Conference

SATURDAY AFTERNOON
Unfinished Business
Message: Wm. G. Detweiler

SATURDAY EVENING
Program by Women's Missionary Society and the Laymen

SUNDAY MORNING, June 24
Services arranged by local Church

SUNDAY AFTERNOON
Young People's Service
Bethel College Choir

SUNDAY EVENING
Message: Wm. G. Detweiler

Our Ministers Retreat

The time for the minister's retreat is rapidly approaching. Actually, although this is the official name given, it is intended for all conference workers—ministers, missionaries, teachers in our schools, etc. Also, it is more than is usually thought of when we use the word "retreat."

There are definite benefits which the minister receives from the retreat. However, primarily these are related to his greater effectiveness in his work in the local church. Even the physical relaxation and spiritual inspiration received channels to the church. But, even beyond this the new perspective and the many ideas he gets is valuable.

Recently a very large division of business in America had what might be termed a "business retreat" in Chicago. From the angle of business, the purpose was similar to a minister's retreat. Obviously, the benefits were to those attending, but primarily in relation to the business—which justified the expense involved. It was considered an investment.

It is the aim and prayer of the committee in charge of arrangements that the week at Bluffton may be one of very rich blesing and inspiration to all our Conference. All ministers ought to attend. Some will have conflicts which will make it entirely impossible to do so. However, probably most ministers could attend.

It has been the feeling of the committee that the expenses, like those in attending a conference, should be considered a normal church expenditure. The retreat is far more than a vacation in the usual sense of the word: it is a method of producing that which cannot come in any other way.

Depending on the distance a minister and family must travel, this would involve anywhere from $50 to $250 in most cases. On a very modest salary a minister cannot afford such an expenditure. However, it is a relatively small amount for an entire church to pay for the results obtained.

The committee would like to urge our churches and ministers to talk over this matter prayerfully and frankly so that our retreat might be used to the maximum to the glory of God in our Conference.
May the Holy Spirit grant grace and wisdom in all planning and in the retreat August 8 to 15.

Andrew R. Shelly, Chairman
Henry Fransen, Registrar

TO BE A GOOD WITNESS

THE present world situation might be entirely different if all Christians had been faithful witnesses to the Gospel of Christ. We hoarded the Good News instead of spreading it everywhere. We lacked the divine enthusiasm of the early disciples.

To be a good witness we must speak from first-hand experience. We cannot share with another that which we do not experience ourselves. We must be deeply enthusiastic and in earnest. And the love of God must be shed abroad in our hearts. In the grip of this love and compelled by it we need to share the Gospel with others, near and far.

A public sewing room is a great help to those who have no sewing machines of their own.
Library books are always in demand. Books are scarce and expensive.
The children attend Bible classes and Vacation Bible school with great enthusiasm.
Receiving M C C clothing is always a great joy to the children.

“IN THE NA

OUR COMMUNITY CENTERS

A neighborhood home helps to fill a need in a community of peoples—be it an area of
  rubble bordering a Russian sector
  an area of tension
  or a refugee community
Be it a
  large house
  a small humble barracks
  or only a few rooms in a camp
It is a center of
  LIGHT
  WARMTH
  CHRISTIAN FRIENDLINESS

Jesus has taught us to be good neighbors, to be good friends. And the time has come in our relief work when we no longer only hand things across the table, but we “walk home with the people,” or invite them to our homes. A neighborhood home is an attempt in the heart of a needy area to set forth the principles of Christ-centered friendliness, to provide a Christian interest in needy people and their problems.

Here the doors are always open to women where they may
  mend
  patch
  learn to remake old garments

There is a library with good books. Books are scarce. Books are expensive to rent when people have no work, no income.

There is a playground for children who live in
  tiny apartments
  one room
  and who must play on the street
It is a place where girls and women who find themselves having to manage on $10 or $15 a month can learn to prepare nourishing meals for 25 cents a day.

Little children meet for
  Bible classes
  Vacation Bible School
A Bible class has been established for people who use the home to a Christian approach to life and its problems. A neighborhood home usually provides a place for the local Mennonite groups who have no church to meet.

Here young people may put their spare time to good use in
  discussions
  crafts
  learning English
  singing hymns under the guidance of a Christian worker
It is a home with CHRISTIAN workers sincerely interested in the people and community. It is such a home that the Mennonite Central Committee has tried to establish in

F CHRIST”

Berlin
Kaiserslautern
Heilbronn
and Espelkamp, Germany
and Vienna, Austria

BUNDLES AT BACKNANG

If excitement could be measured by a thermometer, or a gauge, I think the mercury would have burst last Saturday at Backnang. All of the children in the refugee camp, along with the Mennonite children, had received a very special invitation to the M.C.C. Christmas bundle distribution. For each child this was about the biggest thrill he could have. Multiply this a hundred times and you have some idea of the contagion which had set in.

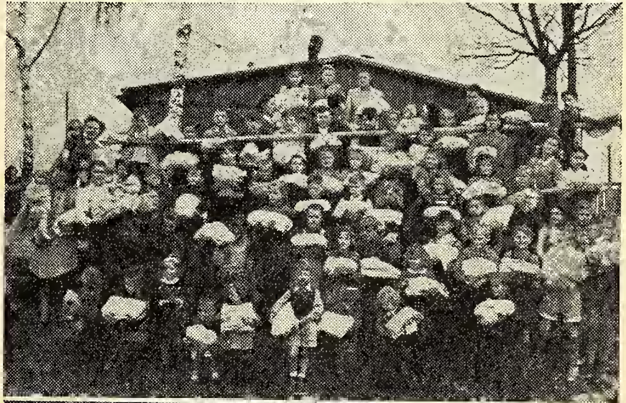
The young sentries, stationed to alert the children the minute the MCC car would arrive, cried, “Miss Bowers *ist hier*,” and presently the whole car was surrounded by a tight barracade of eager children. Little Marthe was sent to see if everything was in order for the distribution. She returned, all out of breath, having completely forgotten, in her excitement, what she was sent for!

“These bundles were sent by children like you . . . who because they love Jesus wanted to be friends to children here in Europe,” Mr. Mueller told the anxious group gathered on the lawn outside the barracks. They listened as attentively as possible until he began calling the names—“Hans Warkentin . . . Gretchen Reimer . . . ”

The anticipation which expanded as a huge balloon could be endured no longer and finally Abe peeked into his bundle. The “spark” has been lit and suddenly all of the children were down on their knees busily unpinning their bundles. One could see little groups of friends huddled together showing the others what they found in their bundle. The ones too little to open their own bundles clutched them tight, marching around with a sense of extreme pride and importance in the occasion.

“Mensch, I got a pair of long wool pants from here to here,” Hans boasted to his friends, measuring with his hand from his chin to his shoes! “See my pullover with the flowers on the front?” *“Ach,* you should see my hammer and screw driver!” There were fine warm clothes for the winter, long stockings and underwear, gay sweaters and dresses, all making a colorful contrast to the old barracks, the drab brown grass and the old clothing which the children wore.

The love which each bundle contains, plus the joy of the children who received them can never be measured in dollars and cents. “Then the King will say, ‘Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me!’ ”



Sunday school is a favorite time in the week. A young German Mennonite is the teacher.

Waiting for their names to be called to receive the belated Christmas bundles.

The Mennonite children in Backnang after receiving their Christmas bundles.

Some couldn't wait until returning to their barracks before opening their bundles.

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen ,Topeka, Indiana

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The M. C. C. Headquarters in Akron

by Emma Schlichting

(Hundreds of youth have passed through the doors of the MCC in Akron. For some it was years of service in CPS. For others it was a trip to Europe for a summer. For still others it was the beginning of relief service. Today, many are coming to the MCC to begin a term of Voluntary Service. Located in the heart of the Pennsylvania Dutch country, life at the MCC is colorful and varied. Because it is such an important hub to youth, its story is presented in these pages. E.L.)

At the corner of Eleventh and Main stands a large, white, frame house, not unlike many others in the small borough of Akron; this is the main house of the M.C.C. headquarters. Five additional buildings complete the nucleus; four M.C.C. families and seven single workers live a few blocks away from the center. In the main house are the living room, kitchen, and dining room; mailing and switchboard office; and sleeping rooms for eight girls. In the back yard is the "Monastery," which was a boys' dormitory during C.P.S. days, but now houses nine girls. The name, however, remains the same by unanimous consent. Before its reconditioing it was a garage. Another building which has undergone considerable renovation since the M.C.C. has moved in is the 100-foot warehouse. The formerly uninteresting walls now have glass doors, curtained windows, and porches. At one end are first-and second-floor apartments. Two large boys' domitory rooms and the chapel are also on the second floor; spacious offices complete the ground floor; recreation room, shipping room, and laundry room are in the basement.

A seven-room dwelling serves as additional office space, but the M.C.C. does have one building that was constructed for the sole purpose of housing offices—a two-story cement block construction in which are the archives, and the relief and voluntary service offices. Next to these is another residence in which live a few more of the workers.

The M.C.C. headquarters has not always been this large. In December, 1940, soon after the beginning of World War II, the office was opened with three people. The number of workers steadily increased and in March, 1942, the first C.P.S. men were assigned here. By this time the main house, in which were both the offices and sleeping rooms, was becoming overcrowded and a second house was acquired. The administration of the large number of C.P.S. camps and the growing relief program made it necessary to further increase the office staff until it reached the total of 65 in 1946. After the closing of the Camps the number diminished to about 45 or 50 which it still is today.

A Tour of the Offices

You might well ask, "What do all these people do here?" Where so many people eat, sleep, and live together there must be a matron who plans menus, welcomes guests, assigns rooms, and does the many hundred things that are necessary to regulate group living. Four additional girls complete the housekeeping staff. The average number of workers that gather around the tables at mealtime is 33. The married men go home for their meals except when their wives are at an all-day "sewing," have gone home to visit mother, or are in the hospital with the latest addition to the family. Rows and rows of sheets and towels must be laundered each week, and the house must be kept clean.

To get a better idea of the work here at Akron, perhaps you would like to make a tour of the offices as [illegible] visitors do. First is the Mennonite Aid Section. No doubt you have read of the large Mennonite migrations to Paraguay and Uruguay and the work of buying land and resettling these people. Naturally there are representatives in Europe and South America who do a great deal to further this work, but here is the "hub" of these activities. All day long—and sometimes night too—these four people are busy trying to find sponsors for either Mennonite or non-Mennonite D.P.'s settling problems that might have arisen after the D.P.'s get here, meeting some more newcomers in New York and orienting them into the ways of American life, and planning the work among the Mexicans and Mennonites in Mexico.

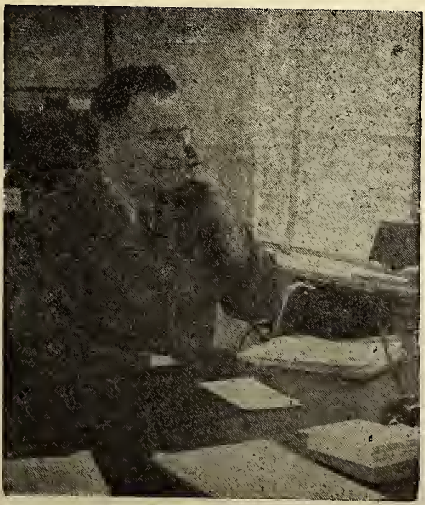
Here is the director of personnel. In addition to keeping things running smoothly he must recruit people to fill the many vacancies that occur in the office here and in other M.C.C. projects. Secretaries are always in demand; the next time it is a nurse for Brook Lane; then a German-speaking teacher for Mexico; or a truck driver or maintenance man. And somehow, some one always shows up at just about the right time and the M.C.C. has not had to close its offices for lack of help.

Upstairs we meet the Peace Section. Here is where the summer and winter peace teams are planned and directed; efforts are made to further the distribution of peace literature; Government officials must be contacted to see what we as C.O.'s can do in the light of the draft. You must remember that I cannot go into detail about the work of these people and that there are any number of other things that they are doing.

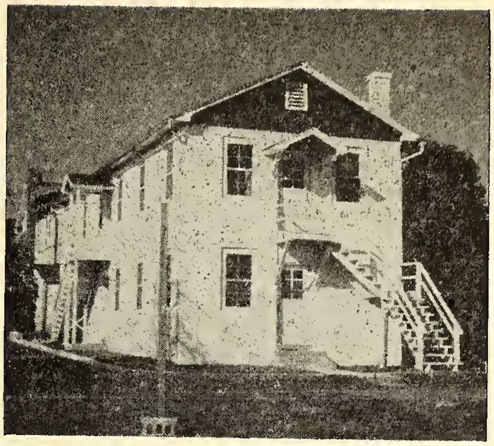
The publicity editor must keep his eyes and ears open for news of the relief fields, resettlement developments, draft news; and promote the sale of the various M.C.C. publications. The mimeograph operator is right there to "run off" the news or any other stencil that some other department might have.

On the second floor of the archives building on the wall of the Relief Section you can see the pictures of the 150 relief workers who are serving "In the Name of Christ" in about 20 different countries. The director must keep in contact with all these workers to help solve their problems, supply their needs, and make assignment shifts. Each worker that goes out must be "processed"—that is, his passport must be secured and everything that goes with it.

Next we come to the Voluntary Service Section. Applications come in, reference sheets are sent out to be returned, the applicant's file is completed and he is accepted for the next orientation school; sometimes he accepts the appointment and sometimes he has decided he has other plans. Summer and year-around units must be planned, staffed, supervised, and visited. In other words, they, too, have more than enough to keep them busy.



William T. Snyder is the director of Mennonite Aid, and is also Assistant Executive Secretary.



The archives building, owned by the M.C.C., was constructed in 1946. The work was done primarily by C. P. S. men.

Then there is Central Files. Here all incoming correspondence and copies of outgoing correspondence is read, coded, and filed for further reference. The average number of letters in one day is 200. If someone comes and wants a letter written to C. F. Klassen on about June 27, 1949, it is only a matter of seconds and the file clerk hands him the letter. If, however, the person has forgotten exactly to whom the letter was written and when, it takes a bit longer, but in the end with the help of a few clues she finds that too. Periodicals and other data are also filed here.

Research scans and clips newspapers and periodicals for important news and developments which might be of interest to our work or workers, helps other departments with special research projects, and answers people's questions as to when Easter comes next year and where is Kasai in the Belgian Congo, and other similar ones.

Menno Travel Service now has the large front office in the "warehouse," and is ready for big business. You need not be an M.C.C. worker to avail yourself of their services; they make reservations and travel arrangements for students, tourists, businessmen, missionaries, or whoever might have a trip to plan.

The Mental Health Section supervises the hospital at Brook Lane Farm, and the building of the second hospital for mentally ill, Kings View Homes, near Reedley, California.

It takes five people in the business office to take care of the financial end of the work of the M.C.C. With an average monthly expenditure of $65,000.00 you can well see that it takes a great deal of bookkeeping and accounting to keep the figures straight; and then, of course, someone has to write all the checks and letters.

Menno Purchasing-Shipping service does just that —everything from films to washing machines and jeeps. It is not always as simple as it may seem. Every country has its special requirements on im-

Louise Entz and Marilyn Kaufman in Central Files. An average of 200 letters are filed daily.

ports and naturally one has to comply. Before trucking the shipment to the port they must make sure of ocean space.

A Typical Day

No two days at the M.C.C. headquarters are alike, of course, but we do have a schedule by which we work and eat; and most people have a sleeping schedule which becomes of a necessity a bit irregular for those who travel much or have to meet D.P.'s and immigrants in New York.

At seven-thirty in the morning you see people from several directions converging at the main house for breakfast. Conversation is not too lively at this early hour. If there is time before going to the office the front page headlines are read. Work begins. Department heads begin dictating letters, typewriters commence clicking, the mail is distributed, the buzzer at the switchboard keeps the operator busy, the purchasing man leaves on a shopping trip, the mimeograph and adding machines add their rattle and clang to that of the typewriters; some people are quietly working, trying to make the books balance, or planning a publicity folder for Voluntary Service, or writing an article for the next **Services Bulletin.**

The roar of a motor in the parking lot reminds us that this is the day that the M.C.C. truck is leaving for a trip to Goshen and Newton to pick up relief food and clothing.

About midmorning the office is suddenly full of people. Mennonites from Ohio have come to visit relatives in Pennsylvania and since they had brought the Christmas bundles from their church group they stayed to see the M.C.C. at work. As most visitors do, they marvel at the large number of employees and are surprised that each one is kept busy.

Eleven-thirty is chapel time. Each day this half hour is set aside for spiritual refreshing. Usually one of the group has charge of the devotional period; often, however, it is a visiting minister or an outgoing or returned relief worker. It is always an inspiration to hear their motives for service or their experiences while on the field. We need these daily reminders to keep us ever conscious in whose name we are serving.

After the lunch hour work continues uninterrupted until tea time at three which is a good ten-minute relaxer. Lest anyone should be too deeply engrossed to notice that 5:30 has rolled around, the switchboard operator gives every office four rings so that everyone will get to the supper table in time. With 35 people around three tables you can well imagine that mealtime is not a very quiet time. For those people who are on the dishwashing schedule, work is not over at 5:30. Everyone that eats here gets his chance at this humble chore once a week.

Evening activities vary greatly. If it is Wednesday, there is prayer meeting from 7:15 to 7:45. On Monday nights during the winter months the Mennonite a cappella chorus meets here for practice. People from surrounding communities participate. Volleyball is one of the favorite sports in the summer. Regardless of what everyone has been doing in the evening one usually finds the group assembling in the kitchen later in the evening for a bedtime snack. Some days the cooks are in the kitchen late into the night preparing a meal for a group of D.P.'s who came in on the train too late for the regular supper hour. They spend a day here for orientation before being sent on to their sponsors.

Who Works at M.C.C.

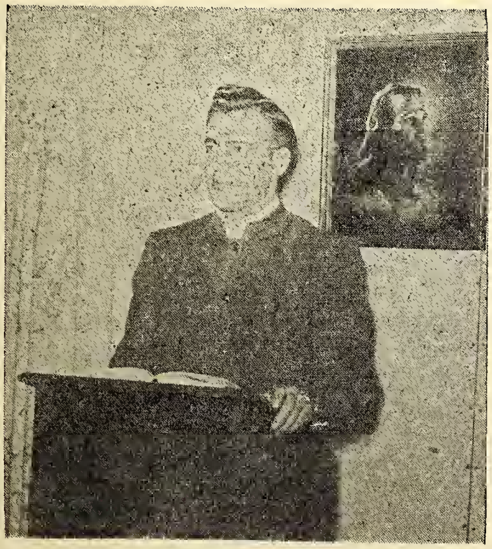
You have probably been wondering just who these fifty workers are and where they come from. They are from the various Mennonite groups coming from eleven different states and Canada. Fourteen of them are from Kansas; Pennsylvania is second with ten; there are six each from Indiana and Ohio;

Mrs. J. N. Byler who has planned menus since 1942. Over 3000 meals per month are served in the M.C.C. dining room.

two each from Illinois, Iowa, Minnesota, and Oklahoma; one each from Idaho, Oregon, and Ontario. Although in some departments there is a frequent turnover of personnel, twenty-two of the workers have been here for two years or longer.

Among the workers here are ten ex-C.P.S. men; eight have been in foreign relief work; fourteen worked in offices before coming to M.C.C.; ten taught school; five came here directly after finishing school, and the rest were engaged in still other activities. One person may have served in as many as three of the above-mentioned occupations.

Further, the workers at the M.C.C. headquarters are young people interested in the work of the church. Their motive for coming is service. Some are donating a few months or a year of their time, while others receive an allowance. Some have left higher paying positions in order to work for the church. At times it is difficult to replace people who leave and it takes some time to convince people to come here, but I have never yet seen one who has been sorry he decided to come.—**Services Bulletin**



Rev. John Hess speaking in chapel. Everyone gets his turn at leading daily devotions.

TWO QUESTIONS

Ordinarily we ask only one question instead of two when we think in terms of our possessions. We ask: "What shall my possessions do for me?" The deeper, more pertinent question is: "What are my possessions doing to me?"

Do I control them or do they dominate and control me? Material possessions can do things for us. They can also do great things to us. Much depends upon whether or not we are willing and ready to place these possessions in the hands of the Lord for Him to use when and where and as He will.

—*Stewardship Facts*

ARE WE LOSING OUR NON-RESISTANCE?

(Continued from page 376)

recognized, many of our Mennonite people are disowning it. This, disappointingly, is happening at the very time when the world is crying for light; for a better way, and for relief from the blind groping of non-Christian leaders. Large numbers of Christians in the non-historic peace churches are beginning to see that Biblical non-resistance is truly the will of God as revealed in Christ.

One must wonder whether the light that was revealed to our forefathers was a false revelation, and whether our fathers' faith, about which we sing, was in error. Did they suffer in vain? Did they flee from country to country after an illusion? Are we in our day so much wiser than they? Is our insight into the Scripture so much more discerning than theirs? These are questions which Mennonites had better reconsider lest in the days to come that for which our fathers stood may be only a memory recorded in the history books. Perhaps too many of us are no longer in agreement with Jesus as stated in John 18:36; He said: "My Kingdom is not of this world, if my kingdom were of this world then would my servants fight..." Our stake in this world has become so great that many feel the only thing to do is to fight in defense of it. If Christ dared forsake all in this Kingdom for God's sake have we any right to rationalize our way to a different course?

THE SPIRIT IS WORKING

Recently reports have come to our Home Mission Section from widely separated mission fields indicating that souls have been saved and individuals have been received into the Fellowship of Christ through baptism:

1. From British Columbia, where Rev. Gerhard Peters is at work in a church, 10 persons were baptized and another one received by confession of faith.

2. From the Emmaus Mennonite Church, V. E. Nickel, elder, Wymark, Saskatchewan. During the months of April and May, 22 persons were baptized in three of the places where worship is held in this charge.

3. From Paraguay, South America, the report comes that in Fernheim and in Neuland repeated baptisms were reported when many confessed their faith and loyalty to Christ as Lord and Saviour.

4. From First Mennonite Church, Saskatoon, Saskatchewan, the report comes that on Pentecost, May 13, 24 young men and women were baptized on their confession of faith and added to the church.

For these and many other encouraging reports from our many Home Mission fields we praise the Lord and enlist your prayers on behalf of these new converts.

A. J. Neuenschwander, Secretary

Our Colleges and Seminary

MENNONITE BIBLICAL SEMINARY

Officers for the Alumni Association for next year will be P. K. Regier, Newton, Kansas, President; Maynard Shelly, Allentown, Pa., Vice-President; Harold Thiessen, Middlebury, Indiana, Secretary; and Robert Hartzler, Goshen, Indiana, Alumni Representative on the Board of Trustees. Robert Kreider gave a very strong address at this meeting.

President Rufus D. Bowman delivered the Baccalaureate address based on the story of the rainbow in the ninth chapter of Genesis. In the evening D. Elton trueblood delivered a very helpful message on I Corinthians 16:9, "For a wide door for effective work is open to me and there are many adversaries." He described the many adversaries of the Christian faith and warned the class not to underestimate the power of atheistic and agnostic philosophy, universities and colleges hostile to the Christian gospel, the growing materialism, and a lukewarm Christianity. On the other hand he rejoiced in the concrete vitality of the church as reflected in the rebirth of the evangelical theology, in the growth of lay religion, a new movement of disciplined Christian living, and the waning of the doctrine of peace of mind which he says is at odds with that dimension ofthe gospel which comes to divine satisfaction with things as they are. He urged divine saisfaction with things as they are. He urged the class to recreate the miracle of the apostolic church in which this minority actually won.

CANADIAN MENNONITE BIBLE COLLEGE

May 24, a national holiday, was a special day at our college. Through the combined efforts of the staff and the student body the college building received a thorough going-over from top to bottom. It was house-cleaning day for us.

While the different groups were occupied with the various tasks of window-cleaning, wall-cleaning, floor-washing, etc., the teachers' wives were busily preparing a meal, which was paid for out of the college treasury. In the afternoon, when all was finished, ice-cream was served to a tired but happy group of fellow-laborers.

Apart from the fact that the 24th of May meant a welcome change from the regular classes, as well as a clean school to us, it also served as a source of blessing in the achievement of a common concern. Where we labor together for a common cause, we are inwardly united. Even so in our service for the Master; when we realize a common goal we shall feel the bond of union.

BETHEL COLLEGE

The first session of summer school opened May 31, with an enrollment of 81. The enrollment consists primarily of teachers who need to do additional work to keep their certificates valid and of college students who are taking advantage of summer school to accumulate more hours of college credit.

Dr. Cornelius Krahn and Dr. J. Winfield Fretz expect to attend the Conference on Cultural Relations at the Messiah Bible College, Grantham, Pa., June 14-15. Following this Dr. Krahn expects to spend several weeks in Ontario interviewing Mennonite D.P.'s from Russia in pursuit of a research program made possible by a grant from the Social Science Research Council. Dr. Fretz will leave for South America after the Cultural Conference. He is going to spend several months in South America on a study mission for M.C.C. While among the South American Mennonites he will also interview recent arrivals from Europe to obtain more information for the Social Science Research Project.

Dr. H. A. Fast, Mrs. Fast and Richard left Tuesday, June 5, for Akron, Pa., on the way to Switzerland where Dr. Fast will be stationed for the coming year as European Area Director of MCC operations.

The Bethel College music department has released a record album of three 12-inch records with six popular numbers of the A Cappella choir. The choir is now touring the West Coast.

At the Honors Chapel, Monday, May 28, athletic awards were granted to 57 students, forty students were cited for scholastic achievements, and eleven students were granted membership in the Alpha Psi Omega, National honorary dramatic fraternity. Mary Moyer, Gladys Pearl Schmidt, Pete Ediger and Elmer Neufeld were honored for their work in debate and Curtis Janzen was given the Wall Street Journal Student Achievement Award.

Acting President D. C. Wedel announces that Arnold M. Wedel, graduate of Bethel College in the class of 1947 and a candidate for the Ph. D. degree from Iowa State has been engaged as instructor of mathematics for the coming year. Arnold Wedel is the son of Mr. and Mrs. E. B. Wedel, on the faculty of Wichita University.

Relief Personnel Notes

Irvin and Bessie Kennel of Eureka, Illinois, sailed for Palestine on April 26. Abe Peters returned from Paraguay on April 25. Titus Lehman completed his term of service in Palestine on March 31. Melvin Headrick and Galen Flicker returned from Germany on March 27. J. N. Byler, MCC Relief Director, who left on March 20 to review the relief projects in Europe and Palestine, is scheduled to return on May 7, 1951.

Jottings

—**Greenfield Church, Carnegie, Oklahoma:** May 6 a group from O.B.A. presented a program, consisting of a trio, a reading and a sermon. Henry Dalke, from Albany, Oregon, gave a message May 6. He was in Carnegie visiting relatives. The Ladies Mission Society met May 9 in Mrs. Didan Unruh 's home. The day was spent quilting and sewing for relief.—Mrs. Leo Nightingale, Corr.

—**Lorraine Avenue Church, Wichita, Kansas:** April 22 P. K. Regier spoke at our morning service, and again in the evening, showing colored slides of various boards of the General Conference. Many men from our church attended the Buffalo Dinner at Bethel College April 30. A Baldwin organ has been installed in our sanctuary. P. W. Penner spoke briefly at the morning worship service May 6, and in the evening Mrs. Penner showed pictures of our mission work in India and displayed items from India. May 9 a mother-daughter banquet supper was held with Mrs. Eva Harshbarger as guest speaker. Seven young people joined the church by baptism May 13, eight others by letter. May 29 the men's choir from Walton gave us a worship service in song.—Mrs. John H. Gaeddert, Corr.

—**North Star Church, Drake, Saskatchewan:** May 13 sixteen young people were baptized, followed by a communion service in the afternoon. Pentecost Monday the Ladies Sewing Society gave a program followed by a sale of work. $200 was realized. I. I. Friesen of Winnipeg, Manitoba, gave the message May 20. The S.S. gave a mother's day program in the evening.—Mrs. Milton Ewert, Corr.

—**Pine Grove Church, Bowansville, Pennsylvania:** The pastor, LeRoy H. Albright, had the unusual privilege of consecrating five of his great-grand-children at the home of his granddaughter, Mrs. C. R. Van Dewarck, Jamestown, New York, May 10.

—**First Church, Bluffton, Ohio:** The First Church here has enjoyed the year of fine Christian fellowship of the college students in the worship services. The adult choir, under the direction of Professor Otto Holtkamp, presented the "Stabat Mater" by Rosini, May 27. Twenty-five women of Missionary Society from the Evangelical Mennonite Church of Grabill, Indiana, visited the Bluffton cutting room May 22. Here they helped cut garments for relief. The Bluffton College Vesper Choir presented their final concert for the year, in the church June 3. The Vacation Church School for the Bluffton community is in session June 4-16.—Corr.

—**Walton Church, Walton, Kansas:** Our 1950-51 mid-week Bible classes have come to a close. The adult class, led by William Voth, studied the harmony of the gospels while the young people's class, led by Ronald von Riesen, studies the first three gospels, using the "Through the Bible Study," but giving special attention to the Sermon on the Mount. The children's classes were taught by Mrs. Edward Claassen and Mrs. Jake Graves.—Harold Peters, Corr.

—**First Church, Pretty Prairie, Kansas:** Our congregation enjoyed the presence of R. F. Fritsch of Allentown, Pa., as teacher for the Bible Conference. Mr. Fritsch can read both Hebrew and Greek translations of the Bible, which gave us a deeper insight of the true exposition of the Word of God. Seventeen baptismal candidates made confession of faith and were baptized May 27. John B. Graber, pastor of the West Zion Mennonite Church of Moundridge, Kansas, gave an interesting illustrated talk on Palestine May 22. Mr. Graber and his father, Jacob B. Graber, recently returned from the Holy Lands.—Theodore Graber, Corr.

—**First Church, Mountain Lake, Minnesota:** Fifteen members were added to the church through baptism and two by transfer Pentecost Sunday. Four families brought their children for child consecration May 20. Mr. and Mrs. Henry Janzen observed their Golden Wedding anniversary May 13. The Evangelization committee of the Oakleaf and First Mennonite Mission Societies, chose May 22 to do house to house visitation. The purpose was to welcome people to the church and its activities. Jesse Toavs from the American S.S. Union showed the film, "The Power of the Blood" here May 20.—Mrs. Sam A. Quiring, Corr.

—**Second Church, Paso Robles, California:** Mumps, measles and chicken pox are making the rounds in this vicinity. Little Irma Dyck was in the hospital with Valley fever, recently, and little Duane Claassen fell and broke his collar bone. Mother's Day was observed with a short sermonette by our minister, W. Harley King, followed by the regular Pentecost message. We also enjoyed several numbers sung by the Reedley young peoples choir of about 50 voices.—Mrs. Frank Hamm, Corr.

—**West Swamp Church, Quakertown, Pennsylvania:** Eleven young people were baptized and received into the church Pentecost Sunday. The Young Women's Missionary society appointed visiting committees for each month to call on those who are sick and shut-in. Recent guest speakers in our church were P. K. Regier and Missionary Leona Cressman. Mrs. Wilmer Shelly was guest speaker at the mother-daughter social of the Never Idle S.S. class. Arlene Rosenberger will be going to Cachipay, Colombia, South America, this summer with a Voluntary Service Unit.—Corr.

—**Zion Church, Souderton, Pennsylvania:** Mendelssohn's oratorio, "Elijah," was presented to a capacity audience Sunday, May 13. This was the first presentation of this work here, and the third oratorio presented in the church this year. The large choir of the church and community, was directed by Delpha W. Graber, minister of music. Our pastor, Ellis Graber, sang the role of Elijah.—Corr.

—**Immanuel Church, Los Angeles, Calif:** Infant dedication services Sunday, May 6. Parents presented the following children: Mr. and Mrs. Delmar Guengerich, daughter Sandra Ruth; Mr. and Mrs. Ernest Schroeder, son Ernest Steven; Mr. and Mrs. Don Nourse, daughter Christine Cheryl; Mr. and Mrs. Warren Simon, daughter Barbara Jean. May 20, missionaries W. C. Voth's had charge of both morning and evening services. The S.S. teachers and workers were addressed recently by Rev. Bruce Kurrle at a dinner meeting. The Daily Vacation Bible School will be conducted June 18-29 with Dorothy Schroeder as superintendent. Teachers will be Mrs. Henry Remple, Mrs. Ruth Stauffer, Mrs. Marvin Unrau, Mrs. Elda Stanford, Marcia Schroeder, Eva Doerksen, Mrs. Lois Schroeder, Marvin Friesen, Mrs. Huburt Sylvester. Congratulations graduates: Randolph Moser, B.D., Fuller Seminary; Ervin Regehr, B. A. and Richard Guengerich, A..B of George Pepperdine; Warren Simon, M.D. University of Southern Calif., Franklin Wug, B.D., Los Angeles Baptist Seminary, Paul Yoder, B.A., and Joe Smith, B.A. of Whittier College.—Mrs. Karl Quenzer, Corr.

—**Menno Church, Lind, Washington:** Five new members have been accepted into the fellowship of our church. A daughter, Beverly Ann, was born to Mr. and Mrs. Paul Boschman, May 20th. Our pastor, Willard Wiebe, was a member of this years graduating class of the Mennonite Biblical Seminary. Excavation for the parsonage which is to be built on the new church grounds has been completed.—Mrs. W. Jantz, Corr.

The Lorraine Avenue Mennonite Church Wichita, observed the fiftieth anniversary of the ordination of Dr. J. H. Langenwalter Sunday, June 3. At the informal program Rev. George Stoneback and Clinton Kaufman addressed the group.

Into the Beyond

MRS. ESTHER UMMEL, Ransom, Kansas, member of the First Mennonite Church, was born January 8, 1864, and died May 25, 1951.

MRS. MARIA WALL, Inman, Kansas, a charter member of the Inman Mennonite Church, was born March 17, 1867, and died May 16, 1951.

Frieda Claassen
4614 Woodlawn Avenue
Chicago 15 Illinois

C-174

Please enclose this label when writing

M C C News Notes

The Draft and Conscientious Objectors

Senate and House Conferees reached agreement of Universal Military Service and Training bill on May 28, including an amendment to Selective service Act which will require that conscientious Objectors be directed by local draft boards to do work in the national interest such as Agriculture, Hospital work, etc. Such work assignments will be subject to Presidential regulation and will be for a period equal to that of persons inducted for military service. Additional information will be available when Conferees report bill to Congress.

Brings Message on South American Colonies

C. J. Dyck returned on May 20 from Paraguay where he had served as director of the MCC work in Paraguay, Uruguay, Brazil and Argentina. He reports that the South American brethren are making significant progress in various ways. This year they have been blessed with another reasonably good harvest. Families are becoming established with the more basic needs of livelihood supplied.

There are, however, many unmet needs, particularly for hospitals and health facilities, schools, the care of old people, and better industrial facilities. These needs relating to the group interest and well-being are important in both the immediate and long-term view.

Brother Dyck has been appointed to visit numerous churches in North America to bring a personal message on the work which the MCC has done among these people, the appreciation which they have shown and the hard struggle they themselves have made in becoming settled, and the further needs which remain. The itinerary for these contacts is being arranged, but is not yet complete. Any congregations desiring to have Brother Dyck speak (he has pictures to illustrate his message where this is desired), should write to the Mennonite Aid Section, Mennonite Central Committee, Akron, Pennsylvania.

GENERAL CONFERENCE UNIFORM SERIES

Age	Pupils	Teachers
Primary 6-8	Herald Primary Bible Lessons Worksheets for above	Herald Primary Teacher
Junior 9-11	Mennonite Junior Quarterly	Mennonite Junior Teacher's Handbook
Intermediate 12-14	Herald Intermediate Bible Studies	General Conference Edition of the Herald Teacher (Monthly)
Young People 15-22	Mennonite Young People's Quarterly	
Adult 22-	Mennonite Adult Quarterly Sonntagschul-Lektionen	

The above materials may be ordered from the Mennonite Publication Office, 722 Main, Newton, Kansas.

YOUR SUNDAY SCHOOL

For

Is your Sunday School using this material? If not, why no suggest it to your superintendent?

Reasons for using it:

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Very fine other material i available today. But can it b measured with the above reason and be equally qualified? Ou Editorial Committee says, "NO" Many superintendents say "NO"!

If you desire this material o wish to review it, order from

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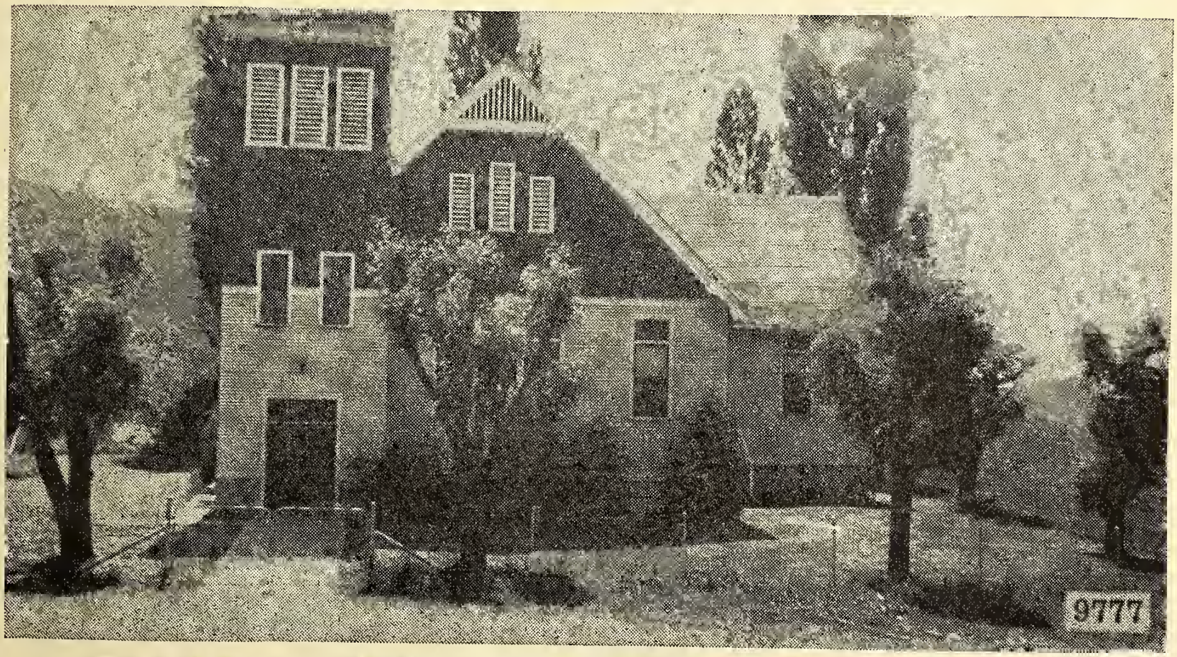
MENNONITE

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 66 — June 19, 1951 — Number 25



First Church, Colfax, Washington, where the Pacific District Conference meets June 20-24.

IN THIS ISSUE

Out of Their Need

"Jesus, Home, and Mother"

Joys and Sorrows of Mission Work

Peace Seminar in Frankfurt

In This Issue

EDITORIALS 391
JOYS AND SORROWS OF MISSION WORK
by Mrs. Christena H. Duerksen 392
JESUS, HOME, AND MOTHER
by A. Stauffer Curry 393
ATOMIC BOMB VERSUS THE CHURCH
by George Eicher 394
FAITH AND FEAR 394
OUT OF THEIR NEED 395
MCC NEWS-NOTES 395
ON THE EVE OF DEPARTURE 396
SCARBORO MENNONITE MISSION 396
THE MINISTER'S RETREAT 397
MAN-POWER AND THE CHURCH 397
MENNONITE YOUTH:
PEACE SEMINAR IN FRANKFURT 398
PERSONAL IMPRESSIONS OF THE SEMINAR 399
YOUNG PEOPLE'S DAY IN BURGMEINTING 399
CHARITY 399
THE JAPANESE: CRUEL OR HUMAN 400
SIGNORA ANGELINI 401
OUR COLLEGES 402
PUTTING ON THE PRESSURE 402
JOTTINGS 403
CONFERENCE STEWARDSHIP CHART 404

COVER PICTURE

This church is located near Colfax, in eastern Washington, about sixty miles south of Spokane. This year it is host to the Pacific District Conference. P.D. Unruh is the pastor.

The Mennonite

Editor, J. N. Smucker
Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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Beyond Our Own

THE UPPER ROOM is believed to be the largest circulating periodical of any American religious periodical. In its last May-June issue over 2,300,000 English editions were distributed which even surpassed the record set in 1945 when hundreds of thousands of copies were sent to members of the armed forces.

STARVATION IN KOREA will be a reality in Korea unless relief is forthcoming from other countries, a recent bulletin reveals. Rice, a mainstay in that country, has not been planted by the people there because of continued warfare and only a handful of farmers cultivated half-heartedly the desolate fields. It is predicted that half of those who survived the bloodshed will succumb to hunger unless help from the outside is received.

DANIEL A. POLING, "CHRISTIAN HERALD" EDITOR, entered the political arena recently by running for Republican mayor of Philadelphia. He is opposed by Walter P. Miller, industrialist, who is backed by an Independent Republican Citizens' Committee.

WITH NO FUNDS GOING TO CHINA FROM AMERICA, there is natural concern for the welfare of the Chinese churches and pastors. Samuel Chu, pastor of a church 13 miles southeast of Nanking, persuaded his laymen to buy four acres of land on which they planted a thousand peach trees which are now bearing. The women sell the peaches to help the church budget. The men also have three small rice fields, between two and three acres, which they cultivate with voluntary labor. This rural church of 113 members has become self-supporting and is carrying on a very constructive program of Christian education, health and home improvement.

NOTICE

Since Ronald von Riesen has resigned his position as executive secretary of the Board of Education and Publication to accept the presidency of Freeman Junior College, all mail formerly addressed to him as executive secretary should be addressed to D. C. Wedel, 722 Main Street, Newton, Kansas, beginning July 1.

Of Things to Come

June 16-20 Northern District Conference, Munich, North, Dakota

June 20-24 Pacific District Conference Colfax, Washington

June 25-30 Winona Union Summer School of Missions

June 29-July 4 Young People's Retreat, Men-O-Lan

June 30-July 4 Canadian District Conference, Leamington, Ontario

July 5-6 Y.P.U. Work Conference Men-O-Lan

July 7-14 Junior Retreat, Men-O-Lan

July 14-21 Intermediate Retreat, Men-O-Lan

July 21-27 High School Retreat Men-O-Lan

July 23-29 Intermediate Retreat, Shavehead Lake, Michigan

July 27-29 Adult Retreat, Men-O-Lan

August 3-6 Central Conference, Meadows, Illinois

August 6-12 Senior Retreat, Shavehead Lake, Michigan

August 8-15 Minister's Retreat, Bluffton College

August 11-18 California Mennonite Young People's Retreat, Camp Gains, Lake Sequoia, Miramonte, California

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August 26, 1951 CPS Reunion of unit 93, at Kalona, Iowa.

FIFTH MENNONITE WORLD CONFERENCE

Present plans are that the next Mennonite World Conference is to be held at Basel Switzerland, about August 15-20, 1952. The Planning and Program Committee with three representatives from America, C. F. Klassen, H. A. Fast and H. S. Bender, will be meeting in June at Basel for the drawing up of further plans. It is hoped that some forty persons from the General Conference will see fit to attend. Those interested should contact our executive secretary, P. K. Regier, at Headquarters Office. The minimum round trip fare, New York-Basel, would be about $400.

Miss Eleanor Schmidt, missionary to India, landed in New York, Tuesday afternoon, May 29.

Editorials

VACATION TIME

NO doubt many readers will have no vacation of any kind this summer. Those who live on farms may be unable to leave their work. Others may be in such work that a vacation is out of the question. But there are many others who will plan a vacation of one kind or another this summer. Many students will spend their "vacation" earning money for the next school year. Some will practically donate their time in some form of Voluntary Service. A few may waste their time in doing nothing of value nor building themselves up in any way.

It is no easy task to plan the best way to spend a vacation. It should be a time when the strain and stress of life can be eased, the pressures removed, and the whole being rebuilt for the best possible service. This does not mean dissipation and physical carelessness. Neither does it mean simply a lazy lapse into idleness or luxury. A change of scene, a change of work, a chance for body and mind to be refreshed and restored, bringing the soul closer to God and having the deep things of nature speak to us of the Father—these are necessary for the best kind of vacation.

Rest is not quitting the busy career;
Rest is the fitting of self to one's sphere.

ORPHANS OF THE STORM

MORE than ten million men, women and children are homeless and destitute in Korea. A whole countryside has been devastated, with fields laid waste, homes in ashes and ruins, shops and factories but piles of rubble. The roads are choked with endless processions of refugees, weary, cold, hungry, footsore. These "orphans of the storm," innocent victims of world forces beyond their control, need our help!

To meet the increasing seriousness of the refugee problem in Korea, American Relief for Korea (ARK) has recently been set up by ten member agencies of the American Council of Voluntary Agencies for Foreign Service, Inc. Our own Mennonite Central Committee is one of these agencies. The American Friends Service Committee and the Brethren Service Committee are among the others. Already four million pounds of clothing have been sent to Korea by the agencies that have brought ARK into being. But this is merely a beginning as clothing of all kinds is urgently needed. Two warehouses have already been established to receive clothing, one on the east coast and one on the west coast.

About the time we begin to feel that the acute needs for food and clothing are subsiding, new needs present themselves. No doubt our churches will soon be hearing more about the needs for relief in Korea. As usual we will not be indifferent to these needs.

GOOD RADIO COMMERCIALS

SO much has been said, sometimes in fun, sometimes in ridicule, sometimes in seriousness about the radio commercials that it may seem strange to mention them here. But recently at the end of a musical program, the voice of the sponsor started on the commercial. And it was a GOOD commercial. He urged all people to go to the church of their choice on Sunday. He urged the whole family to go together, reverently enter the house of worship and there quietly pray for peace. It was the kind of advice one would expect from the preacher, but scarcely from a large oil company.

This raises a question. Would it be a good thing for churches to purchase radio time simply to point out the importance of getting right with God, and urging people to worship Him and seek His guidance. Not a fifteen minute sermon, but something spiritually helpful that could be presented in a minute or less.

We hear so much about cigarettes, beer and soap that people would probably sit up and take notice if there came a commercial of a spiritual nature. Is it not worth trying? Some humorist has said, "I will believe anything you tell me if you only tell it often enough." But we really might be able to impress people if we repeated often enough some of the great invitations to come to the Father. The soul of man is more hungry for such food than the body is for smokes and drink.

But how shall we launch out in this venture? Perhaps churches, or district conference, or the General Conference, should have radio committees to work out details and purchase time for such presentations. It should be given a trial.

IMPORTANT TO GOD

SOME may consider a leper with disgust, or a child as insignificant, or a sinner as one who deserves no sympathy. Not so Jesus, who considered everyone as important to God.

Both by teaching and example, Jesus taught us how important is every human being. How can we have any feeling of contempt for anyone else when God loves each one as if he were the only one.

God is not pleased when we treat others as inferiors. He is not pleased when we discriminate against people. As one colored woman said as she was ordered out of the regular train coach into the Jim Crow section, "God is getting mighty tired of this."

But how can we teach the worth of the individual and at the same time belie our teaching by engaging in wholesale killing of individuals in war? Is God pleased to see us destroying by the thousands those for whom Christ died? Are humans of other races and colors just so much rubble to be blown to bits? "God is getting mighty tired of this."

Just what do we mean when we talk about the worth of the individual?

Joys and Sorrows of Mission Work

Dear Friends:

VACATION time is a good time in which to try to evaluate the work of the past year. As we look back over the 1950-51 term of our Bible School we find reasons for both rejoicing and sorrow. For one thing we are most grateful—God's promises remain sure no matter how faithless man may prove to be.

School opened on the 21st of June and was divided into three quarters, ending on April 19. One month, that of January, was spent in preaching work in the villages of the Mauhadih area. Counting the women who were doing only part time work, we had an enrollment of 44 during the year. Of these, one had taken the regular High School work but had failed to pass. A number had had some High school, the majority had finished the eighth grade. A few had less formal education but had natural ability and were able to carry the work. Many of the married students have wives who have not had the opportunity for education. Some cannot even read. For all these we try to have reading classes besides Bible stories and other things that may be of value to them as wives of village preachers. Many of the women have never handled a needle and I can assure you, they are very proud of the first dress or garment they produce.

Twice this year, the angel of Death reached in and claimed one of our students. The first to go was the wife of one of our senior students. She was taking full time work and promised to be a big help to her husband in her quiet way. Her little daughter was in her second year. They were expecting to have a new addition to the family in a few weeks. On Tuesday I took her along with others to the hospital in Champa for an examination because of a nagging pain in her side. She worsened so rapidly that by Thursday night she passed away in spite of all that the doctors could do. That was a great shock to the whole community and the ignorant thought, "If only they had not taken her to the hospital."

The second time God spoke to us through death was just about a week before the close of school. One of the senior students was made very happy when his wife presented him with a healthy son. She had had much better care than the ordinary Indian woman gets and, except for being nauseated, the mother was doing well. During the night she developed a pain in her side, at six in the morning she had her first convulsion and by nine o'clock she was a corpse. The Indian doctor who was called and did all he could, shook his head in puzzlement over the case. The baby is doing well and promises to bring much joy to his father.

It was hard to have these two deaths. But harder still to have to face several out-breaks of sin in our midst. We felt that Satan was out to tear down the work of the school which was to us a clear evidence that he feared its influence. But, oh, I can't tell you the heartache it gives when some whom you have trusted, suddenly slip into things that bring shame and dishonor upon the school and the cause of Christ. Even though forgiveness is sought and found, yet the scars remain. We searched our hearts again and again to see wherein we had failed to teach or to warn. Surely God could have opened our eyes to the dangers these loved ones were in spiritually. Was it because we were not spiritually alert enough? Was it only by shaking all of us out of our complacency that God could reveal to us the awfulness of sin?

Mr. Duerksen is doing no building work this hot season. Plans for the main building are not yet completed but are being worked on. According to plans made before we came here, several buildings were put up which, if the school grows sufficiently, will be turned into dormitories. By leaving out some of the walls, we were able to have rooms large enough to serve as class rooms besides leaving part of one of the wings as dormitory for the single men students. Up until three years ago, all the classes were held in the church building. It has helped the work to have separate buildings but we still lack a good library and office room. The plans under consideration are that the administration building shall be put in separate units that will later be a part of the whole. In this way, as time and workmen permit, a unit can be completely finished and put into use before the next is begun. We are also hoping that prices of materials will go down somewhat. That would be a big help in the work. Estimates of the cost of the plant were made when prices of materials were much lower than now. You can see what difficulties that would bring us into.

During the cold season, the Bible School students spent a month in the Mauhadih area for intensive evangelistic work in the villages. We were disappointed that no baptisms could be reported as a result of the work. Interest seemed to be good and literature sales were fair. Quite a bit of the work was done with those who had formerly taken baptism but, because they did not receive as much fiinancial help as they thought they should and because of caste pressure, had gone back into caste. Most of these seemed rather hardened and the workers were inclined to be discouraged about them.

Work is still continuing in the effort to make this a Union Bible School for the missions of this area. A tentative constitution has been worked out again (there was already one in 1946 which did not pass) and the different missions will be asked to ratify this if it meets with their approval.

We were happy to have "foreign" visitors around the Christmas season. Both Rev. and Mrs. Smucker and Rev. and Mrs. Habegger visited our school and the men spoke to the students one morning. Mrs. Habegger showed some of the articles of dress which was of great interest to our women. Our

(Continued on page 395)

"Jesus, Home, and Mother"

A. Stauffer Curry*

ON Monday, May 14, 1951, several of us had occasion to drop into the Senate gallery where, by chance, we heard a most inspiring and poetic speech by Senator Neely in commemoration of Mother's Day. An unusual hush came over the Senate as he began:

"Mr. President (chairman of the Senate), for more than 19 centuries mankind has had three unfailing sources of inspiration to heroic efforts, great accomplishments, and sublime achievements. For more than 1,900 years the words that represent these everflowing fountains of inspirations have charmed the ears, brightened the hopes, and thrilled the hearts of all the children of men. They have incited the genius that has produced the most exquisite pictures ever painted, the most melodious songs ever sung—songs, poems, and pictures that have given us sunshine for our shadows, joy for our sorrows, and smiles for our tears and intimated to us the bliss of immortality in that heavenly home of the soul in which righteousness abides forever and peace and happiness never end.

"These three mighty, magic, and inspiring words are 'Jesus,' 'home,' and 'mother.' "

The Senator then pointed out that the first of these words impelled Wesley to write 'Jesus, Lover of My Soul,' which he quoted passionately and then extolled its beauty.

He continued:

"The second of our mighty, magic words prompted John Howard Payne to compose a deathless song that has been sung and played around the world. Millions of weary wanderers on foreign strands have been transported upon the wings of imagination back to the romantic scenes of their childhood, to the picturesque paths which their infancy knew, to the happy days of the long ago by that soothing symphony of sublime sentiment" whereupon he held the Senate spellbound with a recitation of 'Home Sweet Home.'

Tranquilizing Trinity of Wondrous Words

The Senator continued:

"And the last of this tranquilizing trinity of wondrous words, with the stirring force of the celestial muse of Isaiah, impelled Elizabeth Akers Allen to write the following lofty, rare and rapturous poem that is destined to live until the everlasting hills, 'the vales stretching in pensive quietness between,' 'old ocean's gray and melancholy waste,' shall be no more:

"Backward, turn backward, O Time, in your
flight,
Make me a child again just for tonight!"

Senators entering the Senate chamber late in their usual manner of talking to colleagues on the way to their own seats soon sensed the atmosphere of unusual quietness in the chamber and ceased conversations as Neely concluded this poem and continued his oration

"Today we venerate the sacred name and memory of mother. We laud the virtue, extol the spirit of self-sacrifice, and eulogize the loving kindness of every mother living; and with bowed heads, grateful hearts, and generous hands we in imagination lay new wreaths of the freshest, the fairest, and the most fragrant flowers upon the graves of all the mothers who have bone from the fitful land of the living into the silent land of the dead. In this hour of sober reflection we realize that everyone who treads the globe owes his birth to the unspeakable agony of a mother. From mother's breast the baby first was fed. In mother's arms the baby first was lulled to sleep.

"Then, as the days grew into the months and the months lengthened into years, mother's life became a continuous round of solicitude, service, and sacrifice for her child.

"Mother's tired hands made the first dress that the baby ever wore. Mother's deft fingers made playthings for the little one that filled his eves with wonder and his heart with joy.

"A splinter in baby's finger, a briar in baby's foot, or a bruise on baby's toe became an affliction of such momentous consequence that only mother could heal it; only mother could banish its ache; only mother could exile its pain; only mother could smile away the tears it caused to flow down baby's cheeks.

"And a little later mother, like an inexhaustible encyclopedia of universal knowledge, informed her baby about the birds and the beasts and the flowers and the trees. She discussed with him the course of day and night; of winter's storm and summer's calm; the mysteries of the earth and sea and sky. She explained as best she could the marvels of the sun and moon and stars and the grandeur of the far-off Milky Way—that silvery sea of glory which beckons the children of earth to lift their thoughts to heavenly heights and devoutly thank the everlasting Father for His goodness that never slumbers and His mercy that never sleeps.

"And the little one at night upon his knees, at mother's side, with mother's hand upon his head, learned to say in the lisp-accents of childhood:

Now I lay me down to sleep,
I pray the Lord my soul to keep,
If I should die before I wake,
I pray the Lord my soul to take,
And this I ask for Jesus' sake,
Amen.

"In token of our heartfelt appreciation of the great boon of maternal devotion which we all enjoy, or have enjoyed in the days gone by, let us habitually exalt the name, commemorate the memory, and sing the praise of our mothers, and let us earnestly beseech our Heavenly Father to love them forever and forever."

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*Secretary, National Service Board for Religious Objectors.

Atomic Bomb versus the Church

George Eicher*

WITH the dropping of the first atomic bomb on Hiroshima, a new epoch in human history began. Mankind now has in its hands sufficient explosive energy to destroy the cities of civilization, and to blot out the lives of a high proportion of the human race. ....For some people the idea that this bomb would shorten the war and save thousands of American lives, was all the justification needed for its use. Moral sensitivity had become so seared and deadened that the atrocity of massacring 50,000 human beings made in the image of God, was hailed as a supreme blessing to mankind.

It is this moral callousness which makes the release of atomic energy so ominous for the human race. The idea that some weapons are too terrible to be used is dismissed as sentimentalism.

Any nation preparing for atomic war will jeopardize itself in many ways. First of all it will have disastrous effects upon its relations with other peoples; through increased suspicion, deeper fear, and counter preparedness to wage atomic war. As long as nations are frantically preparing to destroy enemies, mutual aid in the solution of common problems will be impossible. Effective forms of international government can never be operated as long as nations are preparing to wage war.

Second, a nation's preparedness to wage atomic war will also have devastating consequences upon its own scale of values and code of morals. If we indoctrinate the youth of our land with that idea, that they must be ready to kill Russian wives and babies in order to protect their own families, we will thereby destroy the very foundations of high morality. A low estimate of the worth of human life is essential to the training of our young men in the science of human slaughter.

Third, the spiritual effects of preparedness to massacre millions of human beings are even more appalling. Every basic doctrine of Christianity is nullified to the degree that we accept the idea and practices of atomic war.

Today, in this situation, the responsibility of the churches is inescapable. A mighty people's movement for peace and friendship is required and the church must assume heavy responsibility. The devotion and courage with which millions of human beings have served their country, must be matched by the loyalty and daring of Christians in serving their Lord.

Jesus knew that divine affection is infinitely more tender than human love can ever be. EVERY child is precious to the Father, just as EVERY individual of EVERY race and EVERY class. The love of God goes out to ALL His people.

(Continued on page 399)

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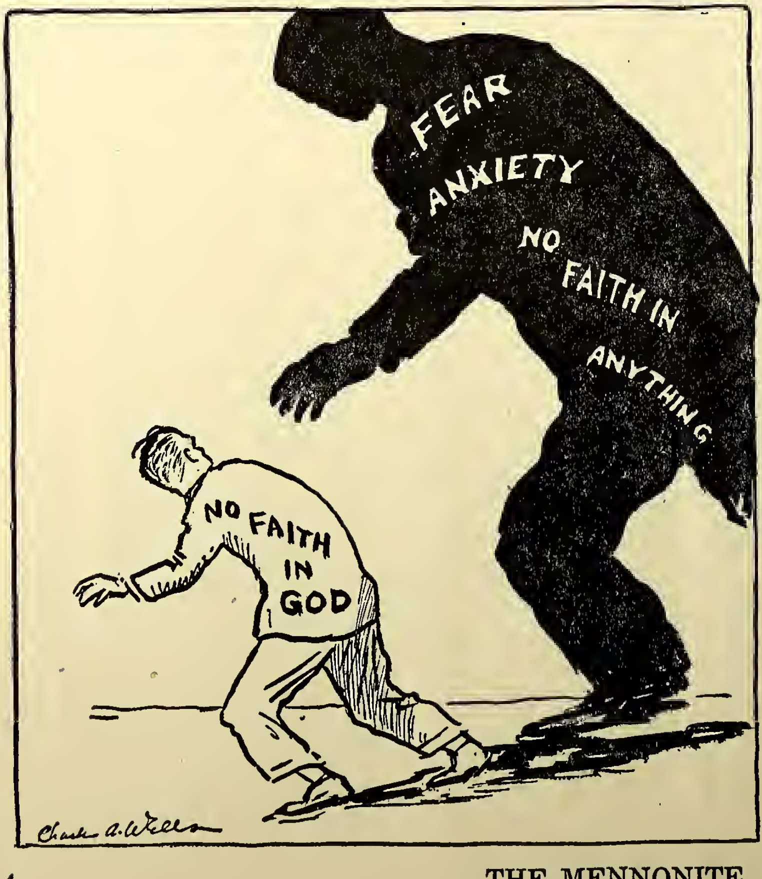
*Student, Bluffton College.



FAITH AND FEAR

by Charles A. Wells

There is a very obvious reason for the increasing anxieties and fears that beset millions in our modern world; it is simply that men have so largely lost the sense of God's participation in life. When we have faith that God is working in and through all, then we know that we are not alone. In moments of weariness and frustration we can hum the old refrains, "The Everlasting Arms" or "Take It to the Lord in Prayer,'" and our confidence is restored; we relax and are soon happily at our tasks again. But when there is no God in our heavens and we are overloaded with problems and burdens we cannot bear, then fear and anxiety take over. What greater proof is there of God's real and intimate existence than the fact that we cannot live without Him and when we try, we are torn and tortured by fear and the sense of failure?

Out of Their Need

Recently a German congregation, made up entirely of Mennonite refugees, collected 500 D Marks. Two hundred of these they gave to the two Mennonite old people's homes. The rest they wished to be shared with widows, children, old people!

We who know so little about the life of a refugee can easily skim across such a statement without its leaving any effect at all. We can perhaps never feel the full impact for we have no conception of what the real significance of this statement may be...

But this money comes from people who have NO home, who live under depressing circumstances, who themselves must accept food and clothing from MCC who have no church; who cannot even afford to attend the nearest Mennonite services because the travel costs too much.

Behind the five crisp bills are thousands of worn paper phennig... and a lot of people who gave them. To us a few phennig seem like a negligible sum, but they were put into the collection by people like the 70-year-old grandmother who cares for her three orphaned grandchildren in one small room; the couple who lives on $25.00 a month; the 71-year-old man who pushes a baggage cart for tourists to earn a small living. This man walked five miles in a blustering, cold December wind to hear the Word of God preached; or the mother and her children who lived in a half-buried barrack on a lonely plain; the old white-haired grandmother, 80 years old, who gave the 50 phennig she saved by carrying her own coal up three flights of steps; the family of ten, where the father has had no work for two years, who have two rooms in a barrack, but found 20 phennig to share. These few phennigs, given by so many people, weren't offered in place of a dish of ice cream, or a pleasure trip, or savings toward a new home—or even any home. These ten of fifteen or fifty phennig were **needed in every one of these families to pay for** the light bill, the coal which was scarce, some milk and potatoes, a new pair of shoe soles for the father. 500 D Marks ... $125.00 given by people **who are in need,** given for other people who are widows with meager incomes, children without parents, old people who are cold and lonely! And we who have the comforts which the highest standard of living in the world affords... Are we giving only from our surplus?

JOYS AND SORROWS OF MISSION WORK

(Continued from page 392)

chief regret was that visits had to be as brief as they were.

As we look forward to the new year we want to claim the precious promises of guidance, cleansing and empowering. We covet an interest in your prayers for this work which we feel is a very important work for the church of India.

Yours in the Master's service
Christena H. Duerksen
Janjgir, Via B.N. Ry., Madya Pradesh India

M C C News Notes

Clothing Gifts for Relief

A Mennonite clothing merchant in Elizabethtown, Pa., has done his part in helping to make up some of the decrease in relief clothing receipts in recent months. The merchant needed to dispose of a lot of children's clothing, and rather than sell at a reduced price below the cost, he contributed it all for relief work. The weight of the clothing, all new, amounted to 1536 pounds, and the cost of the clothing was over $5,000.

Not only are used clothing needed for relief, but new clothing particularly is a very worthy gift. In some homes, as garments are purchased for members of the family, similar garments are purchased additionally for relief of the needy. It is new and good used clothing such as this which, when distributed, shows by its very serviceable condition, that it was given through hearts of love and compassion.

Next Steps in Korea Relief

The MCC has been in touch with American Relief for Korea, the official channel through which voluntary relief agencies must apply for working in Korea. A small shipment of clothing has been prepared and is being sent to Korea against the possibility of entering that field. A Mennonite worker has also been appointed, and arrangements are being made to secure permit for his entry into Korea as soon as this is possible.

Mennonite Family of Six Immigrants

A Mennonite immigrant family, Rev. and Mrs. Hugo Scheffler, and daughters Hilda, Eva Marie, Ruth and Gertraud, came on May 29 from Germany, enroute to the home of their sponsor in Washington State. The father had served for several years as minister for a number of Mennonite churches near Kaiserslautern, Germany. The sponsor, P.M. Janzen of Lind, Washington, is a brother of Mrs. Scheffler.

Pax Unit to be Enlarged

The twenty men in the builders' unit in Western Germany, known as MCC Pax Services Unit I, are now busy at the work of building homes for refugees. Additional workers can be used in this project, and therefore an additional group of ten men is being selected, under arrangements similar to those under which the applicants for the first Unit were selected.

Voluntary Service Notes

The orientation course for nineteen volunteers entering a year of service on June 15 is being held at Goshen, Indiana, instead of the usual Akron, Pa., location. The emphasis in this course is to be on leadership training.

Mental Health Committees Meet

On May 24 and 25 important meetings were held at North Newton, Kansas and Chicago, Ill., to discuss the present MCC Mental Health work and to plan for further enlargement of the services. Brook Lane Farm and Kings View Homes, the two Mennonite mental hospitals in Maryland and California, are operating with increasing effectiveness. A Central Area Committee has been appointed for leading out in the development of the third MCC Mental Hospital project in the Kansas area.

On the Eve of Departure

San Francisco, California
June 1, 1951

Dear Christian Friends throughout the land:

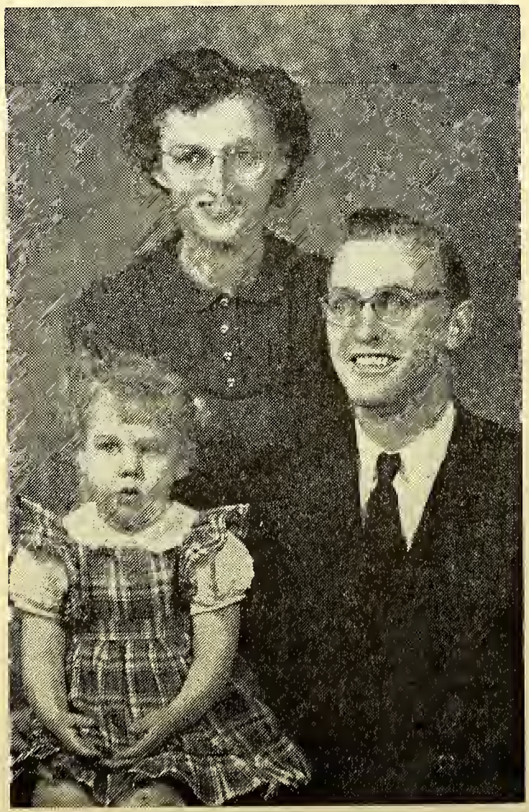
BY the time you read this we will be well on the way to Japan. After just a week's delay we are ready to sail tomorrow, June 2. Our arrival in Japan will be around July 1.

In leaving home, loved ones, friends and our home country we have mingled emotions. There is sadness at the thought of parting for so many years. But any tug at the heart strings in that direction is offset by the pull of the challenge to bring the Gospel to the hungry Japanese people. We know not what all awaits us in the "land of the Rising Sun," but we have experienced the promise of Proverbs 3:6 in times past and know it holds, "In all thy ways acknowledge him, and he shall direct thy paths."

As we go to Japan we are not unaware of the tremendous responsibility that rests upon us. We realize that the work there will prosper only as we remain true to Him Who has called us and to His Holy Word. In this we rest on the promise of I Thess. 5:24, "Faithful is he that calleth you who also will do it."

We know there are many prayers going up

(Continued on page 397)



The Unruh family, Verney, Belva, and little Judy.

Scarboro Mennonite Mission

Calgary, Alberta

THE Scarboro Mission station can look back on another year of full-time work. We have been privileged to gather every Sunday for services. In the morning we have Sunday school and worship; in the evening we have evening worship or a program from the young people.

Prayer meetings on Thursdays are well attended, especially by the girls, as this is their day off. We begin at 7 o'clock. At 8 o'clock we have choir rehearsal; by this time those young people who could not get off sooner come and join with us in the singing.

In 1950 we had two days of baptism. In spring four souls were baptized; later on in the fall four of the younger girls found peace with the Lord and were baptized. Seven other men and women also joined the church, making a total of fifteen.

With the support of the Mission Board (General Conference) and the Conference of Alberta we have been able to arrange for a Girls' Home. This has been in use for over a year now and is usually filled to capacity. The girls decided to call it "Elim Home;" see Exodus 15:27.

How varied is the work of a minister in a mission station! He has to be a preacher, lawyer, land-agent, carpenter and what not. We have had much pleasure in the work here, but some days when the work is discouraging we need the Lord's help very definitely.

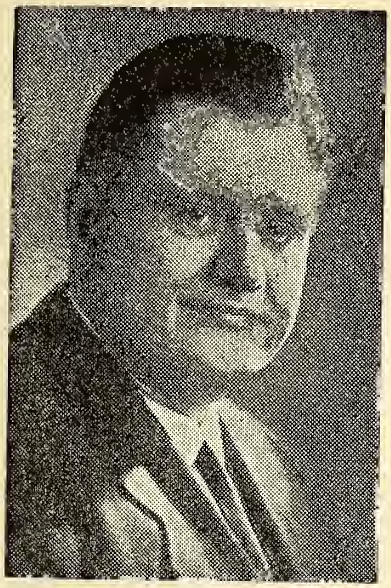
A number of the students that were here in the city during the winter months and attended our services have gone home. Yes, people come and go.

Last fall an elderly man (Catholic) came over and asked me to translate some papers for him. Later one of his neighbors phoned and said this same man was in great despair about his soul. He wanted to know more about Jesus. He came over the same morning, carrying a large suitcase. To our surprise he had it packed full of nice fresh rhubarb, which he dumped on the table. Being in a great hurry to go, he said, "I'll have to bring you some more and then we can talk about the Lord." For another man, sick at soul, rejected by wife and children, we worked out assistance from our Relief Committee. He has been coming to church quite regularly and seems to be interested in the work of the Lord. This we think proves that he is thankful for what has been done for him.

It will soon be seven years since we started this work. Our children have been standing by very faithfully and are all members of the church except the youngest, who is thirteen. Looking back on our work we must admit a lot has been left undone which grieves us, and to what has been done we would say: we are unprofitable servants; we have done that which was our duty to do.

—J. and M. Sawatzky

Speaker at Ministers' Retreat



Dr. Rufus Bowman, President of Bethany Biblical Seminary, Chicago, Illinois.

The main speaker at the Miinisters' Retreat, to be held at Bluffton College August 8 to 15, will be Dr. Rufus Bowman. Dr. Bowman will present two messages each day. The speaker has had much experience in addressing Christian workers groups, and his presence will be an inspiration to the group of General Conference workers—ministers, missionaries, school teachers, conference workers, etc.—who will be able to attend.

Recently Dr. Bowman made a "round the world" tour visiting mission stations of the Church of the Brethren.

The full program is in process of completion. Special effort is being made to provide ample time and events to cultivate spiritual inspiration. Lawrence Burkhalter will be in charge of music. R.L. Hartzler will conduct a short devotional service each day. Lotus Troyer will be in charge of recreation and fellowship periods. Provision is being made for informal panel discussion periods.

All conference workers are urged to attend.

ON THE EVE OF DEPARTURE

(Continued from page 396)

to heaven in our behalf. These are appreciated immensely. We are also grateful to the many, many who have encouraged us with kind words, letters and cards, and gifts. The Lord has been more than gracious in supplying each need through you.

We say good-bye then, but would also leave with you the challenge to be missionaries here in the homeland, "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven."

Sincerely in Christ,
Verney, Belva and Judith Unruh

Man-power and the Church

MAY 15, 1951 will stand out in my memory! On that evening I attended one of the most enthusiastic and inspiring men's meetings of my life. Forty men attended the monthly meeting at First Mennonite Church, Aberdeen, Idaho. (Owing to a serious conflict in that very busy week the number was lower than usual).

A striking feature was the obvious fact that these men enjoyed the gathering and look forward month after month to this, their night in the church. But not only this, it was evident that the Brotherhood in this church is a very vital force for good.

The evening started with a pot-luck supper. (I discovered the "luck" was very good!) After those in charge of getting the food ready did their job, the men filed past the many appetizing dishes, taking their trays to the Sunday school tables. The informality was refreshing as men met as men in this stimulating fellowship.

Mr. Lehman, the president, called for a song service. The men's voices had a volume and resonance illustrative of the strength of "man power in the church." The business session was a joyous inter-change of ideas. The major project under discussion was the erection of a garage at the parsonage. Good naturedly they referred to the fact of delay in action, and made aggressive plans to get the job done.

The topic I chose to speak on was: "Money and the Church.'" We tried to take a realistic look at the obviously very essential aspect of the work of the church. After presenting the question, we had a very free general discussion, which owing to keen interest extended to a rather late hour. How can we know when we have given what we ought to give? How does a person figure his tithe—especially the farmer? In view of all the needs in our world, on what standard of living is a Christian entitled to live. What does it mean to put Christ first? What is the best method to finance the work of the local Church? How can a church give all it ought to give to all conference causes? What does sacrifice mean?

As discussion was surrounding these areas of concern—and others— I felt that herein is the direction of the answer. When men realistically face the issues of "money and the church" in a natural, normal way, in a sincere desire to attain to as full a measure of the truth as possible, things do happen. The Lord will reveal His Truth!

May God grant the men of First Mennonite Church, Aberdeen, Idaho continuous vision in the work of the Lord. May He grant this for all our churches.

The strength of it is summed up in the words of one woman: "Our men certainly like their brotherhood!"

—Andrew R. Shelly

Mennonite Youth "A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen ,Topeka, Indiana

Peace Seminar in Frankfurt

by Juergen Lichti, Neustadt, Germany

(The youth of the German Mennonite Church are living in a world quite different from ours. They face a future much more uncertain than ours. They remember a past much more violent and terrible than we remember. Indeed, their existence can be seen much more vividly as being by the grace of God than can we see that to be the case in our comfort and comparative safety. The test of faith in such a situation is much deeper and more decisive. For this reason, it is refreshing to be able to present now and then articles written by youth from the German Mennonite church. Marianne Stauffer of Ludwigshafen has been appointed as the representative of German youth. She gathers material and sends them to us for presentation to you readers of "Mennonite Youth." These articles represent some of the thinking, the problems German youth are facing, the deep questions regarding Christian faith as they face them. This last winter a Peace Seminar was held at Frankfurt am Maein with German young people. This was sponsored by the MCC. The following is a report. E. L.)

FROM March 19-25, a peace seminar took place in Frankfurt for about 20 young Mennonite boys coming from all the different Mennonite churches in Germany. Subject and purpose of this seminar was to bring light on the peace issue in the light of history and the Bible by means of talks, discussions and prayer. Therefore, no decisions were made nor resolutions passed.

Each day was started by devotions, the passage was taken from Philippians. First of all we dealt with the issue, "What is the meaning of the gospel," which gave us the common basis for all the further thinking and reflecting on the peace issue. The gospel is joyful tidings for those people believing in salvation through Jesus Christ. The two phases of the gospel, including the forgiveness of sins and the renewal of man, excludes the belief in the gradual amendment of men. Those accepting the gospel at any time will be the minority, whose task it is to spread the cardinal truths of Christianity and to realize the will of God in our Christian way of living. (I Cor. 6:17-18, John 11:3) The talk on state and church with Constantine and the first soldiers among Christians brought the development from the first church up to the state-church. Through conflicts with the world the church gained power, yet lost her genuine Christian spirit, by putting up standards. The church was persecuted until 324, after that the interests of the church and the state grew to be identical.

The uniting of church and state was felt as being wrong. About 170 of the first soldiers were found in the church in spite of the leaders' protestations against it.

As exposed in a topic on "The Reformation and War," Luther and Calvin were against war, but they saw the necessity of a Christian order in which the Christian has to take his part and therefore in particular circumstances is forced to seize the sword. In the Schleitheim creed of 1527 the sword is utterly rejected by the Anabaptists which involved no military service whatsoever.

The Biblical perspective, dealt with on the third day concedes to war making in the Old Testament only in those cases when God gave his order for it (I Sam. 15:2-3). In the New Testament there is no direct saying of Jesus about war to be found. He only refers to principalities, powers and sovereigns as necessarily tangled up with violence.

Supplementary to these topics was one by a member of the German "Bundestag," about the legal status of the conscientious objector in Germany.

On Good Friday, the sermon was set against the inexpressibly high and holy love of Jesus, who knowing of no sin whatsoever was made for the sake of man to sin. In the afternoon our theme centered in "The Cross and Discipleship." The cross is the divine forgiveness, the very way of conversion and discipleship. Persecution, martyrdom, tribulations are the characteristics of the Christian way of life. All those things can be endured in the love of God.

This very love, too, shows us the way of loving our neighbor. In the first church we find joint-property as an example of charity, as it is told us in Acts. The domain of Christian ethical responsibility is broad and it is our mission to see it clearly. When we ask: What would Jesus say to it? We easily may infer what the practical consequences will be for us. But we must realize that charity often is tied up with difficulties.

The experiences of our American brothers in Russia, Canada and U.S.A. were brought to us by C.F. Claassen and C.L. Graber. It was emphasized that we never should have anything influence our conscience, neither from other men nor from the state, because we only are to be held responsible in the presence of God.

Those days are treasured and we know that God bestowed His blessings on this conference and we all left with the serious wish to be willing and ready to get out of our self-complacency and be prepared to do everything for Christ's sake. With prayer we closed, that God may be merciful and give us His peace.

Personal Impressions of the Seminar

by Albert Galle, Alzey, Germany

AS a whole, the conference was very interesting and I learned a lot about the history of non-resistance, how it came to be among the Anabaptists who desired to devote themselves completely to Christ. However, in one way I was disappointed. When non-resistance was applied to the present situation in Germany, the question arose, "what will be the end?" I think we must be led by the Bible regardless of what the outcome might be from our viewpoint. Further, I don't believe there is a connection between non-resistance and the anti-war attitude that comes from disapproval of profiteering from armaments.

Another disappointment was that too much time was spent with preliminary things and we did not always get to the intrinsic meaning of non-resistance. I was happy, however, to see the eagerness of our boys in trying to tackle that problem.

I got the most from the discussions and from the topic about practical expression of our non-resistance through voluntary service. We are very thankful to God and to the M.C.C. for making this conference possible.

Young People's Day in Burgmeinting

by Anneliese Funk, Wallersdorf

OUR Regensburg Church has her Young People's Day quite often because we feel that we need to come together and have fellowship with our brothers and sisters who believe in the same Savior. We have discussions in which questions come up. One question has been, "What is the church of Jesus Christ? Is she visible or invisible?"

An answer to this question is that the true church is no organization. Already now she exists, but only when Jesus is coming again is she to be seen by us.

Who belongs to the Church? All persons that believe and are baptized in Him and confess the name of Jesus belong. Baptism is the public declaration of our faith. So-called "name-Christians" never will inherit the Kingdom of God.

The church is the body of Christ. In the church, the spiritual gifts are bestowed, but not equally. As in our human body each limb has its own task, so it is the same with each denomination and church. She cannot be divided by human separation. The church is the genuine sanctuary of God based on Christ. The church is that which Christ claims as his own. In this way, questions were raised and were answered.

Charity

by Marianne Stauffer, Ludwigshafen

IF we are believing in Christ and are daily led by his faith, charity for us means not only a Christian terminology and a thing which stirs us from our self-complacency, but a vivid part of our faith. Genuine faith will produce charity. It will urge us to help our fellowman and really look around where aid is needed. When we emphasize that man's righteousness is the fruit of his faith and not only his good works, we acknowledge nevertheless that faith without works is dead. Our "good deeds" are to grow naturally and are not to be forced. A good tree bringeth forth good fruits as a bad tree bringeth forth a bad kind of fruit. By that Jesus does not mean that we are to judge the deeds of other people, we only shall test ourselves whether we are through God's grace, His children.

First of all we must become completely clear about our relationship before God ere we go around with critical eyes looking at the deeds of others. In any case, if we believe we must judge others, we must do it lovingly and in a constructive way. We are limited in our capacity and therefore our judgement is finite and conditioned. Why not leave judgement to God who is beyond erring and devote our talents to helping our fellowmen?

In our time there is so much misery and poverty spiritually, socially and physically. Our help is sorely needed. Some of us are called for great service, but most of us are merely dreaming of achieving something great for the Kingdom of God. We are by this missing the opportunities which are offered.

ATOMIC BOMB VS. CHURCH

(Continued from page 394)

During the months since August 6, 1945 the conviction has deepened that a choice must be made and cannot be evaded; the way of the atomic bomb or the way of Jesus.

So plain, so inescapable is the duty of Christians to reject the way of preparedness to engage in mass killing in atomic war; and to repudiate the way of the atomic bomb and to follow the way of the cross.

With the words of Dick Sheppard in his book, "A Supreme Test of Faith," I would like to leave with you this thought:

"A merely inactive pacifism deserves some of the contempt with which it is commonly treated. There can never be a situation in which a pacifist cannot do something that is both creative and positive....

"That no man can attempt to follow his Master (Jesus) and consent to kill his brother is the deepest belief that I hold and if that be not true then I know nothing about God and absolutely nothing about love, and I am out in the wilderness and the darkness and despair."

The Japanese - Cruel or Human?

Ruth Ressler

COMING to Japan with a vivid memory of war cartoons of Japanese fighters, and their cheap evaluation of life and the worth of the individual, it is a pleasant jolt to discover that they are people with a sense of humor, strong family attachments, and many of the same loyalties as Americans have.

It was dark after class, and the cold rain was pelting down. I huddled in the doorway of a beer hall and waited for the tram car. That was before I learned that sixty inches of rain in a year translated into everyday living means plenty of very wet days. As the tram came, I started out into the street, and there he was—big, bald, and homely, with a perfectly huge paper umbrella, wordlessly held out to cover us both. And, somehow, he looked good to me!

* * * *

My grocery bag broke on the way home from the store, and I was fast getting into trouble. I propped it sketchily on the fence as I waited until the car came, then trailed after the crowd onto the car, in imminent danger of rolling milk and spinach and cheese all over my section of Osaka. There was barely room behind me for the boy to close the door, so I hung on the last step, hoping to avoid a little of the shoving. He was a praticularly lean and discouraged-looking tram-boy at that, with not even the glimmer of a smile. I looked up when he nudged me and saw that he had opened the chain that separated the motorman's cubbyhole from the rest of the car, and motioned me into it. My smile was genuine gratitude, you may be sure, as I lugged my bundle up the step and propped it precariously while we lurched along. When we came to my stop, he reassembled my parcels and even grinned a mite as he said, "Good-bye" when I alighted.

* * * *

"Boy-san" had come to see us Sunday afternoon after work, dressed within an inch of his life. "Boy-san" is working too hard, and is getting thin over it. Night shift is hard when a boy is just nineteen. He brought us a big bowl of beautiful goldfish as a "presento." I shuddered a little as I wondered whether we should move out and turn the place over to the fish. Places do get full, sometimes. But "Boy-san" doesn't know that, and he was happy to bring the fish. Soon he asked, "Do you like Japanese music?" Certainly, we do. He pulled an old harmonica from his pocket, and wheezed away at a few native tunes. Then, "I like American music, too. Do you like jazz?" We weren't quite so sure about that, but before we could find a suitable reply, he had lunged into a perfectly startling rendition of "Buttons and Bows," complete to the last grim affirmation of devotion, memorized from a victrola record. We laughed until we cried, and he loved it. "What does it mean? I can't understand it at all." Boy-san, we knew that all along.

We met in a beginning English class, the little old man who has the tiny photographic studio, the boy who studies the vibrations on an electric train, the two boys who fit eye glasses in a large department store, the president of a glass bottling works, and the police-patrolman in the city. Slowly, we have learned to appreciate each other as we chuckled and sighed over our lessons. Then the policeman was sent to America. I told the others, after I had received the letter written in the New York hotel. They stayed after class last evening and talked it over. They forgot that at Osaka Castle the officials bow low at the mention of his name, and the three stars on his cuff set him above many of the city's authorities. He is our friend, and he is far from home. They carefully copied his address in a strange alphabet, and next week I fully expect there will be one lonely Japanese in a New York hotel who will be happy because of a letter he has received.

* * * *

"Sand it just many little stones," the little boy told me once, and we have discovered the hard way that it is difficult to have beans and petunias grow in nothing but little stones. So, as we passed the flower counter and saw brown bags that might have been plant food, we asked the clerk for some. Then, as she went to make up the package, we noticed the insecticide spray gun beside the brown bags, and we began to have misgivings. But the little Japanese didn't know a word of English, and we got nowhere fast. Then he came by, big and jovial and interested, but likewise unable to talk. We struggled along for a while, with our pantomime questions and answers until we learned that we were really buying insecticide. He helped us straighten out the order and got us what we wanted. Then as we thanked him, he smiled again and said, "Christian?" "Yes, of course!" And then he smiled again, and trotted off to buy a few carnations for us to take along home.

I am glad to be able to learn to know these folks as my friends, and to choose from the masses those who are worth-while individuals in their own right. I shall be happy to gather happy things to remember about these little brown people that will help us to feel that the people of the world are all God's children, after all, and all in need of Him.

—*Youth's Christian Companion*

When a man in earnest, and knows what he is about, his work is half done.

The trouble with many people in trying times is that they stop trying.

People are lonely because they build walls instead of bridges.—Joseph Fort Newton

Signora Angelini

Anna Grace Flickinger

EARLY Sunday morning the four of us traveled, part way by third-class smoker and later by bus, to a small mountain village where the Waldensians have a small congregation. It was a beautiful spring-like day, just crisp enough to make one want to keep moving. The rather over-burdened bus rattled and chugged around the curves of the rugged hills. The morning mists lay heavily on the valleys below as we neared the top of a large sprawling hill and our destination—the village of Forano. It was mid-morning; the villagers were going about their Sunday duties. Here and there passed carts drawn by sleepy oxen; or a nun or priest hurried along, perhaps to morning mass. One could almost feel that "strangers-in-town" look on the faces of the villagers.

There was a bit of time for a walk along the one main street which stretched over the crest of the hill. At the very top stands a yellow-white rock church, its spires overlooking the entire village. We had come to this church to distribute Christmas bundles to the children of the Sunday School. The elderly pastor, Pastore Enrico Pascal, and his wife were teaching the group just before the services began. Various bells were ringing throughout the village as the congregation assembled in the church. The sun, streaming through the large stained windows, scattered its splotches of color over the listeners. Pastore Eynard was in charge of the services. Mrs. Pascal, the organist, led the slow, strong congregational singing with her powerful contralto. After the services, Virgil, with Dean Eynard's help as interpreter, told briefly the story of the Mennonites, and our reason for being in Forano. Later, the children and some of the parents gathered in the parsonage-Sunday School room to receive the Christmas bundles. They were very happy to receive them. Many of the mothers expressed deep appreciation adding occasionally, "Because we haven't much," or "My child needed some clothes badly."

Directly behind the church stands another building, one that tells, in part, the story of the founding of this church. In spacious garden-yard is a once-beautiful villa, now showing the effects of years of neglect, but also showing the traces of inhabitants of culture, fine taste, and prosperity. In this home lives a ninety-year-old lady, the motherly great-aunt of Mrs. Eynard. As a young girl, she came with her mother, from America, to study in Florence. At that time she met another student, an ex-priest, who was wishing to become a true minister of the Gospel. After his conversion, these two were married. Being an ex-priest he found it difficult to work without much opposition. However, he was convinced of his ambition, and preached his first sermon to the Man on the Street, where now stands this Waldensian church.

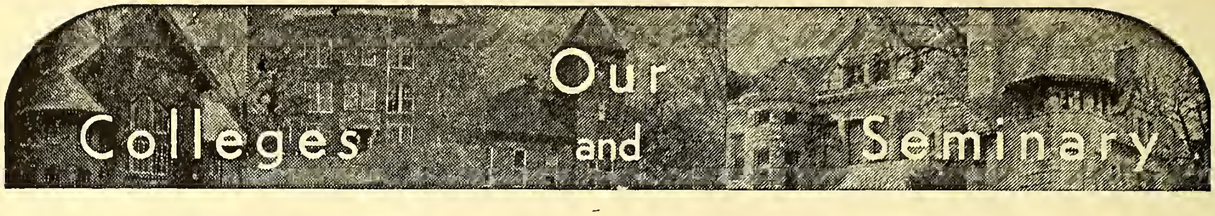
These two, Pastore and Mrs. Angelini (meaning "little angels"), were personally acquainted with such noted American families as the McCormacks, the Mellons, and also the Colgates. Through her influence and that of others, Mrs. Angelini was largely responsible for the founding of the Waldensian Aid Society in America. A lady of influence, experience, and personal conviction, she crossed the States from coast to coast, establishing contacts for support of the struggling churches in Italy. Continually working, she crossed the ocean seventeen times. On her last return to Italy she found herself alone, her husband having passed away during another of her campaigns in the States.

And today her memory is kindled by the deep interest she has, even now, in the furthering of the Church. Her home, the large rooms, the cold hearth, the dust-covered books, the many old portraits and paintings, are all reminders of a glorious and adventurous past, filled with activities for the Church. Signora Angelini has but to look out of her window to see a portion of the results of their labors together—an established church, a congregation with a hard future, an encouraging Sunday School, and a village of hungry people searching continually to be fed. Life in the village is not easy for the Protestants. One of the mothers brought a cake and had a cup of tea with our group. She remarked that not only did the Catholic Church continually lay obstacles in their way, but now the Communists too, were trying to win the young men away from the Church. Announcements, posters, and symbols were posted in many public places. Three differing groups, each trying desperately to claim the inhabitants of Forano.

We spent only one day in Forano. It was like reading a few pages here and there from a fascinating book—the type of book that leaves one wondering what the author's reason may have been for writing it. Forano—no mere small town "somewhere in the hills of Italy." It is a link in the chain of the Church, struggling desperately to unite Christian teachings and everyday practices in the hearts of men.

—Anna Grace Flickinger, MCC worker, Naples, Italy.

A man may fall several times, but he isn't a failure until he starts saying sombody pushed him.



Our Colleges and Seminary

BETHEL COLLEGE

Dr. J. Lloyd Spaulding, professor of economics, is Dean of the Kansas Institute of International Relations held June 7-15 at Friends University, Wichita. On Friday evening, June 15 there will be a three-day session of the Institute at Bethel College. Edward Fei, China, will open the Institute with an address on "The People's Movement of China." On Saturday Gladys Walser, Cecil Hinshaw and Edward Fei will speak. The closing session will be held Sunday June 17 at 3:00 p.m. with an address by Cecil Hinshaw entitled, "America—A Time for Greatness." All sessions of the Institute will be held in the Student Union Room.

Miss Jessie Brown, college nurse, is conducting a Red Cross First Aid class every Tuesday and Thursday evening for students and members of the community.

Dean R. C. Kauffman left the campus Saturday, June 9, to teach psychology in the summer school session of the University of Arizona at Tuscon.

A reception was held for the summer school students Wednesday evening, June 6, in the Student Union Room.

Elmer Suderman is conducting an extension class at Marion, Kansas, on the Bible as Literature. Meeting over a period of three weeks this class follows an English course which met for two weeks previously.

Attending the Mennonite Cultural Conference at the Messiah Bible College, Granttham, Pa., June 14-15 are J. Winfield Fretz, Cornelius Krahn and M.S. Harder. Mr. Harder presented a paper on "The Development of Mennonite Education," and together with Roy Just and Howard Kauffman, J. W. Fretz contributed toward "A Study of Divorce among Mennonites."

Among the summer school students enrolled at Bethel are Mr. and Mrs. An Hao Tan from Java. Mrs. Tan's (his American name is Herman) father is chairman of the Mennonite conference of Java and Herman is preparing to enter the ministry upon his return to that island. Mr. and Mrs. Tan have spent one semester at Tabor College and after a year at Bethel College will go to Goshen College, Goshen, Indiana.

Putting on the Pressure

by Jesse F. Perrin

THE scoutmaster asked the boys of the troop for reports on the good turns they had performed since their last meeting. All but Jim and Joe had good deeds to report. Unfortunately it was not the first time Jim and Joe had come with a negative report.

The scoutmaster felt it was time to make the boys understand that good Boy Scouts took the matter of the "daily good turn" seriously. "Boys," he said, "this is the third meeting that Jim and Joe have attended without a single good turn to report. I'm going to excuse them now from the meeting and ask them not to come back until they have some good turn to report. I'm sure, Jim and Joe, that bright boys like you can, in the next hour, find at least one good turn to do."

Just before time for the meeting to adjourn, Jim and Joe came in looking as though they had been through a cyclone. Uniforms were mussed up, faces scratched, hair snarled and dishevelled.

"Well, boys, did you finally find someone for whom you could do a good turn?"

"Yes, sir."

"That's good. I knew you boys could if you just tried hard enough. Let me congratulate you in accomplishing your mission. But tell me, what did you do?"

"We helped a lady across the street."

"That's fine, but how in the world did you get so mussed up in doing that?"

"Well, sir, it was this way. You see, the lady didn't want to go across the street."

One learns fairly early in life that "pressure" is one of those solutions to a problem that is likely to backfire. The mechanic knows that forcing a bolt is likely to ruin the threads, and releasing a clutch with racing engine and locked wheels will strip the gears. Pressure gets results, but often not the result one wants.

In human relationships it is only natural to resent pressure and the more crude and the more firm the pressure the greater the resentment. Why? Because psychologically speaking the attempt to force the issue and put on the pressure reveals an attitude of selfishness and egotism that lacks understanding, sympathy and appreciation of the other person's problem.

One does not resent criticism and correction when it is fair, just and given in a helpful and kindly spirit. While it is sometimes sobering and humiliating, one who deserves it cannot help but realize it and in the long run be thankful for it.

The art of giving helpful criticism and of getting better performance from human beings is the finest of the fine arts. The world is waiting for people who can do it well. There is no scheme or method for mass production of people with this skill; but nine times out of ten when you find such persons you will find that religion has a big place in their lives.

—*Onward*

Jottings

—**First Church, Upland, California:** An evening of fun and fellowship was enjoyed by a large group of church members when an old fashioned pie social was held April 27. The proceeds of $419 were given as a "May Basket" to Erica Schmutz who suffered severe injuries in an automobile accident last July. She was unconscious for five months but is slowly improving. The young people are hoping and praying for the day when she will be able to join them again. Miss Dorothy Schroeder of Los Angeles and a returned missionary spent the evening April 29 with us showing pictures and telling of her work in Africa. The May Singspiration was held May 6 with Herman Rempel as song leader and Mrs. R. A. Hiebert as pianist.—Corr.

—**First Church, Burrton, Kansas:** We are happy to announce that our new pastor, Abr. Peters and family have moved into the parsonage which was completely redecorated for them. He filled the pulpit for the first time June 3. A basket dinner was held at noon. The two-week Bible school began May 28 with two teachers, Arlie and Lorrain Regier, for thirty children. The closing program was June 8. Brother Schroeder, pastor elect of near Winnipeg, Canada, church, attending Bethel College, served us three Sundays before our pastor arrived.—Mrs. P. H. Siemens, Corr.

—**First Church, McPherson, Kansas:** The Cloverleaf 4-H Chorus presented several musical selections during the morning worship May 6. Consecration services for nine children were observed May 13. Six young people were baptized May 13 and three joined the church by letter. Thirty pupils were enrolled in the Daily Vacation Bible School. May 27 the Inman Christian Endeavor were our guests. A Sunday School picnic was enjoyed May 30.—Corr.

—**Bergtal Church, Pawnee Rock, Kansas:** Ivan Deckert, returned missionary from Africa, gave a short message April 22. A reception was held for them April 24 with a basket supper followed by messenges from both Mr. and Mrs. Deckert later. April 22 the Faith Mennonite Church of Greensburg gave a fine program here. The Bethel A Cappella choir gave a concert here during the worship service May 6. In the afternoon they gave a concert in the high school and in the evening at the Larned Methodist Church. Baptismal services were held for Anna Jo Jantz and Genevieve Boese. Mrs. Olin Unruh, Mrs. Wanda Dirks and Mr. and Mrs. Lee Reimer joined by letter on May 13. Communion was observed May 20. W. F. Unruh brought the message May 20 and showed two film strips in the evening. —Mrs. John K. Friesen, Corr.

—**First Church, Philadelphia, Pennsylvania:** Miss Wilhelmina Kuyf, missionary from China who arrived home in April, was guest at a reception in her honor at the church April 29. A short program of welcome was given and a love gift was presented to her. The mothers and daughters of the church and community enjoyed an evening of fellowship May 12; the men served as waiters. The procedure is to be reversed in June when the father-son banquet will be held. The choir presented their spring musicale to a large audience May 18. Miss Leona Cressman, missionary to India, spoke and showed pictures at a combined meeting of the Mennonite churches in Philadelphia. A farewell for Miss Niswander, church worker for many years, was held Monday, May 28.—Corr.

—**Bethel Church, Inman, Kansas:** The Bethel College Student Volunteer group gave a program here May 13. May 14 Mrs. Herbert Schmidt told of their experiences in India and showed pictures of their trip. Seven children were presented in a child consecration service May 20. May 27 six young people made open confession of faith through baptism. Our annual S.S. festival was held May 30.—Corr.

—**Eden Church, Inola, Oklahoma:** May 30 we observed Memorial Day with services in the morning and afternoon. A collection was taken for home mission, for the Paint Rock Mission, South Carolina. Pentecost eleven young people were baptized and joined the church. Two weeks later we observed the Lord's Supper. June 12 we held a celebration in honor of our pastor, Brother Regier, who has served us faithfully for 30 years. We feel thankful to God and to Brother Regier for serving us so faithfully.—Jacob Froese, Corr.

—**Zion Church, Souderton, Pennsylvania:** Thirty-eight members were admitted into the fellowship of our congregation recently. May 20 an impressive baptismal service was held for the 33 young people in the catechetical class. Five adults were received by transfer of letter or confession of faith. In the evening a communion service was held in which the young people participated for the first time.—Corr.

—**Lehigh Church, Lehigh, Kansas:** Four young people joined the church May 13, three by baptism and one on confession of faith. Communion was observed the following Sunday. H. T. Unruh brought the message at the Memorial Day service at the cemetery. The quarterly business meeting of the church was held May 16. Bernard Stubby, a member of our church, passed away April 29 in Hillsboro. Funeral and burial services were held in Lehigh.—Mrs. Alvin Goertz, Corr.

—**Inman Church, Inman, Kansas:** The Central Bible Academy of Hutchinson presented a varied musical program May 6. A children's consecration service was held on Mothers Day with nine children dedicated to the Lord. Our C.E. rendered an exchange program at the First Church of McPherson May 27. Our pastor, Ben Rahn, brought the message at the High school Baccalaureate service. The annual S.S. picnic was held Memorial Day at Juhnke Grove. The fellowship meal was followed by a children's day program and recreation. A D.V.B.S. has been conducted in cooperation with the Bethel and Evangelical Reformed Church. The young people of our church were guests of the Bethel Mennonite Church May 31 in the first of a summer fellowship series.—Corr.

Into the Beyond

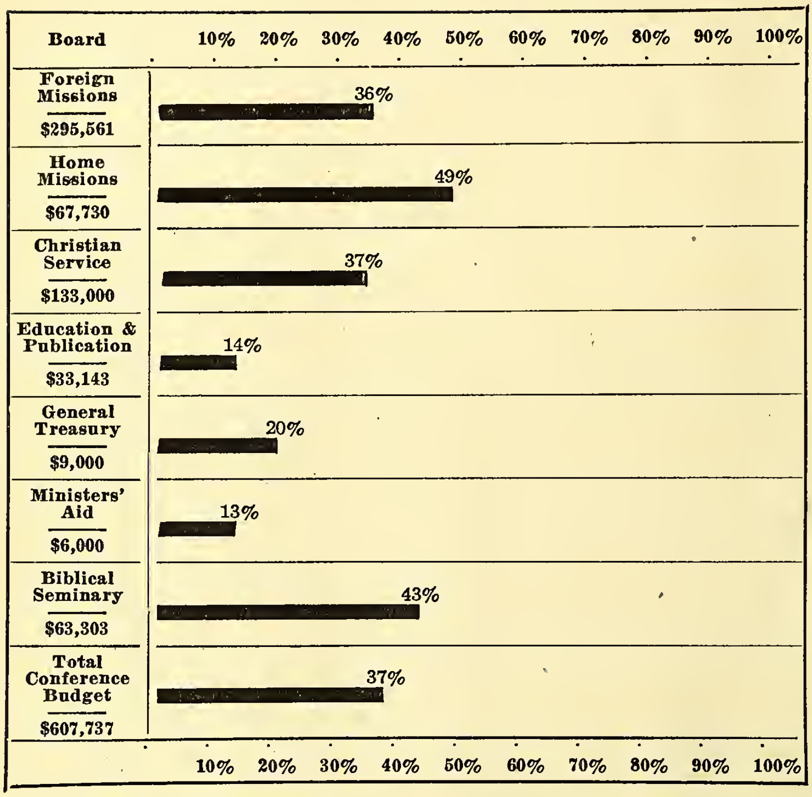
MRS. MAUD RUPP KREHBIEL, wife of Val. D. Krehbiel, born December 3, 1884, died March 27, 1951, after an auto accident near Wichita, Kansas, March 26.

HARVEY SHELLY SCHMELL, Hatboro, Pa., member of the Deep Run Mennonite Church, a foundry worker, was born January 23, 1884, and died May 28, 1951.

MRS. HARRY ROULET, near Colfax, Wash., a member of the First Mennonite Church of Colfax, was born July 16, 1902, and died May 27, 1951.

PETER P. JANZEN, Bethel Home for the Aged, Newton, Kansas, a member of the First Mennonite Church in Newton, and a charter member of the Tabor Mennonite Church of Goessel, Kansas, was born December 4, 1858, and died May 23, 1951.

The man who removed the mountain began by carrying away small stones.



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CONFERENCE STEWARDSHIP CHART

May 31, 1951

May receipts showed somewhat of a drop from most boards and committees. This is usually typical of the spring and summer months. We trust that with the cooperation of all this drop will not be serious during the coming months, so that no board or committee will be hindered in its work because of insufficient funds.

Total budget receipts for May amounted to $38,582. 87. This brings the average for all boards and committees to date to 37 per cent with 41 2/3 per cent of the year past.

We again sincerely thank each of you for your continued support of your Conference. The world today is filled with need! Opportunities for Christian service and witness are manifold! Each board, through its work, has a very vital part in meeting the challenge of these opportunities. It is only through your interest, prayers, and gifts that each can carry out its important responsibilities.

Very sincerely,
Edna Ruth Mueller, Office secretary
General Conference Headquarters

GENERAL CONFERENCE EDITION

SUMMER BIBLE SCHOOL SERIES

NURSERY Learning About Jesus	
*Teacher's Book	$1.50
Pupil's Book and Activity Packet	.80
Ten Teaching Pictures	1.50
KINDERGARTEN I. Enjoying God's Gifts	
**Teacher's Book	1.50
Pupil's Book and Activity Packet	.80
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Teacher's Book	1.50
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Teacher's Book	1.50
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Teacher's Book	1.50
Pupil's Book	.50
GRADE IX. Getting Acquainted with the Old Testament	
Teacher's Book	1.50
Pupil's Book	.50
GRADE X. Getting Acquainted with the New Testament	
Teacher's Book	1.50
Pupil's Book	.50
SUPERINTENDENT'S MANUAL	**$1.50**

***Not available until May, 1951**
****Not available until June, 1951**

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 66 — June 26, 1951 — Number 26

L SEMINARY

Photograph by Fritz Henle 9782

IN THIS ISSUE

Israel Reborn

Triumph in Christ

The New Draft Law

In This Issue

EDITORIALS 407
THINGS THAT CANNOT BE SHAKEN
by S. S. Bixel 408
GENERAL CONFERENCE MINISTERS RETREATS
by S. F. Pannabecker 408
SUCH AS WE HAVE—WE GIVE
by Mary Toews 409
"IF IT HADN'T BEEN FOR . . ." 409
STAY ON THE TRAIN
by Edw. J.B. Waltner 410
A GENEROUS RESPONSE
by J. W. Fretz 410
DO YOU WANT THREE CHILDREN?
by Arthur Keiser 411
TRIUMPH IN CHRIST
by H.N. Harder 412
MENNONITE YOUTH:
ISRAEL REBORN 414
CLINIC ON YOUTH PROBLEMS 415
THE NEW DRAFT LAW 418
JOTTINGS 419
BEYOND OUR OWN 420

NO MENNONITE NEXT WEEK
As is customary, there will be no issue of the MENNONITE during the week of July 4. The next issue will be July 10.

The Mennonite

Editor, J. N. Smucker
Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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Beyond Our Own

GENERAL DOUGLAS MACARTHUR made a strong statement against war recently when he stated, "War is inherently a failure and the people are far ahead of their leaders in trying to banish it. I suppose in the beginning of the history it was the David and Goliath story in the Bible. It progressed from that into small professional armed forces, which would fight in some obscure corner of the world, but the results of that would be accepted in the chancelleries of the world, and the peace would be written. Today war no longer settles international disputes and if you have another world war, you are going to get such destruction that only those will be happy that are dead. I believe it is the confession of defeatism in our civilization to say that war is inevitable."

UPPER CLASSES OF PEOPLE SUFFER MOST FROM ALCHOLISM, reports reveal. Of all the first admissions for alcoholism without psychosis to all hospitals for mental diseases in New York State during 1948, 54 per cent of the males were in comfortable circumstances and 64.5 per cent of the females had comfortable economic status. Of all those so admitted, 41.8 per cent had finished high school and 28.9 per cent were college graduates.

GIL DODDS, THE "FLYING PARSON," is now overseas on an evangelist tour with Jack Wyrtzen, director of the Word of Life radio and television broadcasts. The tour is sponsored by the Pocket Testament League and is for six-weeks. Rallies will be held in London, Palestine, India, Japan, Hawaii, etc. with the high point of the trip in Japan where he will run in exhibition races with Japanese milers in between evangelistic meetings.

THE FIFTEENTH ANNIVERSARY OF THE ORIENTAL MISSIONARY SOCIETY will be celebrated at Winona Lake, June 19-24. Main speakers will be Harry F. Woods, returned recently from behind the bamboo curtain of China, and A. Kurmada, outstanding Japanese leader.

TWO WEEKS AFTER KANSAS VOTED WET, Wichita police noted seventy per cent increase in arrests for drunkenness during the daytime, thirty to forty per cent after dark.

—*GOSPEL BANNER*

Of Things to Come

June 25-30 Winona Union Summer School of Missions
June 29-July 4 Young People's Retreat, Men-O-Lan
June 30-July 4 Canadian District Conference, Leamington, Ontario
July 5-6 Y.P.U. Work Conference Men-O-Lan
July 7-14 Junior Retreat, Men-O-Lan
July 14-21 Intermediate Retreat, Men-O-Lan
July 21-27 High School Retreat Men-O-Lan
July 23-29 Intermediate Retreat, Shavehead Lake, Michigan
July 27-29 Adult Retreat, Men-O-Lan
August 3-6 Central Conference, Meadows, Illinois
August 6-12 Senior Retreat, Shavehead Lake, Michigan
August 8-15 Minister's Retreat, Bluffton College
August 11-18 California Mennonite Young People's Retreat, Camp Gains, Lake Sequoia, Miramonte, California
August 26, 1951 CPS Reunion of unit 93, at Kalona, Iowa.

SCRIPTURES FOR KOREA are still needed! The American Bible Society plans to add 50,000 more copies this year to the 240,000 already sent since the beginning of the Korean conflict. Soldiers, prisoners of war, civilian churches, and Korean Christians forced to leave their homes are all in need of copies of the Bible.

THE WAR IN KOREA IS NOW ONE YEAR OLD. What has been the cost of this "Police action?" There are now 3,500,000 Korean refugees crowded into the Pusan corner of Korea. In the Near East almost a million refugees are pavilioned and who knows how many more in Germany. This is one of the costs!

Relief Personnel Notes

Irvin and Bessie Kennel of Eureka, Illinois, sailed for Palestine on April 26. Abe Peters returned from Paraguay on April 25. Titus Lehman completed his term of service in Palestine on March 31. Melvin Headrick and Galen Flicker returned from Germany on March 27. J. N. Byler, MCC Relief Director, who left on March 20 to review the relief projects in Europe and Palestine, is scheduled to return on May 7, 1951.

Editorials

STIR UP THAT GIFT

GOD has placed a "gift" in every soul. This special talent or ability is like a seed that awaits favorable conditions for growth. Sometimes the proper conditions are denied the gift and it does not develop. Other times it may start but find the ground so hard or overgrown that it cannot make a good growth.

Paul's advice to Timothy was that he stir up the gift that was in him and had been nurtured by his home environment. There had been good teaching and a good foundation, but more was needed. The teaching had to be stirred up into enthusiasm so that it would become a real incentive to right living.

Our difficulty is not that we do not know enough, but that we do not live out what truth we know. It is not so much that we have not been taught in home and church, but that we have allowed that teaching to become dormant and inactive. It is not that we have no talent, but that we have made the mistake of burying it when it should be put to use. If so, then it is time that we stir up the gift that is in us, and put it to rightful use.

To stir up the gift we need to become enthusiastic about the things of the spirit. We may have grown dull in our spiritual interests. Our souls may have become buried under the mass of material interests. Our spiritual capacities may not have had a chance to develop properly. The gift of God within us needs to be stirred up so that it becomes active and makes us useful cooperators with God.

Neglect not the gift that is in thee.

DO PROTESTANTS STILL PROTEST?

THE word "Protestant" was originally a nickname. A new group of Christians protested so strongly against the weaknesses of religion of that day, that they were termed the protesters or protestants. But their protesting bore fruit and they became a mighty force for righteousness. The Reformation was the result of spiritual protesting.

Are Christians still protesters, or have we become so much like the world about us that we find nothing to protest against. Much is said about making the proper adustments to our environment. Perhaps more should be said about protesting against the evils of our surroundings and refusing to adjust ourselves to them.

The early Christians were extremely upsetting and disturbing. They were accused of turning the world upside down. There may be danger of talking so much about love and good-will that we become so docile that we would not protest nor oppose anything. In fact, some one has defined a minister as a docile man instructing a docile group how to be more docile.

But there needs to be some vigorous protesting done. All is not well with the world, and many things are not pleasing to the Father. Against the sins and evils of our day we need to raise our voices and our influence.

We should protest against the evils of drink and gambling and the seducing of youth. Such protesting should be so vigorous that the community would not tolerate these evils. Evil men ply their wickedness because there is not enough protesting from the Christians.

We must not cease protesting against the sin of war. Measure it any way you will, war is a horrible and barbaric and sinful thing. It could not exist if Christians really protested against it enough. In all this mad rush for military preparedness, if the Christians would unitedly call "halt" and vigorously protest such a course of action, it could be stopped. Then other and better methods of getting along with the nations of the world would have to be worked out.

There are many other things against which we should protest; formality, materialism, complacency, intolerance, corruption, in short, sins of all kinds that exist so commonly among us.

But there is a right and a wrong way to protest. To angrily fight against evils in our own strength may not accomplish much. To sacrificially protest through the power of the love of God is to use a weapon that the opposition cannot understand nor meet.

But let us continue to be Protestants, and not weaklings.

FIFTY YEARS OF D.V.B.S.

IT all started when a fruit peddler in New York City's East Side beat a boy for stealing from his push cart, back in 1901. Witnessing the pommeling was a Baptist minister, Robert C. Boville. Determined to find a more constructive outlet for the children's spare time, he pondered two simple facts: idle children filling the streets, and idle churches darkened and silent. Join the two and you have a creative summer for both, he reasoned.

What Mr. Boville started has now grown into a nationwide movement, occupying the time of nearly five million youngsters, and giving them basic religious instruction in a more concentrated way than at any other time of the year.

The Daily Vacation Bible Schools open up an unexcelled opportunity for the church in its effort to reach the children and inculcate the eternal spiritual truths so necessary in these days.

For the youngsters it means songs and Bible stories, dramatization and creative handwork, projects for relief, missionary education, a better understanding of the place of the church and worship and above all, a better acquainance with Jesus, the children's greatest Friend.

For parents it means the assurance that their children are safe and are getting a solid training in the Christian faith.

This golden anniversary brings many golden opportunities.

Things That Cannot be Shaken

S. S. Bixel

I QUESTION whether there is any word in the English language that expresses quite as fully and emphatically the world's present condition as the word used in this scripture passage; "shaken." (Hebrews 12:26-27.)

There has never been a time in human history in which there has been condensed so much of dynamic power to shake this world as at the present time. Since the invention of the atomic bomb, men's hearts are shaking. Educators, statesmen, scientists, politicians, and millionaires are all wondering, "what next."

A real estate man in a city told me recently that millionaires who own the sky-scrapers are fearful. They would like to sell out and buy farms. They know that if an enemy were to come over to destroy our nation, the big cities and the sky-scrapers would be their first target. Evidently, sky-scrapers will not be built anymore. Bombs shook cathedrals from their foundations, they shook factories into ruins, cities into ashes, they sent thousands of men into early graves. Everything is shaking. Alas, many men's faith has been shaken also.

But we rejoice that in the midst of this condition there are some things that cannot be shaken. Three things may be mentioned, which are fortified and made secure by the Word of God.

God's Throne, Psalm 45:6 Isaiah 9:7

We have seen other thrones topple, tremble and fall. Babylon, Persia, Greece, Rome, and Germany. They left God out of their account, and came to ruin. With all these thrones gone and governments destroyed, there are some things that remain. The throne of God still stands, and we have that as our hope and comfort. God is still on His throne and wields His scepter. There is another thing that remains in the midst of this shaking process:

God's Word

"Heaven and earth shall pass away, but my word shall not pass away." Luke 21:33. These are Christ's own words. The Word of God endureth forever. All other books may go, all other literature may disappear, all history may be forgotten, but the Word of God will remain.

A third thing that will not be shaken is—

God's Church

This assurance we have from the lips of Christ himself. When Christ asked Peter, "Whom do men say that I am?" Peter answered, "Thou art the Christ, the Son of God." Then Christ assured him that "flesh and blood hath not revealed it unto thee, but my Father which is in heaven." So the church is built, not on Peter, but on Christ himself, "and the gates of hell shall not prevail against it."

This has not reference to the nominal church, or the church building, but to the true believers of all denominations which constitute His church, the Bride of Christ.

So in the midst of all this confusion we have this assurance from the word of God: God's throne still stands, the Word of God endureth forever, the gates of hell shall not prevail against His church.

General Conference Ministers' Retreat

S. F. Pannabecker

FOUR Ministers' Retreats have been held to date and it has been my privilege to attend all of them. Each stands out in memory with certain special characteristics of its own and yet they have a similarity.

The First Ministers' Retreat was at the Methodist Camp Grounds at Spirit Lake, Iowa, in 1946. For me it was the first opportunity in twenty years, spent mostly on the mission field, to have unhurried fellowship with a large group of fellow ministers. New friendships were made and old cemented in the larger gathering and in the little group in our small cabin.

The Second Retreat at Shipshewanna, Indiana, in 1947, stands out for the large attendance of one hundred ninety-six and the setting again by a beautiful little lake. The memory of morning sunrise over mirror smooth lake still lingers.

The Third Retreat was planned for 1948 at Estes Park, Colorado, but was postponed for a year due to conflict of dates with the Mennonite World Conference. Held in 1949 in the Rocky Mountains it was unforgettable for the sheer beauty of pine trees, mountains, streams, and summer snow.

The Fourth Retreat at Gustavus Adolphus College in St. Peters, Minnesota, was different in its civilized and cultured setting. Morning watch, discussion periods, and the stimulating lectures by Dr. Kuist mark this retreat for me.

Points of similarity in the retreats may be noted. The committee has been successful in finding locations of beauty. Each place has in its own way revealed the breath-taking beauty of God's creation. The opportunity for relaxation and physical invigoration has been present in all. Free and open fellowship, together with frank and understanding discussion of church and ministerial problems, has been the prized opportunity at each retreat. Most important was the spiritual uplift through quiet meditation, inspiring talks, and fellowship of the saints.

***President, Mennonite Biblical Seminary.**

—First Church, Shafter, California: On June 10 Vernon Neufeld, a member of this church, was ordained into the ministry. Mr. and Mrs. Neufeld and sons will move to Donnellson, Iowa, where he will be pastor of the Zion Mennonite Church. He will continue his studies at the Mennonite Biblical Seminary at the same time. Our pastor was surprised on his birthday, April 23, by a group of his members.

Such As We Have -- We Give

Mary Toews

ON Tuesday morning we started out on our itinerary trip. A guitar, chop boxes, record box, suitcase, cots, trunk with bedding, were some of the articles which we took along. We were heading for the Batshoke tribe—where the ticks live and bite. Our purses were rather lean of francs, but the message of God was in our hearts. When we received a note asking for francs, I felt like giving the words of Peter—"Silver and gold have we little—but such as we have we shall give, namely the Message of Salvation.

At our first regional meeting, there was a monkey in a nearby tree, chattering away as the village groups brought their songs. The village women appeared in their Batshoke coiffure, having their hair matted with mud into shell shaped sections, resembling a faded rose color.

At the regional meeting at Shambuanda there were twenty men and women who wanted to accept Christ as their Savior. Several of these were chiefs of villages.

At the village of Kitepa the teacher said that the lions had been in his village. In the morning we had seen footprints of them near his house. The lions had taken several of the village goats but had spared his goats. The children were afraid to go down the path to the river to fill their water gourds, so our water supply ran low.

The first week we tried to get fruit and eggs, but all commodities were scarce here, so we had to depend pretty much on our chop box. One day we received about a dozen eggs, one papaya, and some guavas. We paid for these with matches, francs and pencils. In the evening Paul would spend quite a bit of time giving Nongo Davidi a guitar lesson. We helped several Africans to buy guitars and now they want to be taught how to play. On several occasions Nongo Davidi also helped in furnishing the special music.

***Missionary, C. I. M. Nyanga, Congo, Belge**

The Fool Hath Said

One day, the French infidel Voltaire said to a friend, "It took twelve ignorant fishermen to establish Christianity; I will show the world how one Frenchman can destroy it."

Setting to his task, he openly ridiculed Sir Isaac Newton. One day, Newton made a prophecy based on Daniel 12:4 and Nahum 2:4, when he said, "Man will some day be able to travel at the tremendous speed of forty miles an hour."

Voltaire replied with, "See what a fool Christianity makes of an otherwise brilliant man, such as Sir Isaac Newton. Doesn't he know that if man traveled forty miles an hour, he would suffocate and his heart would stop?"

(Continued on page 410)

"If It Hadn't Been For..."

There's an old adage—when it rains it pours. It's well worn, that adage, but at times it seems to fit very well into the situation.

Take for example the case of the Willy Esau family. They are Mennonite refugees from the Danzig area of West Prussia. They left their home in January of 1945 and have for six years lived in two tiny rooms.

The oldest daughter, 18, is not well, due to anemia. Although she is very talented in art and textile painting, she cannot further her education, for that is too great a luxury for such a family. The next daughter, 17, has thyroid trouble.

Burkhard, their ten-year-old son, has had a serious ear infection since 1949. The skin behind the ear has been punctured and now is open so that it may drain, which it does constantly. He has had 108 penicillin shots for this infection during the past year.

Their youngest son, Hans, is sick in bed with TB. Seven doctors have been called in for his case. He must live on a special diet, have rest, good food, fresh air, a good environment!

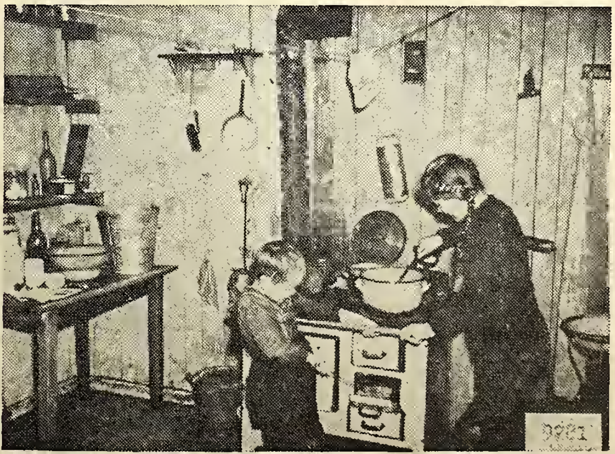
Mr. Esau has been without work for two years. Occasionally he gets a little work with a farmer, but his own health does not permit him to work very hard.

All of this might be taken in stride if these people were not refugees. Because the father is without work, the family must live on the small income which he receives for being "arbeitslos" (without work)—28.50 DM a week! That's about $7. . . . a little more than $1 *per person per week*. Now take out of this amount

DM 16.20	for rent
1.00	for light
20.00	for fuel

That leaves about 77 marks, or $20 for the rest of the month.

(Continued on page 411)



This tiny barracks, where a Mennonite Widow and her three children live, is half buried under the ground to help keep out the winter cold. Despite this precaution, each room is very cold. Their dinner consisted only of sauerkraut. The father died in the war and the mother is without work.

Stay on the Train

Edw. J. B. Waltner

THE faith of many a devout and serious Christian is subject to doubts and fears at times. This condition is perhaps more common among the younger Christians, but occasionally it may persist through life, and could be due to emotional disturbance. We are prone to depend too much on our feelings, in spiritual matters, and forget that the Christian walk is essentially by *faith* and not by sight.

The writer recalls an occasion many years ago, where he was greatly encouraged and strengthened by a brother who gave the following helpful illustration out of his own life's experience:

"As one who grew up in a strictly rural community, and had never been far away from parental home, until about twenty years of age, I was greatly thrilled and excited, by the occasion of my first visit to a metropolis. In the short stay of only several days in the city of Chicago, I was completely saturated with awe and wonder at the sky-scrapers and other evidences of fabulous wealth; also the throng of scurrying humanity, the noise, the smoke, etc. The time for returning home was welcome for it seemed to offer some relief from these mixed feelings.

At the Union Station I was escorted by an attendant over a maze of tracks into what was told me to be the right train according to my ticket.

Not seeing the locomotive before boarding the train, it was not clear to me which was the front end of it, but judging from the position of the passengers it looked as if we were headed in the wrong direction, and I became a bit uneasy.

Could the attendant have made an error? As the cars began to roll along it was clear to me that we were going east instead of west toward my South Dakota home. My concern about the matter increased and something clearly must be done about it, so I asked another traveler if we were going into a general westerly direction. He thought we were, but this did not allay my fears.

After some time of travel the conductor came around, and now I determined to find out for sure. As he punched my ticket he assured me that this was my train. The relief was only temporary.

Again and again I asked members of the crew or passengers until they must have considered me a veritable nuisance. Repeatedly I was told to "just stay on this train and you will get home all right." I stayed on that train, but never did I regain my calm until the train pulled into the home station, and familiar sights dispelled every vestige of anxiety, and brought me glorious release."

Dear fellow pilgrims—we are headed for our "home station" if we have boarded the heaven-bound train, by accepting in good faith, Him who has "paid our fare." Let us renew our trust in Him who not only paid our fare but also said, "I am the Way", and in days of fear and perplexity, lean all the harder on His sure promises. Let us stay on the train.

"Ye fearful saints, fresh courage take;
The clouds ye so much dread,
Are big with mercy, and shall break
With blessing on your head."

A Generous Response

J. W. Fretz

THE Board of Christian Service received a Macedonian call in March of this year from the General Conference Mennonites in Brazil asking that the North American Mennonites help them raise $70,000 for the purpose of purchasing a 22,000 acre tract of land. The purpose of this purchase was to enable the Witmarsum congregation to move bodily from its old and crowded location in a hilly section of Brazil to a better farming territory about 300 miles south. The original settlement had been broken up when the Mennonite Brethren group left. Native Brazilians bought the land vacated by the Mennonite Brethren and soon introduced taverns, dance halls, and objectionable activities which threatened the existence of the General Conference congregation. A large land owner offered an improved ranch about 50 miles west of Curitiba in a promising farming area close to a Dutch settlement of farmers.

The Board of Christian Service took the matter under advisement in consultation with representatives in a dozen churches in the Kansas area, and decided to see what could be done by raising the desired amount of money. At first it seemed like an impossibility to raise this large amount in the short time remaining before the option expired. After considerable deliberation and determination on the part of the members of the group the churches began working on their goal. By joint effort of individuals and conference boards the full $70,000 was in sight. After about $35,000 had been raised by private loans, the Brazilian brethren were able to get easier terms and cabled that only $30,000 was needed. Thus the funds that would have been made available by the conference boards were not needed. The $30,000 requested was forwarded in the form of six certified bank drafts of $5,000 each.

There was rejoicing on the part of both the Brazilian and the North American Mennonite people through this act of Christian mutual aid. Both had been helped, neither impoverished and long time good accomplished by means of saving a congregation from disintegration and making it possible for a stronger church to be planted and grow in a new soil in Brazil.

THE FOOL ... Continued from page 409

To top the irony of Voltaire's futile efforts, 25 years after he died, his home was purchased by the Geneva Bible Society and became a Bible storage building, while Voltaire's printing press was used to print an entire edition of the Bible.

The Living Word in *Covenant Weekly*

Do you want Three Children?

Arthur Keiser*

ON Wednesday afternoon a small girl and her brother came to visit us. "Will you receive us here?" was the girl's plea. "My father fell out of an avacado tree and died and my mother doesn't have money to feed us, much less to clothe us."

It was touching how they presented themselves to be taken in, but I had to tell them that it was impossible. I did tell them that I would go with them to their house and talk with their mother if they would come back again early Friday morning.

This morning they came soon after 7:00 a.m. and we made the steep mile climb up one of the mountains across the fields to their house. Many things about the plight of this family are typical, and that is why I would like to share what I found with you.

We left the beaten path for a short distance and came to a small weather-worn house made of slats of wood with mud plastered walls. The roof leaked and there were no doors on the two rooms about six by eight feet. There were no beds or other furniture on the ground floors of the rooms. We found the mother with a smaller sister behind the house. According to the mother's story this is the family's plight:

There are five children—Cecilia 2, Luciano 6, Ana 8, Bill 12, and Rafael 20. I guessed these ages as God alone knows how old each child is. When I asked their ages the mother said that she had no idea. The oldest boy had it marked on a slip of paper once, but when they washed the suit the paper was lost. Neither the mother or any of the children know how to read because they never went to school. Their father was the one who knew how to read but he is dead.

Until a year ago they had been living in Los Banos, but they finally had to leave there for fear of their life because her husband was liberal in political affiliation and the conservatives are in power. They owned a small finca and house, but had to leave them behind when they came here to live.

They didn't know anyone here, but one of our neighbors who has a large finca permitted them to live in the house where they are now. They help him to harvest the crops for rent and food to eat.

A year ago while they were picking coffee her husband climbed a tree. One minute she saw him up in the tree and the next time she looked he wasn't there. They found him at the bottom with blood running out of his nose and ears. He died the next morning.

Rafael returned to the finca in Los Banos last January to try to salvage some of their things. They have not heard from him since. There was much danger for his life since there is still much political unrest.

After telling me this story the mother pointed to the three children and said, "Please receive these three children as a gift. They will be yours to do with what you will. You can take them to the United States if you wish or make them work in the garden. I want to return to my finca and try to sell it."

I told her that I was sorry but that it would be impossible for me to receive them or for us to receive them in the school. I said, however, that I would like to help them in some way. I questioned her about her faith. She was very ignorant about even the simple Christian story. I wished I could give her one of the gospels as we usually do, but she couldn't read it. I told her of the story of God's love in sending Christ into the world to save us from our sins. I tried to make the love of Christ real to them by taking Ana and Luciano along to Cachipay with me and buying them some new clothes. The clothes they had were threadbare since they had brought them with them a year ago. They were so appreciative of any little bit of help.

Our prayer is that someday the mother will offer her three childrn to the Lord in the same way that she did to me today. Join us in this prayer.

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*Missionary, Colombia, South America.

IF IT HADN'T BEEN FOR...

(Continued from page 409)

Consider now that they have two sick children... that one must have a special diet, and yet the family has barely enough to buy bread and potatoes! The medical expenses of the children are taken care of by the government, but that does not provide fresh milk, meat, vegetables and fruit in the diet of the sickest child.

"It is no wonder the children are ill," the mother says. "The house is damp and cold. The straw mattresses on which they sleep absorb so much moisture. Not one in the family has his own bed."

Where they formerly lived the father was a deacon in the church congregation. But now they do not even have the train fare to come to Hamburg to have the oldest daughter baptized, much less ever attend a church service. It cost ten marks for the three of them—the father, mother and second youngest boy, to come to the clothing distribution in Hamburg. That can only be afforded on special occasions when they go to receive extra clothing from MCC.

Is it any wonder the mother said, "If it hadn't been for MCC ... If it hadn't been for kind, loving people in America to help us..." And there she stopped for she could no longer speak.

And what of the future? What kind of a future can there be for these six people? There are almost no work possibilities in the surrounding area for the next two years, the father has been told. Must they continue to live in these two cramped rooms? Only too well does one understand that they have become extremely weary—discouraged! And whose responsibility is it to help...?

Triump

H.

(The conference sermon of the Pacific District).

"But to God be thanks who in Christ ever leads us in His triumphal procession, displaying everywhere through us the sweetness of the knowledge of Him. For we are a fragrance of Christ grateful to God in those being saved and in those perishing; to the one an odor of death that leads to death, and to others an odor of life that leads to life. And for such services as this who is competent?" (*Weymouth*) *II Cor.* 2:14-16.

A PROCESSION OF TRIUMPH

ONE of the grandest spectacles of the ancient world was a procession of Roman triumph. On that day all Rome was celebrating. Sometimes such a demonstration of triumph and of victory would last for three days as the procession would wind its way up to the temple of Jupiter on the capitol hill.

At the head of such a triumphant procession was the victorious army, with the spoils loaded high upon long trains of vehicles. The spoils included gold, silver, beautiful and costly ornaments, gorgeous garments, statues, pictures, arms, and all manner of weapons of warfare from the battle field. Then followed the captives clothed in foreign garments, of foreign language and strange looks. Then came the conqueror, the man of the day, seated in a stately chariot. The defeated and unhappy general and king of the conquered enemy were bound with golden chains to the chariot and walking behind.

On the sides of the road large and merciless crowds would ridicule, reproach, and abuse the victims. Slowly this procession moved along the streets amidst clouds of incense. It was a fragrance, but never grateful fragrance to all. It was indeed a sweet smelling odor to the victors, but not to the captives. For some of the captives the fate appointed at the end of the day and the procession was death. For the pleasure of the public and the victorious army, many conquered soldiers and their generals and kings were sacrificed in the temple of Jupiter, others were sent to dungeons, still others sold into slavery. To these the "grateful" sense would smell foul and to those who were to be sacrificed it was "a savour of death unto death;" to those who were sent into slavery "a savour of life" if not liberty.

A Captive for Christ

What a powerful picture is in the Apostle's mind as he thinks of himself and of his fellow-laborers in Christian work as being conquered captives, made to follow their Conqueror and to swell His triumph. Paul is thankful to be so overcome! "But to God be thanks who in Christ ever leads us in His triumphal procession..." What was deepest degradation to the conquered army, their generals, and king, to him is a supreme honor and brings forth an unsubdued praise. It is so with him because he regards himself and all Christians as **a trophy of God's victorious power in Christ.** His Almighty Conqueror was leading him about through all the cities of the Greek and Roman world, as an illustrious example of **God's mighty power at once to subdue and to save.** The foe of Christ was now the servant of Christ. This man who was once an enemy of Christ accepts it as a glorious lot to be led by God in a triumphal procession. This conquered man from Tarsus follows gladly since he follows Christ. From city to city, from village to village, from Jerusalem to Rome—he is going through the Roman Empire. He knows himself led by the mighty hand of God in His will and according to His plan. Thus God is leading him in the train of triumph of Jesus Christ.

As Captives We Triumph

As it was for Paul so it is for every Christian man. Our triumphs begin after God has triumphed over us and has made us His servants and true co-workers with Him. We are Christians only in the measure in which we stretch out our willing hands for the chains and say, "Lord, here am I, do with me as Thou wilt. I am not mine; be Thou my will; my Emperor, my Commander, my all."

How much genuine surrender to Christ is there really among us? How much are we conquered by Him? Our days are evil days when so many of us professing Christians have come to love the things of the world and are giving the Master only half hearted allegiance and devotion, when full and unconditioned surrender to God and His Christ makes even the humblest life grand and a mighty vessel in His once pierced Hands.

But, lo, the procession, the train of Christ's triumph, is moving onward with majestic march, constantly swelling in numbers as it advances. He is sweeping onward in triumph and His people are moving on in triumph with Him—onward to the consummate day of His triumph. Christ has been God's General who was sent to conquer a fallen world. Once He began this war alone. But as He conquered, His legion grew and today the Captain of our salvation has within His ranks men and women of all colors and nations and peoples. These now triumph with Him in His march to heaven. And when at last He enters in glory through the "everlasting doors"' as the King of Glory, they shall appear with Him and enter with Him in glory.

Three Steps to Victory

Paul declares that **the Christian way is the way of victory.** To the Christians of Rome he writes

Conference; Pastor, First Church, Aberdeen, Idaho.

Christ

that many tribulations and hardships may come to them, but "in all these things we are more than conquerors through him that loved us" (Romans 8:37) When one can come forth a victor in this conflict then there must be resources which enable the Christian to be victorious. Paul gives three means of victory to the Christians of Corinth.

The first is God. The source and center of all of his victory was God. Belief in God and God's purpose is able to hold one steady when the billows break over the barge of one's life. To be able to believe in God whose hand is guiding and shaping the affairs and destiny of man, who has a will and purpose, does give the Christian stability in times of trouble and hardship. We need God to keep us on the course and to provide us with the strength to continue it. To believe with Paul that "all things work together for good to them that love God, to them who are the called according to his purpose" is important and gives the believer inner poise.

In a time when the dark clouds appear on the horizon, the Christian church must have the implicit confidence that nothing can befall her without God permitting it. As a church purchased with the blood of her Redeemer we must go forward bravely in God's name at home and abroad. We dare not become discouraged by the threats of the world and possible suffering. Faith in God is the greatest element in our victory or triumph over circumstances. Once we are willing to stop fighting spiritually, mentally, and inwardly against our lot then defeat overtakes us. Our day calls for faith that God controls the events of our times and is able to give us the victory.

We must further remind ourselves that according to our text there is **no triumph outside of Christ.** Without Him we are doomed to terrible defeat. Christ has won the great triumph. As Paul has said that on the Cross He triumphed over all the principalities and powers openly, as the Caesar of Rome made an open show of those who had been conquered. On Calvary a great spiritual battle was fought and won, praise God, and following it the Lord Jesus Christ led captivity captive and before the whole universe showed His supremacy over all spiritual enemies.

Today this living Christ in us assures us victory. Thus we can say with Paul, "I can do all things through Christ who strengtheneth me." If God "spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" With Christ and in Christ we are on the road to victory.

The third means to victory is **our willingness to use spiritual rather than carnal weapons.** If our God is to "cause us to triumph in Christ, and to make manifest the savour of his knowledge by us in every place" then the Church and every one who professes the name of Jesus Christ must lay aside the carnal weapons and put on the whole armor of God: be girt about with truth, wearing the breastplate of righteousness, his feet shod with the preparation of the Gospel of peace, not forget the shield of faith, and to take the helmet of salvation and the sword of the Spirit which is the Word of God. The Church must also remind herself to make use of the weapon with which her blessed Lord marched forward to triumph. That is, we must **include prayer.** As He prayed and as Paul interceded for this Corinthian Church and for all the others so must we that through our intercession the Spirit of the living God might persuade the lost to turn to their God and Savior. Expert use of the spiritual weapons and the ministry of intercession are tremendously essential and cannot be dispensed with by any consecrated child of God.

Our Part in Christian Victory

What part are we playing in that great triumphal procession? To what extent have we made use of the means for victory? Have we been good and faithful stewards this past year? Have we made good our vow to God to be faithful and discharged our responsibility as He gave us light and strength and opportunity? Christian men and women often begrudge their services and begrudge their money, and feel as if the necessities for doing Christian work in the world were rather a burden than an honor. Paul's generous heart was so full of love to his Master that it overflowed with thankfulness at the thought that Christ had let him do such things for Him.

For us it becomes a very solemn question: what part are we playing in that great triumphal procession? As His redeemed children we are all marching at His chariot wheels, whether we know it or not. Are we in this procession as such who have shared and are sharing in His triumph and rejoice in His rule over us? Every church of this district must answer that question for herself, every delegate must answer that question for himself. How shall we answer this question as a conference these days? If we have yielded heart and soul to Him in love and submission, the blessed word will come: "He that overcometh shall inherit all things." God grant that we may be His loyal allies and servants and so share in His triumph.

Minds are like parachutes. They only function when open.

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen ,Topeka, Indiana

Israel Reborn

Karl Baehr

(In these times, the Near East has become again a powder keg in the politics of the world. The very region that saw the birth of civilization those many centuries ago once again figures prominently in the news of the day. Where armies swept back and forth in the days of Abraham, Moses, David, and in the time of Christ, there continues in our time to be conflict and trouble.

The problem of the Arab and the Jew has flamed again. The story of today's conflicts reminds one of Old Testament accounts in which is recorded the early development of these clans which we today know as Arab and Jew. Today, 800,000 *Arab refugees live in refugee camps as the Israel nation is born and struggles to live. The rocks and hills of Palestine have become once more a land of tension and conflict. Jews from all parts of the world have been streaming into this ancient homeland to repossess it. The sympathies of people run high for both the Arab who is driven from his home into the state of a refugee, and the Jew who has suffered untold persecution at the hand of pagan states and some who consider themselves Christian. Students of prophecy find in this another sign of an approaching end according to their interpretation of Scripture.*

This account gives the picture of a reborn Israel by Karl Baehr, executive secretary of the American Christian Palestine Committee, New York. His account comes from first hand observation having visited Palestine a year ago. E. L.)

"A Land flowing with milk and honey"

PALESTINE, the land of Israel, has an exciting topography. It varies from the sandy desert of the southern Negev to the green rolling hills of Galilee; from tropical Tiberias on the Sea of Galilee 860 feet below sea level to temperate Safed, only a few miles away, 2500 feet above sea level. Safed, majestically crowning a hilltop, is said to be the city to which Jesus referred when he said, "A city set upon a hill cannot be hid." In contrast to Jerusalem amidst the rugged mountains of Judea, the Sharon Plain—with its orange groves and quiet fields—seems like a different world.

Thousands upon thousands of acres of land in Israel lie wasting—unredeemed. The hills are barren of trees, except where Jewish pioneers have patiently replanted them; ancient terraces are waiting to be rebuilt; once fertile valleys, now swamps, wait to be drained; and stony fields wait to be cleared and nursed into production.

Israel, once "a land flowing with milk and honey" (undoubtedly not with the abundance we know in America), has been ravished by invading armies and centuries of neglect. It was an "unloved" land for a long time until the sons of Abraham returned to "tend the waste places" and to make the "desert bloom as the rose." After seventy years of pioneering, the Jewish settlers who purchased their land have reclaimed patches of land—indeed, entire valleys— which are now alive and producing, some thirty—, some sixty—, and some a hundred-fold. Where only thirty years ago there was nothing but stretches of sand, now stand busy, modern cities, like Tel Aviv.

When I saw the land—both the desolate and the redeemed—I wondered why God had selected this spot for His Holy Land. There is no lack of beauty, but it is obvious that here life has never been easy. Even in "milk and honey" days man had to struggle to grow bountiful crops. Is was never a lush South Sea Island resort. Then too—because Palestine was situated at the crossroads of the world—contending world powers always sought to control this land-bridge connecting three continents. Its inhabitants were, therefore, frequently repressed, enslaved, or taken into captivity. The Hebrews felt the iron heels of successive invaders—Assyrians, Chaldeans, Egyptians, Greeks, Romans. But out of this struggle with self, land, and foreign nations came the great concepts of a universal God of justice, forgiveness, and love. Perhaps that is why God chose Palestine as his Holy Land. A lush and easy South Sea environment could hardly be expected to produce an Isaiah, or a Jeremiah. Somehow I have a feeling that other great personalities will come out of this area still full of problems and hardships—out of the New Israel.

"God is love"

In order to understand Israel it is necessary to appreciate the depth of meaning in the phrase "the ingathering of the exiles." Never before in the history of the world has a people welcomed to its shores so many immigrants in so short a space of time. In two and one-half years Israel has taken in 500,000 displaced and unwanted Jews. To do a comparable job, America would have to receive 60,000,000 people in that length of time.

It is difficult to individualize 500,000 people—but exactly that is necessary if the magnitude of this rescue operation is to be comprehended. Visualize, for example, Joseph—an old man possibly sixty-five or seventy or even seventy-five years old (no one knows his exact age) who came from

(Continued on page 416)

Kenneth Bauman and Grace Miller Travel During Summer

The Y.P.U. Executive Committee will travel this summer. Many of the regions of the church will be touched by Y.P.U. leadership in one manner or another.

Kenneth Bauman, president of the Y.P.U., travels in that capacity visiting the Northern District, Manitoba ,Saskatchewan, Alberta, Idaho, Oregon and Washington, California, and then he will return to the East, attending seminary in New York next Fall. Kenneth's trip is planned to realize a two-fold purpose. First, he is visiting the churches to become acquainted with them, to learn to know them and be able to better serve them as Y.P.U. president. Secondly, he visits the churches to share with them as a fellow Christian and as a leader in the Young People's Union.

Throughout the summer, Kenneth will submit a weekly diary of his experiences to "Mennonite Youth" giving his observations and telling in a personal way his story.

Grace Miller has joined the European Student Tour where she will make many contacts, observe many new things, participate in a service program. Already a number of contacts have been made with European youth by the Y.P.U. These contacts will grow through this personal visit. Grace will report her experiences in a diary to appear in "Mennonite Youth." This material will begin to appear in the July 10 issue.

Gordon Dyck, newly appointed chairman of the Christian Fellowship area of youth organization, will be in a deputation team, a Youth Team to visit churches in Kansas and Oklahoma.

These youth leaders and members of the Y.P.U list of officers will bring together next Fall a rich store of experiences to further develop youth work in our churches.

Clinic on Youth Problems

Questions that you desire to have answered may be addressed to Editor, *Mennonite Youth,* Topeka, Indiana.

QUESTION: *What about the highly emotional religion which emphasizes physical healing, speaking in tongues, a general emotional display and even 'snake cults'? When we do not express ourselves thus, do we fail to be religious?"*

From the wording of this question, I take it that the questioner is not concerned with the question why the genuine miracles and supernatural gifts characteristic of apostolic times are not prevalent today. The New Testament leaves the impression that such special gifts of the Spirit as healing, prophecy, tongues, etc., were necessary in a day prior to the completion of the canon of Scripture—God's full and final revelation. (Cp. Revelation 22: 18-21)

Rather, the questioner seems to feel that much of present-day "highly emotional religion" seeks to imitate these apostolic gifts without a sound, scriptural basis. With this the writer fully agrees. "Religion" in the New Testament sense is not synonymous with the "showmanship" of many of these sects and revivalists. The apostles never resorted to bizarre publicity nor high pressure methods. Their miracles spoke for themselves. Their miracles always drew attention to God; not to the miracle-worker. The New Testament definition for "being religious" is found in James 1:27 "Religion that is pure and undefiled before God and the Father is this: to visit the orphans and widows in their affliction, and to keep oneself unstained from the world." Youth and Youth Fellowships have plenty of opportunity to be "religious" in this manner.

J. Herbert Fretz

WHAT IS YOUR ANSWER

—to the question, "Should I Tithe?" What are the advantages of practicing regular tithing? Would it not be best to spend your money where it is needed rather than laying not keep every cent you get rather than give aside a certain amount for God's work? Why a certain amount to the work of the church?

The essay contest calling for an article of not more than 1500 words in length is underway. All young people who are 15, 16, 17, or 18 years old in the period from May 15 to October 31, 1951 are eligible. Prizes up to $50.00 will be given. Your essay will be judged for originality, sincerity, organization of material, grammar, neatness, and character of the writer. Write to:

Harris Waltner
4614 Woodlawn Avenue
Chicago 15, Illinois

for instructions and details.

the Tripoli region of North Africa. He has survived the countless illnesses and the intolerance typical of the world in which he lived. When pogroms swept the area, he had managed to escape. One thing, however, he had not escaped until he came home to Israel: he had always lived with fear. Fear had been a mantle which could not be shaken off. He had never known when a mob would suddenly descend on the Jewish quarter to plunder and murder simply because the people there were Jews. Now Joseph is in Israel, and for the first time in his life he can sleep without fear. The government is dominantly Jewish—even the policemen are Jews! Instead of hatred he has found love and kind attenion. The word "Jew," no longer a word of contempt, is respected. It is a beautiful word because it is intimately associated with the Bible—with Moses, Isaiah, Amos, David, Hillel—and with Herzl, Einstein, and Weizmann. In Israel it is an honor to be a Jew; it is natural to be a Jew. In Israel one is "at home."

Can "home" be anything less than a place where one is wanted, honored, and loved? There are some places—outside the democratic nations of the world—where Jewish citizens have been treated as intruders. They have been blamed for every sort of disaster from the Black Death of the Middle Ages to depressions and defeat in battle.

In Europe, six million Jews who had considered at "home" the nations in which they lived were cast by the Nazis into furnaces and gas chambers and were used as slave labor, as prostitutes, and as human experimental animals. Even the Christian churches were silent about this horrible outburst of barbarism—the worst the world has ever known. A German youth leader with whom I spoke in the spring of 1949 said that Germany—indeed, Europe—can hardly have a spiritual rebirth until it comes to terms with the sin of anti-Semitism.

But it was not Germany alone which committed this sin. Nor was it confined in time to the decade of Hitlerian insanity. Anti-Semitism hangs as a millstone about the neck of the Christian world.

Israel is "home" now for those few thousand frightened, outcast Jews who were somehow snatched from the jaws of hell to survive the Hitler horror. Among these refugees are children who were saved by being taken in by Christian families. Others are youngsters who fled to the mountains and lived for a time like virtual "wolf children." Again it is necessary to individualize these people to understand them:

Ruth—like so many other children—came to a children's village in Israel so crushed by the experiences of her short life that she was unable to enjoy normal play. When she was given a doll, she knew only thing to do: for a while she held it in her arms, then she buried it in the sand and swept over it! .... Gradually, with infinite patience and great love, the folks in charge of the children's village are leading Ruth and others like her to feel "at home" in a new world full of hope and meaning.

We say that "God is love." If that be true—and I believe it is—then God is in Israel. Never before have I seen such a convincing demonstration of the creative power of love as I saw in Israel. Stunted, frightened, and warped personalities are changed into happy, normal children and adults by love and kindness.

"I bore you on eagles' wings and brought you unto myself"

One of many sagas arising from the great "ingathering" of the Jews from more than sixty nations of the world concerns the Yemenite Jews from that remote land at the southern end of the Arabian peninsula. These pitiful people—so tradition has it—settled in Yemen either during the time of Solomon to work his mines in the area, or at the time of the Babylonian captivity. They did not return when Ezra and Nehemiah called the captives back to rebuild Jerusalem and redeem the land. However, they kept their faith for all those 2,500 years. They speak the biblical Hebrew, and their most prized possessions are their Torahs.

For centuries in Yemen these Jews were treated as second-class citizens and were given no civil or political rights. They were not permitted to live in homes that were higher than the lowest Moslem house lest a Jew look down on a Moslem. They were permitted only the lowest jobs, were subjected to special taxes, and were considered wards of the Moslem Imam. They were permitted to worship quietly only in back rooms lest they offend the Moslems. Orphans were taken from them and raised as Moslems.

When word came that Israel had been established, they—with the Imam's permission—began a twenty-seven-day trek across the desert, paying tolls to every Moslem sheik on the way, many of them dying of illness or perishing in attacks by gangs before reaching the British Protectorate of Aden. In Aden they were treated by Jewish doctors and nurses, were given clothing and food, and prepared for their air journey to the land of Israel.

They had never seen an airplane before, but they were not at all startled to rise from the earth and sail through the air to the Holy Land. Hadn't the Bible said, "I bore you on eagles' wings, and brought you unto myself"—and "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles"?

So emaciated were these people that planes normally carrying 47 passengers carried 127. The average adult weight of a Yemenite Jew was sixty pounds.

In Israel, skills developed in Yemen—such as beautiful needlework and delicate silvercraft—are encouraged and new skills are developed. In this new home there are no restrictions as to the type of occupation these immigrants may enter. They are free to study, to experiment, and to contribute newly found talents to the social and economic life of Israel. Even blind families—and there are many among the Yemenites because of the prevalence of trachoma—are rehabilitated. Personality is sacred, and everyone, no matter how much of a burden, is received in Israel and is given treatment. The halt, the lame, the blind—even the mentally ill—are taken in and ministered unto.

"Where thy treasure is there will thy heart be also"

In Israel the Jew is a farmer again. In Bible days the Jews were numbered among the best farmers of the ancient world. They were skilled at terracing hillsides and tilling the fertile valleys. Many of their sacred ceremonies recorded in the Bible involved the first fruits, harvest, etc.

The Jew in exile was for the most part a city dweller because he was forbidden to own land. Pushed behind ghetto walls, he had to develop the skills normal to the business and commercial world. Even here, in medieval times particularly and down to modern times in some areas, he was given freedom. His earnings were often taken by special taxes or by raids.

Like our own American frontiersmen, the early Jewish pioneers in Israel were agricultural pioneers. They were idealists who placed co-operative effort above the desire for private gain. Accordingly, they developed collective settlemens called *kibbutzim* (the singular is *kibbutz*). These collective settlements, especially adapted to the difficult task of taming deserts and redeeming swampy valleys, are completely co-operative enterprises. They are, however, also completely democratic.

The children—while they live in nurseries and dormitories—receive a great deal of attention from their parents. The family unit is together after work hours in the late afternoon and through the evening until bedtime. The parents tuck the children into their beds and then leave for their own room elsewhere in the settlement. A nurse is on duty throughout the night at each dormitory to take care of any needs the children may have. On the Sabbath the family is together for the entire day. In the collective settlements I found the family units very close. The atmosphere is more relaxed and congenial than in many of our modern homes where the mother is burdened with a host of routine tasks—washing, ironing, mending, cleaning, washing dishes—all of which, in the collectives, are done during a regular work day by those especially assigned to those duties.

The *Kibbutzim* have done a great sacrificial work during the past fifty years. They have received thousands of children—many of them orphans—and have trained them in the arts of farming. They have welcomed the aged—those who could no longer contribute—and have given them care. The concern of these settlers has been not solely material but humanitarian as well. They have served and sacrificed for the people and the new society of Israel. They have built schools, libraries, cultural halls, and even museums. Anyone—child or adult—who shows special ability in any of the arts or in some academic subject is given time to pursue his specialty and is encouraged by additional schooling.

The goals (treasures) of the *kibbutzim* are social and spiritual rather than simply material. They desire to create an intelligent peasantry. The fruits have thus far been highly creative.

It may well be that the *kibbutz*—or a modification of it—may prove to be a bridge between East and West. The East needs Western techniques of agriculture and the regard for personality which is to be found in the *kibbutz*. The West needs more of the co-operative principle. We in the West must realize that our individualized economy is not easily adaptable to other lands which do not have the natural wealth of America and have many more millions of people to feed. Israel could not—nor could China or India—develop successfully an economy in which each home has its own car, refrigerator, heating system, and complete set of kitchen or farm tools. Of course, it must be pointed out that the economy of Israel is not entirely collective or co-operative. Israel has a mixed economy in which free enterprise, co-operative enterprises, and farm collectives function and compete within a free economy.

"In thy seed shall all the nations of the earth be blessed"

Israel is an experiment of great promise. It has—like all nations—a host of problems to solve. Among them are: the signing of a peace with surrounding Arab states; contributing to the solution of the Arab refugee problem; maintaining a stable economy in the face of tremendous shortages of materials and industries; and continually educating its people, the new immigrants especially, in the ideals the state has set for itself.

Israel is struggling to be more than just another secular nation, but it wants to enthrone spiritual values without erecting the oppressive walls of a theocracy. It wants to develop a democratic society which will be an inspiration to surrounding feudal lands and which will have developed the concrete social and economic forms applicable to their special problems. It aspires to be a nation unchained to rival world blocs in order that it may serve as a mediator—an advocate of peace and understanding. Perhaps new light will again flow from Zion to the nations of the world!

The New Draft Law

M. C. C. News and Notes

Full implications of the CO provision in the draft law amendment are not yet known, but certain facts have been established by the wording of the law itself, the explanations of the Conference Committee Report, and the discussions on the floor of the House and Senate.

The CO provision, Section 6 (j), provides that a CO "shall ... be ordered by his local board, subject to such regulations as the President may prescribe, to perform . . . such civilian work contributing to the maintenance of the national health, safety and interest as the local board may deem appropriate . . ."

The new law will go into effect as soon as signed by the President. It may be some time, however, before the Presidential regulations can be issued and men ordered to work. The new law clearly brings to an end the deferment provision for conscientious objectors.

What types of work are in the "national health, safety, and interest" has not yet been defined, but it is hoped that the definition may be sufficiently broad to cover agriculture and a variety of other kinds of work.

The law at present does not clearly provide for right to appeal an assignment of the local board which may not be acceptable for reason of conscience. It is hoped that this may be clarified in the presidential regulations. It should be clear however, that while the regulations may indicate how and where men are to be ordered, the authority to order men to work is in the hands of local boards and not a central government or other agency.

In World War II the local board classified COs but the administration of the CO work program was under a central agency, giving rise to CO camps. In this new provision the assignment is in the hands of local boards and thus on an individual basis, between the man and his local board. In view of the attitude expressed in a recent monograph written by Selective Service concerning the CPS Camp program, there is reason to expect that in this provision for conscientious objectors, the government will desire that COs be compensated for their work.

The Peace Section of the MCC had a meeting on June 14, to which the Mennonite and other constituent groups were encouraged to invite additional leaders for the purpose of reviewing the present status of draft legislation. There was unanimous feeling that the presidential regulation will be very significant in making possible a satisfactory application of the law.

This provision for COs may require considerably more work on the part of the church leaders or a church agency in maintaining liaison with the local boards on the matter of assignment of men. It is hoped that it may be possible for men to be used in various church service programs, and be recognized as performing in this way a service "in the national health, safety and interest."

Summer Service Units Open

Nineteen MCC Summer Service Units in the United States and Canada have opened or will open by June 23. Four more are open in Europe in the near future. These units are providing additional workers in various types of institutional, construction, welfare and other projects which are in need of more personnel. In some cases the work is seasonal; in other instances the summer workers relieve the personnel shortage while the regular employees are on vacation; in other cases special projects are made possible by the service units.

Units are located in State Hospitals at Allentown, Pa.; Sonoma, Calif.; Farnhurst, Del.; Cleveland, Ohio; London, Ont.; Brandon, Man.; Ninette, Man.; North Battleford, Sask.; Clearwater, Man.; and Portage la Prairie, Man. Other summer units are located at the House of Mercy, Washington, D.C.; Boys Village, Smithville, Ohio; Camp Bennett, Brookville, Md.; Child Welfare Home, Akron, Ohio; Crippled Children's Camp, Crestline, Calif.; Migrant Camp, Utica, N.Y.; Migrant Camp and San Jose, Calif. Summer Units also are giving assistance in cooperation with longer term Voluntary Service projects at Brook Lane Farm, Hagerstown, Md., and Camp Landon, Gulfport, Miss.

In Europe the four units are located at Mainz, Iserlohn and Salzgitter, Germany and Genk, Belgium. In these units will be young people from Europe as well as the students and others from America who are participating in the summer educational tour of Europe.

The enrollment in the Summer Service program is not as large as last year, the total being 88 in the United Staes and 18 (Americans) in the European Units. The total serving in units in Canada has not yet been reported.

Christmas Bundles for 1951

Descriptive folders are being sent soon to each congregation giving detailed information for the 1951 Christmas Bundles. This is primarily a relief project for children and youth, and it is urged that children, S.S. classes and other groups participate personally in the purchase of items and packing of the Bundles. It is this factor of personal sharing as well as the value of the items themselves, that make the Bundles such worthwhile relief gifts.

The date by which time Bundles are to sent in is August 24, 1951. Additional copies of the folder are available from Christmas Bundles, MCC, Akron, Pa.

MERCY DROPS

The gentle rain has cleansed the air
And made the land so fresh and fair;
All dust and grime is washed away,
And all is pure and clean today.

The flowers raise their drooping heads
To thank the sky for mercy shed;
The birds are gay, the fields are green;
All Nature chants a glad refrain.

So Christ has cleansed my soul today
And washed the stains of sin away;
He made my heart so pure and clean
When love and mercy entered in.

He banished self and low desire
And made my soul a living fire
To ever serve and love my God
While on this earth my feet do trod.

So I, too, lift my drooping head
To thank the Lord for mercy shed.
My heart is light, my joy is great;
All Heaven chants a glad refrain.

Rose Dehnhoff in *Bethel Beacon*

Jottings

—**Deep Run Church, Bedminster, Pa.:** Six persons were received into the congregation by baptism and four from other congregations on Pentecost Sunday. Missionary Leona Cressman from India showed pictures recently. Parent's consecration of children was held May 10. The Deep Run Musical was presented to a well-filled house. Robert Bartholomew took part in a panel discussion on youth work at the C.E. convention Memorial Day at Men-O-Lan. About 50 attended the Father and Son banquet June 2. Moss A. Lansdale, businessman, was the guest speaker. Pastor Fretz exchanged pulpits with Maynard Shelly of Allentown, June 3. In the evening our crongregation was invited to a joint hymn sing with the Deep Run congregation, Franconia Conference at their Meeting House. A tape recorder for the congregation has been donated by the men's Excelsior Class.—Corr.

—**Zion Church, Souderton, Pa.:** Helmuth Wiens, Mennonite pastor of the Danzig Mennonites spoke in our church on Saturday, May 26. He presented the spiritual and material needs of his people now scattered and homeless. At this joint meeting sponsored by Calvary Mennonite Church, Telford, and our congregation there was much sympathetic interest and a special offering was received to help these people in need. A second offering for the Danzig refugees was received in our church on June 24.—Corr.

—**Bethel Mission Church, Winnipeg, Manitoba:** On June 3, sixteen young people received baptism. The same day six others transferred their membership to our church. On June 15, David Schroeder will suceed I. I. Friesen as pastor. Rev. Friesen will continue to serve as elder.—Hugo Hildebrand

—**New Hopedale Church, Meno, Oklahoma:** June 3 we had baptismal services in our church when six young people joined church by baptism and nine brothers and sisters joined the church by the right hand of fellowship. May the church be a blessing to all of them and they also be a blessing to the church. From May 28 to June 8 our church sponsored a very successful Daily Vacation Bible School with an enrollment of 75 boys and girls. During the May 13 worship service, four young children were consecrated to the Lord. During the week of May 20, the O.B.A. came to a very successful close of school, graduating 13 young men and women.—H.U. Schmidt, Corr.

—**Bethany Church, Kingman, Kansas:** W. F. Unruh was here last month and gave an interesting presentation of two films. On June 10, baptismal services were held, Holy Communion was scheduled for the following Sunday. The regular Christian Workers' program was given on the evening of June 10. This organization has pledged support to one of our members, Miss Mildred Flickner, who plans to participate in the Practical Missionary Training, Inc. in Cuba this summer. A new roof was put on the parsonage recently.

—**Freidensburg Church, Avon, South Dakota:** A very successful term of Bible School has just been completed with 36 pupils in attendance. Miss Alice Kaufman of Freeman, South Dakota and Mr. and Mrs. Emil Krahn of Langdon, North Dakota, were our teachers. Mr. and Mrs. Harold Burkholder of Grace Bible School appeared in our church on the evening of June 10. Our pastor, Ed. Duerksen, went to Wolf Point, Montana, to assist at the ordination of Frank Ewert on June 10.—Mrs. Albert Boese, Corr.

—**Bethel Church, Lancaster, Pa.:** The installation service of Ward W. Shelly as our pastor was held in the afternoon, Sunday, June 3. Taking part in the service were J.J. Plenert, Wilmer Shelly, Elmer Hess, J. Herbert Fretz, and Freeman Swartz. The Youth Fellowship served refreshments on the lawn after the service. Mr. and Mrs. Shelly and son Thomas come to us from Coopersburg where Mr. Shelly served as pastor of the Springfield, Perkasie, and Saucon congregations. One evening the week before, the congregation gathered at the parsonage to clean the house, spade and plant the garden, and work on the lawn.—Arthur A. Voth, Corr.

—**Bethel Church, Hydro, Oklahoma:** We held our regular Children's Day program the first Sunday in June, after which we all went to the beautiful Kiwona park at Hinton, with well-filled baskets, where the noon meal was spread. Mrs. John Entz and Mr. Jake Pankratz, who have been bedridden patients for the past four or five months, are showing no improvement.—Wilfred Ewy, Corr.

—**Grace Church, Dallas, Oregon:** Six children were brought by their parents to be dedicated to the Lord on Pentecost Sunday. Our pastor was in Dakota for two weeks of evangelistic meetings—Mrs. F. J. Schmidt, Corr.

—**Faith Church, Greensburg, Kansas:** April 29 we had our baptismal service, and a communion service on May 6. Our Bible school was held May 21 to May 29, with a fine program at the close. June 3 we had brother and sister Ferd Ediger with us. June 10 W. F. Unruh, our field worker, was with us for the morning and evening service. Our Intermediates hope to be at our retreat at Camp Mennascah June 17, one hundred per cent. The young people of our church have charge of the Sunday evening programs. Rev. Boese's parents, Mr. and Mrs. P. F. Boese, Wiley, Colorado will observe their fiftieth wedding anniversary. Norman Dalke, Ft. Cobb, Okla., student in Bethel College, has been here tuning pianos. Thanks to Norman for his fine work.

—**Johnnestal Church, Hillsboro, Kansas:** A very successful Bible school was sponsored by the church. Mrs. Wm. Brandt, Mrs. Ted Funk, and Mrs. Roland Bartel were the teachers. Consecration of infants was held on June 10 with 12 children brought forward for the blessing and dedication. Two sets of twins were in this group. We observed Children's Day with a picnic. The Sewing Society has added an electric coffee maker to the kitchen. Work on the new addition to the church has begun.—Mrs. Ed. Plenert, Corr.

Into the Beyond

MRS. EMMA ROTH, of Gibson City, Illinois. Member of the Bethel Mennonite Church, Pekin, Illinois; was born July 11, 1897 and died May 7, 1951.

RICHARD J. WINSKY, born July 25, 1862, died at Halstead, Kansas, May 24, 1951. A stalwart in the Christian family gone home.

MRS. ELIZABETH HORSCH, member of the First Mennonite Church, Upland California, died at Ontario, California, May 27, 1951. A loyal and faithful member.

JOHN P. LOGANBILL, member of the Bethel Church at Fortuna, Mo., was born April 1, 1860, and died at Newton, Kansas, May 28, 1951.

Beyond Our Own

THE OLD CELEBRATED FAST DAY, formerly observed by all states from colonial times, was observed in New Hampshire, April 23, the last of the 48 states to observe this custom. The governor of that state asked that the day be marked "in traditional fashion of self-denial, humility and faith in Almighty God, in whose hands our ultimate destiny must inevitably lie."

GOVERNOR OF MINNESOTA, LUTHER W. YOUNGDAHL, urged the people of that state to observe Minnesota Temperance Sunday, May 6, for reconsecration to temperance as a necessary virtue. He stated further, "The commemoration of this day must especially call our attention to the Christian obligations of parents and adults to set an example to youth and adults and to guide them in the formation of the wholesome habits of temperance."

DURING HIS LAST ILLNESS LENIN SAID: "I have made a great mistake. Our main purpose was to give freedom to a multitude of oppressed people. But our method of action has created worse evils and horrible massacres. You know that my deadly nightmare is to feel that I am lost in this ocean of blood, coming from innumerable victims. It is too late to turn back now, but in order to save our country, Russia, we should have had ten men like Francis of Assisi. With ten such men we would have saved Russia." —Christopher Notes in Christian Economics.

GENERAL MACARTHUR when asked whether he favored U.M.T., favored the position taken by the House. He said, "I should advise most seriously, if I were considering the problem, that I would wait and get through with the emergency that faces us now, and then on what has resulted and what exists then, I would sum up the facts and make my decision."

Please enclose this label when writing

RECENT RELEASES FROM THE RURAL CHURCH DEPARTMENT of Drew Seminary in Madison, New Jersey, reveal that in only 18 per cent of all parsonages is there a play-room for the children. There are over twice as many guest rooms as play rooms. There is more space around churches for cemeteries than for play grounds. The average pastor's wife engages in 13 different church activities, such as teaching a class, speaking before church groups, etc. The cost of living for a pastor, with four in the family, as increased an average of $445 since 1947.

THE CHURCH HOUSE OF THE INTERNATIONAL CHRISTIAN UNIVERSITY AT MITAKA, JAPAN, will be built as a memorial to Ralph E. Diffendorfer, first president of the Japan International Christian University Foundation, Inc. The Church House, which will immediately adjoin the University Church, will serve as a center of the social and religious activities of the students, faculty and university community generally.

NO WONDER MISSIONARIES GO BACK TO THEIR FIELDS TIME AND TIME AGAIN!

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Fellowship in the Building of the Church

Missionaries in the Fellowship

These chapters were written by our missionaries and the book was edited by Mrs. Ruth Ratzlaff.

The book also has a statistical record of the work in India, and a missionary roster.

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The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

MENNONITE

Volume 66 —— July 10, 1951 —— Number 27

Essex County United Church, Leamington, Ontario. This church was host to the Canadian Conference, June 30 to July 4.

IN THIS ISSUE

The Divine "Must"

J. J. Thiessen

Who is the King Of Glory?

Harry Albrecht

Initial visit to Volendam and Friessland

Marie J. Regier

In This Issue

EDITORIALS 423

AN IMPORTANT PEACE MEETING 424

THE DIVINE "MUST"
by J. J. Thiessen 425

WHO IS THE KING OF GLORY
by Harry Albrecht 426

VOLUNTARY SERVICE OF MENNONITES
by John R. Schmidt 427

INITIAL VISIT TO VOLENDAM AND FRIESSLAND
by Marie J. Regier 428

MENNONITE YOUTH
EUROPEAN DIARY 430

FROM SOCIETY OF FRIENDS TO SOCIETY OF THIEVES.... 431

PERSONAL DILEMMA 433

JOTTINGS 434

MCC NEWS NOTES 436

COVER PICTURE

On the front page we have the picture of the Essex County United Church at Leamington, Ontario, Canada. This church has a membership of over 800, and is one of the largest of the Canadian churches. N. N. Driedger is the pastor. The congregation entertained the 49th annual Canadian Conference, June 30—July 4, at the near-by Mennonite High School.

The Mennonite

Editor, J. N. Smucker
Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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BOARD OF MISSIONS SELECTS GENERAL SECRETARY

Rev. John Thiessen, North Newton, Kansas, was elected as General Secretary of the General Conference, Board of Missions, June 19, and will take up his new duties September 1, 1951, at Newton, Kansas. More details will be given later.

Thirty years ago Mr. and Mrs. John Thiessen sailed for India to take up mission work in our field. Brother Thiessen served in various capacities, but the major part of his time was spent in Bible school and Boarding school work. Because of his high type of work he became a recognized leader in the school field in the central province. During their first furlough period at home Rev. Thiessen pursued advanced studies. He was granted the B.D. degree at Witmarsum Theological Seminary, Bluffton, Ohio, and a year later an A.M. degree at Bluffton College.

During later furlough periods Mr. Thiessen did extensive church visitation work in the United States and in Canada. Because of his zeal for the cause of Christ and because of his familiarity with the German language he was a welcome visitor in our many German churches in Canada. During his extensive travels he has become acquainted with churches and church leaders in every district of the General Conference.

We as a Board of Missions covet for Mr. Thiessen the hearty prayer support of all the congregations and particularly the workers in the home and foreign fields.

A.J. Neuenschwander,
Secretary, Board of Missions
Wadsworth, Ohio
June 25, 1951

The Reader Says

Dear Editor: Thank you for those fine remarks on "Father's Day," in The Mennonite, recently. It should encourage many a tired father to carry on the duties of his office, even if much misunderstood and also abused sometimes, by those whose interest he has most at heart.

The dignity and responsibility of his position is too often forgotten. He is caricatured and misrepresented in the press, and also in plays where he is placed in the role of the culprit or villain. Foreigners who study American life have noticed this trend and expressed their observations in statements like these: "Poking fun at father is a great American sport," or, "It is remarkable how well parents in America obey their children," and other similar jibes.

No doubt many a father would gladly abdicate his "throne" if he would not, in so doing, violate a Divine order. However this, being contrary to Scripture, would result in only greater social confusion.

Of course there are many paternal imperfections! And we should be willing to have our methods, our ways, criticized, but we do not like to have our motive questioned as we deal with domestic problems.

Thank you again for your comments on the subject. If children will read them and say a hearty "amen" thereto, that will be the best father's day gift, and we shall try to be still better fathers henceforth.

—Edw. J.B. Waltner

Of Things to Come

July 7-14 Junior Retreat, Men-O-Lan

July 14-21 Intermediate Retreat, Men-O-Lan

July 21-27 High School Retreat Men-O-Lan

July 23-29 Intermediate Retreat, Shavehead Lake, Michigan

July 24-28, Western District Intermediate Retreat, Camp Mennoscah.

July 27-29 Adult Retreat, Men-O-Lan

July 30-August 4, and August 5-10, Western District Young People's Retreat, Camp Mennoscah.

August 3-6 Central Conference, Meadows, Illinois

August 6-12 Senior Retreat, Shavehead Lake, Michigan

August 10-12, Western District Adult Retreat, Camp Mennoscah.

August 8-15 Minister's Retreat, Bluffton College

August 11-18 California Mennonite Young People's Retreat, Camp Gains, Lake Sequoia, Miramonte, California

August 13-19 Junior Retreat Shavehead Lake, Michigan

August 20-26 Young Adult Retreat, Shavehead Lake, Michigan

August 26, 1951 CPS Reunion of unit 93, at Kalona, Iowa.

1952, August 15-20—Tentative date for the Fifth Mennonite World Conference, Basel, Switzerland.

Editorials

OUR JAPANESE MISSION

WE now have five representatives of our church in Japan and five more are to leave for that country before the end of the year. Those now on the field will be busy searching for the best location to open the work.

Launching a new mission work is important and requires the best and most prayerful support we can give it. Churches should make the choice of a locatian a matter of definite prayer for God's leading. This is OUR obligation and OUR opportunity.

We should increase our missionary giving that the work may not suffer. We are in this work together. We dare not fail those whom we are sending out. We dare not fail God who is counting on us to be His faithful witnesses.

QUESTIONS FOR THE LAYMEN

SHOULD our ministers attend the Minister's Retreat? Will it do them good to meet other pastors and exchange views? Will the fellowship bring them new ideas and new inspiration? Will it give them new enthusiasm for their work? Will it help them get out of a rut and broaden their outlook and scope of vision? Will they benefit from a fresh study of their work, their obligations, and their opportunities? Can they learn from the experiences of others? Will the Bible lectures be a new inspiration for them?

If you answer the majority of these questions in the affirmative, then ask yourself several other questions: Is my minister going to the Minister's Retreat at Bluffton, August 8-15? Am I doing my part to make it possible for him to attend?

Many ministers would be glad to attend the Retreat but simply do not have the extra finances to pay for the travel and expenses involved. An increasing number of churches—though the number is still small—are helping solve this problem by underwriting the expenses for their minister and his wife, (and the wife should be included), thus making it possible for them to attend. In some cases, interested individuals pay the cost themselves.

Are YOUR minister and wife able to attend the Retreat? Are YOU doing anything to make it possible for them to do so?

MENNONITE CULTURAL CONFERENCE

THE eighth conference on Mennonite educational and cultural problems was held at Messiah Bible College, Grantham, Pennsylvania, June 14-15. About one hundred and thirty people from Pennsylvania, Maryland, Virginia, Ohio, Indiana, Kansas, and South Dakota attended this conference. Papers were read by L. L. Ramseyer, Paul Erb, M. S. Harder, Mary Royer, Elmer Ediger, John Wiebe, John Engle, John A. Hostettler, Naomi Brenneman, Esther Groves, J. Mark Stauffer, Norman Loux, and J. W. Fretz.

Five observations of the conference are pertinent. It was a *unifying conference.* This conference has been sponsored by the Mennonite and affiliated colleges for some years and is one of the few meetings in which people from the various colleges and the various communities come together to share their mutual faith and their mutual concerns.

It was a *fellowshiping conference.* One of the most enriching aspects of this conference was its opportunity for fellowship. Throughout the years this conference has provided the means through which one could become acquainted with members of groups beyond his immediate circle.

It was a *broadening conference.* This year as the conference met on the campus of the Messiah Bible College those who attended were given the privilege of learning to know the Brethren in Christ group. It was inspiring to hear about the background, the beliefs, and the practices of this group through the paper that was read by John Engle. However, it was still more inspiring to meet the members of the faculty and the members of this group living in the community and to observe the dynamic vision and faith of this denomination.

It was a *creative conference.* The subject on the creative work in our schools and our colleges in the fields of literature, art, and music, were discussed by Naomi Brenneman, Esther Groves, and J. Mark Stauffer. The other subject which would certainly be included in the area of creativity is the paper on "A Psychiatrist's Evaluation of the Principle of Christian Simplicity" by Dr. Norman Loux. Since the Mennonites are becoming increasingly interested in the entire field of mental health this paper will have real significance for the Mennonites in this pioneering field.

It was a *challenging conference.* The paper by Paul Erb on "An Effective Religious Program for our Colleges" brought out the challenge that confronts the groups represented in carrying out their total task in their colleges. The two papers on voluntary service by Mary Royer and Elmer Ediger made real the present challenge in this area. The paper on "The Mennonite Way of Life on the Foreign Mission Field" by John Wiebe emphasized in a vital way the power of the Gospel in India. The paper on "The Mennonite Witness in the Southern Highlands" by John R. Mumaw emphasized in a dramatic manner the power of the Gospel in the Southern Highlands.

These papers will again be printed in book form, to be published in the fall of this year and sold at $1.50 a copy. It would greatly assist the committee in charge if those interested would order a copy now from J. Winfield Fretz, Bethel College, North Newton, Kansas.

—Paul R. Shelly

An Important Peace Meeting

Albert Gaeddert*

THE portion in the legislation affecting IV-Es is this: a conscientious objector opposed to combatant and noncombatant military service shall "in lieu of such induction, be ordered by his local board, subject to such regulations as the President may prescribe, to perform such civilian work contributing to the maintenance of the national health, safety, or interest as the local board may deem appropriate . . . ."

This is a compromise measure between what the Senate bill had, and the House bill which retained the deferment clause. The earlier phrasing also contained the provision for IV-Es to work in defense industries, but this was changed when Selective Service officials made clear that COs would not be able to work in defense industries because of their conscience against war.

This broad legislation now needs further definition. What will be contained under the clause: "subject to such regulations as the President may prescribe"? The task of preparing these "regulations" has been assigned to the Selective Service System. These men have the advantage of knowing the conscience of the Objectors, and with their apparent openmindedness it is hopeful that something can be worked out that will prove fairly satisfactory. The Church Agencies affiliated with NSBRO have met together and made their proposals and stated their concerns to the Washington officials, and in each case they have been cordially received and have been assured that they will be consulted before the regulations are presented to their superiors and finally to the President.

What is new in this legislation is the authority given to the local boards. Thus far there is no provision stating who is to administer or supervise the persons assigned. Shall the local board have this power? This would give the local boards, of which there are about 4000 in the U.S., not only assigning power, but also the power to administer the program of work.

In the present legislation there is no provision to appeal an order to work which the IV-E could not do for reasons of conscience. Supposing a local board assigned a man to work in a defense industry, and the man could not work there for conscientious reasons, what recourse would he have? It is recognized by all government officials with whom we have dealt that this will need to be provided for, and we were given the assurance that this concern of ours would be met.

The Church agencies interested in the problem of the conscientious objector met in Washington, D. C., June 11, and prepared a statement which was presented to the Office of Manpower, the Selective Service Office, and one or two other government offices also concerned with this legislation. In this statement the church agencies listed the types of work that we would want to see included in the Presidential regulations; such work as we are now carrying on in V.S., and other rather broad categories of work: agricultural production and processing; education; social services; public health, foreign and domestic programs serving basic human needs; church services; missionary work, including technical assistance; hospital service, both general and mental; medical research and experimentation; essential civilian manufacturing; reclamation and conservation of natural resources, such as forestry, agriculture and wildlife. Included also was the request for the necessary appeal procedure; the recognition of overseas and domestic service programs of our church agencies; the provision that the IV-Es thus employed receive the normal pay, and that they work under normal conditions and regulations. These and other provisions were registered in the statement which was left with each of the government agencies involved.

It should be said that there was a manifest openmindedness on the part of those with whom we dealt in government circles. There is an expressed desire to recognize conscience, and to set up a system whereby the conscientious objector can serve his country with the best that he has to give, in harmony with his convictions.

Selective Service officials recognize the provision made as one beset with problems, but they are working to fulfill their assignment. It will likely be a matter of several months before the regulations will be ready, perhaps August or September, before the local boards will have the necessary regulations to "order" the IV-E to work.

The MCC office, as well as the Board of Christian Service of the General Conference want to stand ready to give such help as can be given to the IV-E or to ministers and to parents who desire help. The MCC Peace Section also is considering what further steps need to be taken to be of help to the IV-E. Counseling aid will likely be provided for to meet the many questions that will come up.

Have You Entered the Essay Contest?

All young people between the ages of fifteen to eighteen are eligible to enter the essay contest sponsored by the Young People's Union and the Eastern District Men's Brotherhood. Write an essay on the subject "Should I Tithe?" of not over 1500 words length and submit it by October 31, 1951. First prize is $50.00, second prize is $25.00, third prize is $15.00 and there are five $5.00 prizes. Write to

Harris Waltner
4614 Woodlawn
Chicago 15, Illinois

for the rules of the contest.

***Pastor, Hoffnungsau Church, Inman, Kansas, and member of Board of Christian Service.**

The Divine "Must"

J. J. Thiessen

(Condensed from the Conference Sermon at Leamington, Ontario, July 2)

"I must work the works of him that sent me, while it is day, the night cometh when no one can work."

THIS text has always been precious to me. It has often urged me on in my ministry. Walter Scott, the English writer, took this text as his life's motto and had it engraved into a sun dial. Thinking what Scripture to use, the Lord led me to use these words of our Lord and I believe that they are quite appropriate for a conference sermon.

When I read the gospels I am deeply touched by how seriously Christ takes the problems of life. Again and again he "must." He must be in that which is his Father's; He must go to Samaria; He must suffer; He must do the work of Him who has sent him.

Even in his early years Jesus recognized his mission. He knew the purpose of his mission. He knew that he was to be the greatest servant to humanity. He knew, that in order to save a lost humanity, He would be led in hard ways. Although he saw the cross he did not object, he recognized the enormous plan of redemption. He worked quite consciously toward this plan day by day. He preached the gospel and firmly asked to repent. The physical needs he approached courageously—healed the sick, fed the hungry, raised the dead, etc. To his apostles and to the crowd he explained the problems of this life and the next.

He consumed himself in service to his Father and for humanity like a candle and when he felt tired he withdrew. In communion with his Father he was filled with power from on high and firmly went forth to his great destination.

In one translation we read: "WE have to do the work of Him who sent us." Thus he includes his disciples in this challenge. They too were to work for the Lord. But not only the disciples but all believers at present and in the future are included. Every delegate, every guest, every congregation has to cling to this principle. We have to do the work of him who sent us.

Let's assume that it were so. What an effect it would have in the development of His kingdom! How much easier the work in the conference, in the community, would be! The projects of missions, schools, welfare establishments, that now and then give us cause to worry, would develop in a healthy way and would be a blessing for many.

Dear brothers and sisters if I have a wish today it is that this sacred "must" would penetrate every one in our conference. How important is it that we lay our children, our youth, ourselves on the altar of love? How poor are the people that have no part in such work and undertakings? In 1936 we built our church in Saskatoon. Everyone was asked to make sacrifices. One boy in our Sunday school brought, beaming with joy, twenty-five cents, saying: "one brick of the church belongs to me." It surprised me. I thought how important it was that everyone take part in community work. Yes, we have to do the work of Him who sent us.

The Lord Jesus knew that his end was near, so he added: "for the night cometh when no man can work." In John 17 we find how Jesus is looking back on his life. He feels that his mission is fulfilled, he speaks to his Father about it. The whole chapter puts us on holy ground. When I read it, I have the feeling that one should read it kneeling or standing.

What a glorious life our Lord and Master lived because "He must." And still the night also came for him. Unclean hands arrested him, godless soldiers beat him and pagan judges were forced to condemn him to death. Hours of despair—He felt that God had forsaken him. But in the last hour the light again broke through.

The night comes for everyone, when we give up our work and we have to stand before God. God only knows when. The fact that life rolls like a stream and the time of grace is short should strengthen the resolve in us only to live for Christ and his kingdom. If the night should descend on you or me today, would we be able to look back on our life as calmly as the Lord, or wouldn't we be able to answer one question from thousands.

Terrible catastrophies are threatening and all around us the clouds are pressing closer. We are frightened. And yet there is still time to do His work, we still can lend a helping hand in his plans. We know that He doesn't want the death of the sinner but that he may repent and live. And God wants that all people might know the truth and those be helped.

If we look at all these facts, we feel how big our tasks are and what it means "to do the works. . ."

In conclusion I would like to say: may these conference days help us to understand the sacred "must" in the service of our Master. May we as the conference of Mennonites of Canada go knowingly and purposefully ahead to do the work of his kingdom, knowing that the night will come when men can work no more.

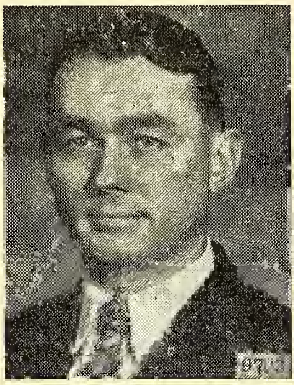
—**Garden Township Church, Hesston, Kansas:** G. C. Wiess, president of the Gospel Missionary Union had special meetings in our church June 8-10. The messages were missionary centered. Our new church building is progressing nicely. Elaine Vogt, Virginia Neufeld, and Betty Vogt are going out this summer to teach Daily Vacation Bible school.—Mrs. Menno Sperling, Corr.

Who is the King Of Glory?

Harry Albrecht

He was a miracle child, being born of a virgin.

At the age of twelve he was a miracle boy having an intellect far above his age.



Harry Albrecht, pastor at the Einsiedel Church, Hanston, Kansas.

His ministry was a miracle for he taught as no other man had taught.

His death was a miracle in that he laid down His life and no man took it from Him.

His resurrection was a miracle in that he had power in himself to take up His life again.

His ascension was a miracle for no one had of his own power ascended unto the Father.

His *mind* was pure.
His *heart* was filled with compassion.
His *mouth* spoke only words of truth.
His *arms* cradled sweet innocent children.
His *feet* carried him on missions of mercy.
His *hands* anointed the eyes of the blind.
His *ears* were always open to the instructions from his heavenly Father as well as to the cries of the needy.
His *eyes* wept as they looked upon the people who rejected him.

Who is this King of Glory?

To the unloved he is the Beloved.
To the childless parents he is the Beloved Son.
To the nursery man he is the Branch.
To the baker he is the Bread of Life.
To the astronomer he is the Bright and Morning Star and the Sun of Brightness.
To the mariner he is the Captain of Salvation.
To the builder he is the Carpenter, the sure Foundation and the Chief Corner Stone.
To the geologist he is the Rock of Ages.
To the thirsty traveler he is the Day-spring and the Water of Life.
To the oppressed he is the Deliverer.
To the carpenter he is the Door.
To the discouraged and disillusioned he is the Faithful One.
To the farmer he is the First-Fruits and Lord of Harvest.
To the traveler he is the Forerunner.
To the rancher he is the Good Shepherd.
To the sinner he is the Lamb of God that taketh away the sin of the world.
To the slave he is the Good Master.
To the nations of the World he is the Governor and King.
To the down-trodden he is their Hope.
To the sculptor he is the Image of God.
To the condemned he is the Judge.
To the shepherd he is the Lamb of God.
To the sick he is the Physician.
To the dying he is the Life.
To the botanist he is the Plant of Renown.
To the weak he is the Power of God.
To the jeweler he is the Precious Stone.
To the lost he is the Redeemer and Saviour.
To the blind he is the Light.
To the florist he is the Rose of Sharon and the Lily of the Valley.
To the seeker of knowledge he is the Teacher.
To the gardener he is the True Vine.
To the artist he is the Altogether Lovely One.
To the philanthropist he is the Unspeakable Gift.
To the philosopher he is the Wisdom of God.
To the lonely he is a Friend.
To the toiler he is the Giver of Rest.
To the sorrowing he is the Comforter.
To the redeemed soul when it takes its flight into eternity he is the Pilot.
To the librarian he is the Author of Eternal Salvation.
To the perplexed he is the Counsellor.
To the sower he is the seed of David.

My dear friends, what is Jesus to YOU? ? ?

Who is this King of Glory?

Jesus was born into a world steeped in sin.
He was born of a woman that was not without sin.
He was reared in a community every member of which was a sinner.
He chose twelve men to help him and to learn the truth concerning himself and all twelve men were sinners.
He mingled constantly with people who were sinners.
At least three times he was severely tempted or tested by the arch sinner, Satan himself.
YET, in all of this he lived and died absolutely pure and sinless.

Who is this King of Glory?

His bed at birth was but a crude wooden manger.
His bed at death was but a cruel wooden cross.
In infancy they sought his life.
In adult-hood they took his life.
At birth, the night became bright with the glory of God.
At death, the day became dark because of the blackness of sin.

Who is this King of Glory?

In the world there is war.
In Christ there is peace.
In the world there is hate.
In Christ there is love.
In the world there is fear.

(Continued on page 427)

Voluntary Service of Mennonites

John R. Schmidt

Dr. John R. Schmidt and family will soon be going to Paraguay for a long term and with a real missionary motive. Dr. Schmidt will be head of the new leper hospital to be established by the M.C.C. and the American Missions to Lepers. He is keenly interested in using Mennonite colony voluntary service workers in the building of this hospital for the value of their witness and work and for a service internship. May we follow closely, and prayerfully support this work. —Elmer Ediger

VOLUNTARY Service is something as old as the Mennonite church itself. We want to remember that it is essentially the same as relief work or even more simply thought of, Voluntary Service and relief all stem from the thought of doing a good deed for the next person.

In the history of the Mennonite church we have had two types of Voluntary Service. The one devoted more to our own brethren of faith and the other a witness to all men. There is something distinctively Mennonite about each one and both are definitely Biblical. From the very beginning the church has believed in fellowship and brotherly love, "Die Bruderschaft". It established itself upon adult Baptism and stressed the importance of Discipleship or followers of Jesus, "nach folge Christi". As a brotherhood they always shared their own with a brother in need which follows the teaching in Gal. 6:2. "Bear ye one another's burdens and so fulfil the law of Christ" or Verse 10, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." This command makes a special demand to those of our own faith and that is what the Mennonites have done even till the second World War. MCC was established in 1920 to help those of our faith in Russia.

Through the experiences of World War II, Voluntary Service has taken on a new significance. As followers of Christ we cannot go to war or commit ourselves to the war machine. To Mennonites this idea is Christian and Biblical. However we have seen that this negative phase, what we cannot do is only a minor part of the biblical teaching, the important phase is that which is positive in non-resistance—not kill, but do good to our enemies. Romans 12:21 "Be not overcome of evil, but overcome evil with good." Or coming back to Gal. 6:10, "as ye have opportunity, let us do good unto all men."

When Christ was on this earth the best informed on prophesy (Scribes and Pharisees) were the most hard-hearted in receiving Christ, though prophesy should have made it easier. Why was this? Because they did not want to believe. Let us look at ourselves. We are informed and aware that Jesus may come again soon. In the light of this let us read Matt. 25:31-46 where He divides the sheep from the goats. Remember that Jesus does not only say "As ye have done it to the least of these," but also "As ye have not done it to the least of these ye have not done it to me." The great commandent is "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength and with all thy mind." Luke 10:27—We do it to the Lord as we do it to the least of these. Are we going to be found wanting in our loving the least of these with all our heart, soul, strength, and mind? To do it to the least of these is to do it to them and not for ourselves. We do good in "the name of Christ".

The danger of believing only in "good works" is a valid one. The atmosphere around Voluntary Service work and all its activities speak of the Mennonite creed for doing it unto the least of these which is "The conviction that the spiritual is basic, the implicit faith in the way of love, the refusal to discriminate, the endeavor to be sympathetic and understanding". There is Mennonite destinctiveness to this as it has come forth from the early brotherhood and as it has broadened out as it passed through two World Wars where we tried to do good instead of evil.

There is an effective witness to "quite good works" and as we apply the spirit of "In the name of Christ" the inevitable opportunity comes to speak up against sin and for Christ. As we sublimate ourselves and let God use us we are giving a convincing witness by word and deed that the way of Christ is the way of salvation.

In Voluntary Service we try to do as Christ would do—In the name of Christ. You must love your enemies and all people, you cannot let your mind go with evil forces, with forces designed to kill, rather you pray for those who despitefully use you. You occupy your mind with what Christ would do.

WHO IS THE KING OF GLORY?

In Christ there is trust.
In the world there is sorrow.
In Christ there is joy.
In the world there is darkness.
In Christ there is light.
In the world there is bitterness.
In Christ there is sweetness.
In the world there is sadness,
In Christ there is gladness.
In the world people are sinners.
In Christ people are saints.
In the world there is injustice.
In Christ there is justice.
In the world God's wrath will be poured out upon the ungodly.
In Christ, God's love will be poured out upon the godly.

My dear friend, you may know all of this about the King of Glory, but unless you have received Him into your heart you have not yet begun to know Him.

Initial visit to Vo

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NUN wie gefaellt es Ihnen bei uns?" is usually one of the first questions I am asked either in Friessland or Volendam. My answer invariably is, "Well, I don't have to earn my living here. I like it. Where there are trees I am usually content." Or they suggest that conditions are somewhat different here from what they are in Canada. To which I reply that I do not compare Paraguay with Canada or the States but with China and then conditions seem considerably better than what they are for the average Chinese. But the Chinese has not known anything better while the Paraguayan Mennonite has.

Did you notice that they say "Canada"? Canadian students get disgusted with students from the States because of their ignorance concerning Canada. They ought to get a real satisfaction here in Paraguay where the "great" United States is merely an adjunct to Canada or an integral part of it. One of the MCC workers was introduced by the teacher in a school, 'Kinder, dieser Onkel kommt von Californien. Wer weiss wo Californien ist?" A bright little boy answers, "Californien ist in Canada." "Richtig," says the teacher, "Californien ist in Canada." A man asked me from where I came. I told him, "From the States." "Aha, from Canada." he nodded. Some of the people told me, however, that one of the Canadian MCC workers had informed them in no uncertain terms that the help came from the States as well as from Canada. It is easy to see, however, how this error arose. Most of the people have relatives in Canada, and get packages and money from them.

The Beauty of Paraguay

On the other hand I find that my knowledge of Paraguay is very limited. I did not realize that Friessland had been in existence for some fifteen or seventeen years and is a group that originally belonged to the Chaco, while Neuland in the Chaco near Fernheim is the other new colony.

Coming back to my impressions of life in Paraguay. One is pleasantly surprised coming up out of the forest, or from the "comp" (prairie) to see little bits of Paradise snatched from the wilds. Little red adobe houses rise out of the ground surrounded by neat little gardens of roses, zinnias, coxcomb, asters or other flowers and oleander trees. On the other side of the house there is probably an orchard of Banana trees—the symbol of the tropics, it seems to me—and "Momonen." In Friessland, the older colony, are large orchards of oranges, tangerines, and grape fruit. One man sold a thousand oranges for a dollar in American money. True, most of the windows in the houses have screens instead of glass, and some only sacks hanging in front of the windows. But the houses usually look clean and most of the time are whitewashed. In Friessland one finds a number of wood floors or brick floors, the walls also are tinted and decorated with floral borders. Long evenings during the winter months (though, from my experience I would say, the winter here is warmer than the summer in Canada!) the women and girls crochet and embroider, and in their enthusiasm, almost do too much of a good thing. In one young woman's room in Friessland, I found bedspread, wall protector, several table cloths, doilies on top of these, brush holders and newspaper holder on the wall, as well as wall motto, all embroidered in colors on a white background. But it shows their yearning for beauty.

The people admit, "One does not need to starve in Paraguay." There are always Mandioka. They always grow- at least the neighbor's if not one's own. "But," says Mr. Fast of Friessland, "With all due respect to the M.C.C. These people have a tendency to paint conditions in the Ansiedlung too rosy. I would like for you to get a correct idea of how people feel. I think it would be interesting to take a poll of the whole community and see how many would prefer to go to Canada if they had the chance." And as we made the rounds of the homes in the village, he asked in each place. "If you had the chance, would you go to Canada, or would you not?" The majority rather inclined that way. Some were noncommittal. The younger generation, however, preferred to stay. They had not known a better life. They had adjusted to Paraguay and did not think life too bad.

But Life is Hard

There is no doubt that life is very hard, especially for anyone who would like to approximate western standards of living. Weeds grow rapidly and there is an eternal hoeing to be done. There are so many insects. While the grasshoppers do not come here, there are ants that carry away the seed, worms which destroy the plants, parrots which eat the kaffir and monkeys which eat corn and oranges. It is expensive to buy a horse or a cow.

Paraguay has naturally good soil and is rich in some minerals, but there are no good roads, or factories and hence no markets. Government is unstable because every few years, or sometimes months there is a new one. In Brazil they have a joke about a hair tonic advertisement. This tonic is very good; it keeps the hair in good condition as long as a Paraguayan government. It is this lack of a future economically that makes life hopeless for so many. One is surprised how much has been done in Volendam in four years.

Whether it is necessary to attempt to attain the high standards of living which we have in North America, I do not know. As much as I enjoy our luxuries when I am there, I am not convinced that we are on the right track.

Difficulties and Dangers

There are other dangers, particularly in Friessland, namely that the Paraguayan moral standards

and Friessland

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will affect those of the Mennonite group. The Paraguayan believes in companionate marriage. As long as the young people are merely companions they are free to leave each other any time they wish to. As long as they are companions, property is divided. If the couple decides to marry they are bound to each other and are not expected to separate. Because the Paraguayan is rather attractive and gracious and is very sensitive if he is not treated on a basis of equality, it would be very easy over a longer period of time, in a generation or two, for this easy attitude to creep into Mennonite circles too, unless more settlers come and much evangelization is done among the native Paraguayans. The native also draws the knife very easily. Saturday night, the night before Pentecost, two fellows were taken to the hospital at Friessland; one had several bullets in him and the other was slashed open from the chest to the abdomen with his liver hanging out. These things occur often, especially at their dances, and one slashing calls for another.

These are some of the difficulties that have impressed themselves upon me during this first rather hurried visit through the two colonies. The short time alloted to this initial visit did not allow for long home visitations. When possible I tried to look into every home but in the larger villages this was not possible. Those who led me would say, "All will be offended who are not visited, but some more so than others, so we will have to visit those first." We did try to see all the sick and the aged at least. We also visited many of the homes of women who did not know what had happened to their husbands or children, or usually both. It almost seems common-place when one hears the same story over and over, yet for each one it is a private story, a private tragedy. They say that one who has not experienced their trials cannot know or understand. Therefore, it is difficult to comfort, yet when I asked, "But do you find strength given you for each day?" almost invariably they answered, "Oh yes, very definitely; if it were not for that comfort we could not have stood it. Yes, our prayers have been answered again and again." It is wonderful that one can quote from God's word in these cases, because our own words seem so very inadequate. God's word is rich and full and deep.

Importance of Schools and Hospitals

I was very much pleased with the emphasis the people place on schooling. Most parents, though they could well use their children at home with the work say, "That is the only thing we can give our children. What they learn cannot be taken from them." Thus the children get at least the first six grades and a goodly number finish the tenth as well.

I visited the hospital in Friessland and met the doctor who is a Russian. He asked about my work and I explained. "Do you know?" he said, "a very good piece of mission work here in Friessland would be to erect an old people's home near the hospital. The old people could then raise chickens for the hospital and do other things which they would be able to do and thus they could be taken care of, but at the same time they would be helping the hospital and thus would not feel so useless as old people otherwise do when they are laid aside in an old people's home." I promised to make this request known.

The above are first impressions. I am staying about a week in Asuncion with the Rev. and Mrs. Peter Klassens with whom I also went to Volendam. Then I expect to go on to the Chaco, particularly Neuland for a while and later come back to Volendam and Friessland. The Klaassens have made me feel very welcome here.

Note: *The reader should remember that these are the first impressions that have come to Miss Regier. In a recent letter the request was made that Miss Marie Regier's schedule be so arranged that she might conduct a Bible School in the Colony Volendam for three months—August, September, and October.*

A. J. Neuenschwander, Secretary
HOME MISSION SECTION

A FORMER MISSIONARY PASSES

Miss Agnes Williams was born of fine New England stock, March 7, 1872. She attended the Moody school for girls at Northfield, Massachusetts, where she graduated in 1897. She had very distinct recollections of evangelist Moody as he lived near the school.

After completing her course at Northfield, she decided to dedicate her life to Christian service, and continued her studies at the Moody Bible Institute in Chicago.

In 1898, Bertha Kinsinger, who was teaching at our mission schools at Cantonement, Oklahoma, wrote to the dean of women at Moody's asking for a volunteer helper. Miss Williams responded. For a time she was school matron and mothered a large family of Indian girls. She also did Bible work in the camps and helped conduct religious instruction classes in the government schools. At various times she worked at the mission stations at Cantonement, Hammon, Clinton, Oklahoma, and also at Busby, Montana.

For many years she was a member of the Trenton Mennonite Church, Trenton, Ohio and later transferred to the First Church of Newton, Kansas. Since 1942 she has been at the Home for the Aged at Newton, where she fell asleep June 11, 1951.

Mennonite Youth "A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen ,Topeka, Indiana

European Diary

by Grace Miller

For a number of years, students from Mennonite colleges have made a tour of Europe during the summer months. Grace Miller of Marion, South Dakota, secretary-treasurer of the Young People's Union, is sharing with us the thrills of the tour in the form of a "European Diary." E. L.

JUNE 4, Monday—This is the day! I'm actually on my way to Akron for the European orientation conference. It doesn't seem possible that the school year is over and the summer here. I wonder what the tour will be like. I'm eager to meet all the other kids. I have a nice Christian girl as my seatmate, so I'm enjoying the ride.

June 5, Tuesday—I slept pretty well on the train even if I didn't have a Pullman. Pennsylvania isn't exactly what I expected. I was surprised at the hills and trees. Akron is a unique town—at least it is different from a Midwest town. There really wasn't too much to see, so we're spending the evening getting acquainted through volley ball and gab sessions. Only about half of us are here.

June 6, Wednesday—We got up in time for breakfast at 7:15, believe it or not! Meals here at Akron are delicious! We spent the day getting acquainted and learning about what to do and what not to do on the way to Europe, in Europe and coming back. Dr. Fast, Dr. Ramseyer, Miss Poe, Mr. Horst, and Mr. Voth seemed to cover everything from A to Z. Most of us are really getting excited now—if we weren't before. Tonight we saw pictures of what we'll be seeing on the tour.

June 7, Thursday—We had our last instructions on things to see and souvenirs to get. Then we packed our suitcases and kept the scale busy getting them weighed. On the plane we're only allowed 40 pounds of free baggage. Too bad, but some of the boys are going to have to pay as much as $10 or $15 extra! I don't know what is that important.

We left Akron at two, and came to New York by train. For many of us, seeing New York is a new experience. Our first experience here wasn't so pleasant—we had to wait half an hour for a taxi to take us to our hotel. We had a surprise at the hotel, too. We found that our plane isn't leaving until Saturday morning, instead of tomorrow. So we're spending a day in New York that we hadn't planned for. They tell me our plans may be changed for us many times on the tour, so I guess I may as well get used to it now.

Tonight a group of us went walking. We saw Carnegie Hall, Times Square with its hundreds of people, the Empire State Building—but we didn't go up, the Broadway Congregational Tabernacle where Dr. Albert Penner is pastor, and lots of stores. It was all fascinating, but after that walk, I'm just plain tired, so goodnight!

June 8, Friday—Today we spent the day looking around the big city. All of us went on a sight seeing tour by bus from 10:30 to 1:00. We saw Fulton's Fish Market, Wall Street, the Statue of Liberty, the United Nations Building, Rockefeller Center, Columbia University, St. Patrick's Cathedral, Radio City, the Chrysler Building, Chinatown, the Rescue Mission, a Temple, a gift shop, and so on. In the afternoon three of us went up Empire State Building. We were quite disappointed because it was so hazy that visibility was only one mile. This time we knew better than to try walking up there—we took a bus! We also rode the escalators in Macy's Department Store.

This evening I saw the most beautiful lighting I've ever seen. Some of us went to Radio City Music Hall to see "The Great Caruso." We had to stand in line almost an hour before we got seats but it was worth it. The hall is certainly beautiful!

As usual, I'm not getting to bed early. Oh well, I can't see New York every day.

June 9, Saturday—This has been quite the day! We were awakened at six, ate our breakfast in the hotel drugstore, then were taken by bus to the International Airport. At 11:30, sixty eight of us boarded the Tiger Lines Plane, and actually took off for Europe. The ride wasn't very rough—even though I sat in the back seat. At about 7:00 p.m., we landed at Gander Airport, Newfoundland for a five hour stop because of rough weather ahead. But the five hour stop turned out to be twelve hours instead. We were all put into a hotel at the airport—most of us without any baggage. I didn't even have so much as a toothbrush! Newfoundland is a cold country. It must have been about 35 degrees—and raining. This business of getting our schedules and planes changed every day is funny! But I hope it doesn't keep up all through the tour.

June 10, Sunday—Instead of spending the day in church in the usual Sunday manner, we're spending it in the air. We boarded our plane again at 8:00 a.m. The ride was very smooth. I slept most of the forenoon. We landed at Santa Maria on the Azore Islands just before evening. We had a five course dinner—but the irony of it was that it cost us $2.05. Money slips out of our fingers too fast. After dinner a sixteen year old native boy showed us around the airport. It is a lovely evening for walking.

We started for Luxemburg at 10:00 again.

'Thou Shall Not Kill' Can Land a Man in Jail

This news story and editorial are reprinted frm the Washington Daily News, one of Washington, D. C.'s leading newspapers, not to point out Mr. Michener as an example but to illustrate the type of treatment that religious objectors can expect. It is also a specimen of exceptionally fair newspaper comment.

THE Quaker conscience of Robert Michener, 18-year-old student, would not permit him to register for the draft. For refusing to do so, he was sentenced to a year and a day in jail.

That was nearly a year ago. Today, he's back in jail. This time under the heaviest sentence anyone—including draft dodgers—has received under the Selective Service Act of 1940. His sentence is heavier than any that were given deliberate and dishonest slackers.

The Government has now tried and convicted him four times for what young Michener and all other conscientious objectors feel is essentially one crime—that of refusing to take part in war, or preparation for war.

There is no guarantee that when he completes his current sentence the same judge and prosecutor won't send him back again. Since it is improbable that the boy's conscience, or will to martyrdom, or whatever it is, will ever change, it is possible that he could be kept in jail for life if the law continues to work upon him as relentlessly as it has thus far.

Here's the story:

Young Michener was born in Africa at his parents' Quaker mission. At the time of his first indictment, Robert was a student at Fort Hays State College, Kansas, where his father was school physician. All his life, Robert had followed the precepts of the Quaker faith. Perhaps he remembered the words of the early Quaker fathers of 1660:

"We utterly deny all outward wars and strife, and fighting with outward weapons, for any end, or under any pretense whatever; this is our testimony to the whole world."

Since the Quaker faith leaves many things to the individual's conscience, Robert Michener decided that the act of registration was, in itself, an act which furthered the preparation for war. Therefore, he refused to comply.

He did not contest the Government's ability to punish him. The record is clear that he pleaded guilty. He received his sentence with the same serenity with which he had anticipated it.

When he got out of prison the Government arranged things so he would never be asked to register for the draft again. They registered him automatically. This registration was apparently accomplished by a clerk, who signed Robert's name for him. Oddly enough, he was registered as 1-A, rather than as a conscientious objector, or as 4-F.

Another peculiar fact is that Robert was legally no longer eligible for service. The law says, no service can accept a felon.

In the normal time it takes for such things to filter through the offices, Robert received a questionnaire (since he was now registered as eligible to receive one) together with subsequent orders to report. He didn't report officially. At the same time he advised the proper authorities that his conscience would not let him comply.

He returned to school and married. He and his bride enjoyed six months together before the Government took him off to jail again.

Back in Robert Michener's native Kansas, Lester Luther, the same U. S. Attorney who had prosecuted him before, handed up a second indictment to the same Federal judge, Delmas Hill.

This indictment charged Robert Michener with three additional crimes: failing to fill out a questionnaire; failing to report for a physical examination; and for failing to report for induction (into an army which could not accept him).

Robert asked whether his case could not be postponed until the end of the school term, then six or eight weeks away.

Judge Hill said no.

Voluntarily, Robert returned to Kansas with his bride, and told Mr. Luther he was willing to co-operate in every way. He said—with the unshakable calm of one who believes deeply—that he would plead guilty.

Mr. Luther was equally obliging. He hustled into Judge Hill's courtroom that same day.

Michener's lawyers admitted the boy's guilt, but said his reasoning must by this time be obvious to everyone. That to sentence him again would be to place the boy in double jeopardy, since he had already been tried, convicted and sentenced for what was essentially the same crime—refusal to have anything to do with the draft.

"I don't see it that way," Judge Hill said.

Nor did Mr. Luther.

"These boys will do absolutely nothing for their country," he said.

Mr. Luther knew where his own personal duty lay. It was to send Robert Michener back to jail for as long as the law allowed.

"All the Government people in this case didn't seem able to understand a man's point of view," Robert Michener's young bride said.

"They weren't like the people who say, 'I don't agree with your opinions but I understand your point of view.' They didn't seem to understand at all..."

The ends of justice could best be served, Judge Hill decided, by meting out the maximum penalty:

Five years in jail for failing to fill out a questionnaire.

Five years in jail for failing to report for a physical examination.

Five years in jail for failing to report for induction.

Two of these sentences, Judge Hill decided, could be served concurrently; the third consecutively. Ten years, together with the first sentence, condemned Robert Michener to spend 11 years and one day in jail.

So, instead of returning him to his wife and to the Society of Friends, the court returned him to a cage and to the society of thieves.

Laurence Holmes, Robert's lawyer, was staggered by the unexpected severity of the sentence. Casting around for some reason to explain it he said:

"Lester Luther ...told me the other day that he thinks conscientious objectors ought to be kept in jail until the draft act is abolished. That's the attitude he has. He gets more bitter towards them each time he has to prosecute one and now he's prosecuted 400.

"This Judge," Mr. Holmes said, "is an ex-war prosecutor in the Japanese war criminal trials, and is a grim judge. I think this is the longest sentence he has given anybody for anything."

Indications are that the Justice Department was startled by the sentence, too. It has asked Mr. Luther to file them a complete report on the case.

Neither Robert's lawyers nor the prosecution suggested the boy be sent to do work with other conscientious objectors instead of going to jail.

Robert didn't raise the point because he didn't feel himself mature enough, or prepared well enough to do the work, and that, his bride said, was one reason he wanted to finish the school term at least before going before Judge Hill.

His lawyers didn't raise the point during the "trial," and at its conclusion, according to his wife, they were convinced Judge Hill would not appreciate such a suggestion. Anyhow, for some reason or other, it wasn't done.

The sentence appalled conscientious objectors throughout the country.

Mrs. Michener took refuge in her faith, and is now working with the Friends Service Committee in Des Moines, Iowa. In July, she expects Robert's child.

"We're in this thing together," she said. "I'll stick by him through all of it. Our whole family feels the same way, too.

"According to his Christian teaching, Bob cannot take part in war. He feels when the laws of God and man are in conflict, the laws of God are supreme."

Since his sentence on Feb. 23, various organizations and friends are trying to help the condemned man.

"We feel he has been punished several times for the same point of view," said A. Stauffer Curry of the National Service Board for Religious Objectors, 1000 11th-st nw.

The Friends Service Committee is trying to persuade Judge Hill to modify the sentence, which he is empowered to do within 30 days.

An Editorial from the same Paper

'Personal Dilemma'

ON page 5 is the story of Robert Michener. Robert Michener is a pig-headed Christian. He refuses to have anything to do with war, like Jesus.

To some, he may be just a psychopath, with a martyr complex.

We don't know what he is, really.

We do confess to a certain amount of pity, and profess to a certain amount of irritation.

But that doesn't erase him.

There he stands. An obstinate and moral man, refusing to take even the smallest part in war, or the preparation for war.

Put him in jail, and when he gets out, there he still is. So they put him in jail again.

For some reason in this incredible tale, there is no record that anyone ever simply put him down as a Conscientious Objector, and eased the way toward the conventional routine of the C.O.: possible hospital and fire-fighting service and so on when the time came. Maybe he wouldn't serve, but maybe he would. Nobody seems to know. It is all a matter of a name on a piece of paper.

We do not agree with Robert Michener's attitude, but that is neither here nor there.

Prison, as we have been taught to view the institution, is for three things:

To punish the wrongdoer for wrongs done.

To prevent him from doing it again.

To protect society from wrongdoers' acts.

Checking these items we find that—

It doesn't prevent him from doing it again.

His "act" continues, and society is not more harmed with Michener out of jail than with Michener in.

In, all he does is cost the taxpayer money.

Perhaps the judge and the prosecutor felt that an example must be made of this man, and that a heavy sentence would deter others from objecting to war.

We have an idea that it won't work out that way; that Michener's friends will see him as a shining light and as a martyr. He will strengthen those that tend toward his attitude.

(Continued on next page)

Some of Robert's friends feel that the Government has laid a trap for the boy at the prison's gate. As soon as a man is out, he is clapped back in on a variation of the same charge.

Three Iowa Quakers pleaded not guilty to similar charges, hoping on conviction to have this appealed to the Supreme Court on grounds of double jeopardy.

by John Keats

'Personal Dilemma'

Perhaps, say the Society of Friends, if everyone objected, there could be no war. That is a useless remark, because it is an impossible hypothesis.

The only "example" which the judge and prosecutor created for the Quakers was that of a blind, frustrated, helpless vengeance. The Quaker's faith is just as firm as when the London meeting declared in 1848:

"We cannot but regard military preparations, even when undertaken by a nation on the ground of defense against apprehended or possible aggression, as calculated to irritate the inhabitants of other countries, and as therefore practically tending to precipitate the very events against which they profess to guard."

Maybe you don't agree with that, but that's what they believe.

And so Robert Michener goes back to the jug, for the same crime he committed which landed him in the jug in the first place.

He did have a few months in school—long enough to get married.

There'll be a baby along in the next few months.

* * *

Why do we devote so much space to the personal dilemma of Robert Michener, his wife and their unborn child? After all, it is just one more small individual tragedy in a world so crowded for two decades with similar ones that singly they become lost in the totalled agony of humankind; they become mere statistics.

So many million killed on these battlefields.

So many died in that gas chamber.

So many executed there.

So many gone of fevers, hunger, bombs, pestilence or vanished of that modern ailment, "liquidated."

What is just one more crank in jail?

* * *

Well, our wars, our political struggles, have always been waged on the premise that the important thing is the individual man; not man as a number; not man as a statistic. The sacred thing is one man, standing upright, secure and unafraid in his honest beliefs. When each man's faith is safe, all of us are safe.

One special facet of this belief was celebrated last week; Brotherhood Week. All over the country men professed and rededicated themselves to the proposition that differences of faith and mutual respect and good will were not incompatible in our society.

We would like to see some of this carried over into this week, warmed over and served up again, with a soupcon of tolerance.

We think this nation is strong enough to survive with Michener out of jail, doing something to care for his wife and the child they are expecting, and booked to serve as a C.O., which he is, when the time comes.

The Washington Daily News, editorial Mar. 6 issue

Publish More Program Helps

During recent weeks, two new Program Helps have been sent to all the churches of the General Conference by the Young People's Union. The first of these helps is on he subject of Nonresistance. It was compiled under the direction of Rev. Albert Gaeddert. It contains some thrilling accounts of personal convictions on the question of Christian nonresistance written by Harold Buller, Hanno Klassen, and Frank Quiring.

The other Program Help consists of a story of the General Conference. This gives a brief account of the founding of the Conference in 1847 by Oberholtzer down to the work of the Conference in our day. This was prepared by Rev. Verney Unruh.

The Program Helps are issued ten times a year by the Young People's Union and copies are sent to each church of the conference. Either the youth leader or the pastor receives the church copy. These helps can be used and should be collected as a file of source material for youth programs by the local church.

Clinic on Youth Activities

QUESTION: Why are there four Gospels in the New Testament each giving their own account of Jesus' ministry?

Three different views of the face of King Charles I are represented on a single canvas hanging in the Gallery of London. It was desired that the famous Roman sculptor Bernini fashion a lifelike bust of the king. In order that he might more faithfully portray the king's features the artist Van Dyck was called upon to paint the king's portrait which might be used as the model for Bernini. The result was that three different views were presented; one with the face turned toward the right, one toward the left and the third facing forward. With these three impressions constantly before him Bernini completed the bust of the king; a most lifelike figure indeed.

So it is in the Gospels. They are a four-fold representation of the King of Kings. Each one of the Gospels presents a picture of the same Christ, only from different points of observation. He was truly a King, and yet a Servant of all; He was the perfect man, yet Son of God. As these four views are presented, each by a different Gospel writer we are brought face to face with the living Christ, the Son of God. They give us the complete figure of the Christ, our Savior.

Walter Gering

The greatest suffering in the world is regret.

Jottings

—Hereford Church, Bally, Pa: Sixty-nine men and boys enjoyed a father-son fellowship dinner June 16. David F. Hottenstein, Paul Shelly, Elmer E.S. Johnson, Andrew Shelly, and W. S. Shelly gave remarks. A young men's instrumental trio furnished music. Singing was led by Norman Schantz. An original skit, written by Ralph Berky, was presented by the author and Russell Bechtel. Earl Nyce was the toast-master. Paul R. and Andrew R. Shelly, sons of our congregation, worshipped with us June 17. Paul preached the morning sermon. More than 50 children attended the Daily Vacation Bible School, with a corps of well-trained teachers. J. Lehn Kreider, Reading, Pa., orchard manager of the Ontelunee Orchards, gave a very interesting talk at our Women's Missionary meeting on his experiences with Porto Rican migrants.

—Mae Latshaw, Corr.

—Salem Church, Dalton, Ohio: Mollie Marie is the name of the little arrival born to Mr. and Mrs. Kenneth Gerber, May 22. Vacation Bible School held for two weeks in June had a total enrollment of 89, with an average daily attendance of 77. Ronnie Ewert has now become a member of the Richert household and our community. Two couples of our church have been privileged to celebrate silver wedding anniversaries recently: Mr. and Mrs. Noah Nussbaum, and Mrs. and Mrs. Wilbur Gerber. Mothers' study picnic June 18, was attended by 15 mothers and 27 children. Mr. and Mrs. Simon Gerber have returned from California.

—Mrs. Ivan Badertscher, Corr.

—First Church, Wadsworth: June highlights were the Brotherhood weiner roast at Durling Park, June 6; the splendid Children's Day service June 10, the reception of new members June 17, with a fellowship meal in the basement in honor of the new members affiliating with our church during 1950 and 1951. A mystery to your correspondent, "why a FRIEDENSWALD in the U.S.A."—an Indian name would be more appropriate as seen by a Scotchman.

—George McBride, Corr.

—Grace Church, Chicago: A father-and-son supper was served at our church Sunday, June 17. Missionary John Thiessen and family were with us over the week-end. They came to attend the graduation of their son Arthur, who graduated with honors from the University of Illinois Medical School. Ernest Neufeld left for London, Ontario to work with M C C Voluntary Service unit. Phyllis Kohn is the new pianist chosen by the church.—Jno. T. Neufeld, Corr.

—First Church, Berne, Indiana: On Sunday, June 17, Elmer Ediger, seminary student, began his work as assistant pastor in this church for the summer. Pastor and Mrs. Krehbiel are away on a month's vacation, also attending conferences, retreats, etc. Many of our young people have also gone—some for weeks, others for the summer—to other states, Alaska and South America, in voluntary service. This church with other churches in the community is again conducting a five week's Summer Bible School. The enrollment to date is 655. Of these 304 are out of our own church. The cost per pupil is $2.50, making our share $760.00, which is being cheerfully given in this effort of bringing Bible knowledge to the children in their most impressionable years. On Sunday, June 10, Howard Culp, newly appointed manager of the Mennonite Book Concern, was admitted to membership in this church. —Martha Gilliom, Corr.

—Zion Church, Donnellson, Iowa: Mr. and Mrs. Vernon Neufeld and sons moved into the parsonage from Chicago. They then left for Shafter, Calif where Mr. Neufeld was ordained as minister of the Gospel in his home church, June 10. The four churches of Donnellson held a Vacational Bible School for two weeks with 90 enrolled. The Iowa Mennonite young people's retreat was held over the week-end of June 17 at Camp Arrowhead, near Ottumwa, Iowa. The remodeling of our church has progressed very nicely, and we will all be happy when it is completed. Services have been held in the Fellowship Center during this time. We are planning to celebrate our 100 year centennial this fall.

—A.D. Krabill, Corr.

—Herold Church, Bessie, Okla.: The farewell message of our former pastor, Paul Dahlenburg, and the departure of the dear family to their new work at Madrid, Nebr., the following week; the arrival of Richard Tschetter and his wife and baby May 31, were all happenings of great importance. On the afternoon of June 3 the congregation gathered for the ordination of Richard Tschetter. His father P.P. Tschetter performed the ordination. One June 8 a cyclone went through our little town of Corn, and oh the destruction! Many homes completely, some partially demolished, other important buildings also completely or partially destroyed.

—Mrs. Herm. Horn, Corr.

—Grace Church, Enid, Okla: Daily Vacation Bible School was conducted June 11 to 22. Teachers were Mrs. Jack Unruh, Donna and Ruby Koehn, Mrs. Froese and Mrs. Boehs assisting in various ways. Sunday, June 3, 7 young people joined the church by baptism, and 3 by letter—Mr. and Mrs. Dave Buller and Mrs. Hoffman, a sister of Mrs. Buller. —Corr.

—First Church, Ransom, Kansas: Our Daily Vacation Bible School closed with a program given June 17. The Ladies Missionary Meeting was held at the church June 13. The annual election was held at that time. A new side-walk has been made across the front yard of our church. This is a great improvement.—Mrs. John G. Mishler, Corr.

—First Church, Newton, Kansas: Fourteen young people received baptism Pentecost Sunday. Thirty-two children were consecrated by pastor D.J. Unruh on Children's Day. Three Vacation Bible Schools of our church came to a successful close recently; 2 in the country with a combined attendance of 55, and three teachers; one in our new Sunday school unit with an average attendance of 145 children, 9 teachers, 4 assistant teachers, with Mrs. D.J. Unruh director. The Waldo Harder's are leaving soon for Belgium for a short course of orientation in preparation for their work in the Congo Inland Mission. The Missionary Circle had a shower for them. A group of young people of our church, with an adult leader, have charge of evangelistic meetings in our County jail every Monday evening.—B.E. Regier, Corr.

—Gnadenberg Church, Whitewater, Kansas: A three-weeks Bible school has come to a close. Pastor and Mrs. H.E. Miller were the instructors. Five young people were baptized May 13, and 2 joined the church by letter. Consecration services for 2 children were held May 20. Mr. and Mrs.

JOTTINGS — Continued

Willis Harms are the parents of a baby girl, born May 31. Robert H. Schroeder and Glendeen Harms were married June 8.—Mrs. Walter Harms, Corr.

—**Walton Church, Walton, Kansas:** Our men's chorus celebrated the end of a successful season at a wiener roast, inviting prospective new chorus members. The chorus had sung at Swiss (Whitewater), Lorraine Ave., (Wichita), and Halstead Mennonite churches. Harold Schmidt served as director, Ellen Schmidt as pianist. Our Vacation Bible School had an enrollment of 64. Ronald von Riesen addressed the K.M.B. Sunday School Convention at Dolton, S.D., June 9-10. In his absence P.K. Regier brought us the morning message.—Harold Peters, Corr.

—**Eden Church, Inola, Okla.:** Wednesday, June 13, we met at our church for a short program in honor of our pastor, G.B. Regier, who has served our church for 30 years. Rahlen Unrau led the program. Marvin Ech from Clinton brought a message based on several Bible passages; I Thess. 5:12-13, I Tim. 5:17, Heb. 13:7, I Cor. 15:58, and Psa. 92:12-18, stressing the fact that the church owes such an honorable, sincere servant much appreciation. We hope and pray that the brother can serve us many more years.

—Jacob Froese, Corr.

—**Bethesda Church, Marion, S.D.:** Baptismal services for 8 young people were held June 10. Five children were consecrated on Mother's Day. Daily Vacation Bible school was conducted May 28-June 1.—Corr.

—**First Church, Upland, California:** Reynold Weinbrenner, former editor of THE MENNONITE was installed as interim pastor, June 24. He will serve until such time as a regular pastor is secured. Earl Salzman closed his ministry on June 17. Together with his family they now reside at Bluffton, Ohio.

—**First Church, Burns, Kansas:** Commencing May 28 we had two weeks of daily vacation Bible school with 65 children attending. Martin Classen, Mrs. Milton Grundman, Florence Stucky, Mrs. Albert Heibert and Mrs. Earnest Sauer were the teachers. Jake Epp gathered up about 40 children in his bus and hauled them to and from church. In the evening of June 8 the children presented their program. June 10 we had our annual children's day picnic in the Peabody Park. On June 18 a group of men gathered at the church and cleaned the church grounds while the women cleaned the inside of the church. In the afternoon the ladies worked on the comforts the Mary-Martha society had started.

—Mrs. Ike Martens, Corr.

—**Bethel College Church, North Newton, Kansas:** Quite a few of our members have been called to other countries to work. The W.C. Voth's sailed for Japan on June 2. Mr. and Mrs. H.A. Fast and son left for a term of service in Switzerland. J.W. Fretz is spending the summer in South America. Erland Waltner will be in Europe for 2 months, working with the Mennonite churches in West Germany. The Daily Vacation Bible school of our church began June 4 and continued for 4 weeks. Death has taken 3 of our members—Dr. P.J. Wedel, Daniel Unger and Walter Ensz. The construction of our new church goes forward steadily in spite of all the rainy weather we are having. Baptismal services were held in May. The children had charge of the services on Children's Day. On the same Sunday the annual Sunday school picnic was held and enjoyed by a large crowd.

—Mrs. Galen R. Koehn, Corr.

—**First Church, Mountain Lake, Minnesota:** Our local Daily Vacation Bible school was conducted the third and fourth week of June. Arnold Wall from the local Bible school was the superintendent. Miss Viola Welty, Missionary to Africa, spoke to our open mission program sponsored by the Mission Society. Marie Lohrenz, who worked with our Mennonites in Mexico, showed pictures and told of her experiences. Delmer Dahl, a United Temperance speaker, occupied our pulpit June 1 while our pastor was at the Northern District Conference. J.N. Smucker was our speaker at our Mission and Children's Festival on June 24. A brief dedication service was held on June 24 for the new dishes, tables and chairs given to us by the Oakleaf Mission Society and the Men's Fellowship. Cornelius Dyck, M.C.C. director to South America spoke to the Men's Fellowship June 21.

—Mrs. Sam A. Quiring, Corr.

—**First Church, Aberdeen, Idaho:** Erland A. Waltner of Bethel College served us with meetings before Easter. Andrew Shelly, representing Mennonite Biblical Seminary, preached, spoke to Men's Brotherhood and gave baccalaureate sermon at local high school in May. Missionaries Malcolm and Esther Wenger of Montana stopped here at Malcolm's home church at end of tour of Pacific District Conference churches. H.D. Burkholder and family presented a service June 15 in interest of Grace Bible Institute. A well attended D.V.B.S. was held May 18 to June 8.—I. J. Wenger, Corr.

—**Bethel Church, Hydro, Oklahoma:** Roy Entz was seriously burned recently. After refueling the tractor the motor was started—igniting the gas—soaked clothing, he received third degree burns on his arms, face and hands. William Unrau, Inola, who formerly served the Zion Mennonite Church, at Kingman is helping harvest in our community and brought the morning message.

—**Mennonite Biblical Seminary, Chicago, Illinois:** The wedding ceremony for Alice Ruth Pannabecker and Robert Ramseyer took place at the Seminary on the evening of Saturday, June 16. Dr. S.F. Pannabecker attended a meeting of the Foreign Section of the Mission Board last week. Mrs. Pannabecker is attending the Annual Women's Missionary Conference at Winona Lake, Indiana, this week and over the week-end they will be going together to the Canadian Conference at Leamington. Don. Smucker is substituting for Willard Claassen at the Salem Church, Freeman, South Dakota. Andrew Shelly is working in various retreats and field work in Pennsylvania. Miss Katie Andres is spending her vacation with her family at Newton, Kansas. Marvin Dirks with the help of various members of his family and occasional outsiders has begun work building a house in one of the suburbs near Chicago. Later he will also be engaged in retreats. Seven voluntary workers are living at the Seminary this summer. The six girls are Ardis Leder, Freeman, South Dakota, leader of the unit: Elizabeth Mae Fast, Mountain Lake, Minnesota; Marilyn Flaming, Newton, Kansas; Carollee Peters, Henderson, Nebraska; Marjorie Banman, Newton, Kansas; and Virginia Lou Neufeld, Hesston, Kansas. After spending three weeks at Bluffton College taking education courses, Rudolph Martens is back living at the Seminary and working for the summer at the Grace Mennonite Church where he serves as assistant pastor.

M C C News Notes

President Signs Draft Bill

On June 19 President Truman signed the Universal Military Training and Service Law which amends the present Selective Service Act. Since this law is in the form of an amendment, it goes into effect at once.

It is probable however, that Selective Service will not be ready until perhaps September to implement certain aspects of the new law, such as the ordering of COs by local boards to work in the national health, safety and interest. The Presidential regulations governing the local boards in their function of ordering COs to work, are now in process of being written.

Young Men Needed

There is immediate need for a number of men to complete the additional unit of ten for the Germany builders Unit, known as MCC Pax Service Unit I. The initial group of 20 men are now engaged in building homes for refugees and the work is progressing in such a way that 10 additional men are needed.

The unit is to be composed of single men in Class IV-E. The term is one year; the sailing date probably in August. The MCC will give instructions and assistance in securing passport and draft board release, and in making other preparations. Each applicant is asked to provide $900 for the expense involved in making his participation in this service possible. It is suggested that where necessary, the young man's family or congregation give assistance in making the necessary funds available.

Please enclose this label when writing

Any young men interested should write immediately to the Mennonite Central Committee, Akron, Pa. for further information.

Leaflet Lists Relief Needs

A leaflet has been prepared to outline the needs for material aid conrtibutions for Mennonite relief work this year. It briefly answers questions concerning the reason for the present needs, lists the specific items that may be contributed, and gives addresses where materials may be sent. Copies are available from Relief Section, MCC, Akron, Pa.

Plan Fifth World Conference

The Planning and Program Committee for the Fifth Mennonite World Conference is meeting in June to complete program plans for the Conference which is to be held next year, August 1952, at Basel, Switzerland. The North American members on this program committee are C.F. Klassen, H.A. Fast and H.S. Bender. The Mennonite World Conference has been one of the effective ways to strengthen the bonds of unity and fellowship in the brotherhood and to share mutually in the work and life of the church.

It is planned that each Mennonite group in North America will select its own delegates, one for each 1000 members. Additional visitors will be welcome at the public sessions of the Conference. Arrangements for travel to Europe for the Conference may be made through Menno Travel Service, Akron, Pa.

Because we have forgotten

No, not only have we forgotten to read the booklet, **THE POWER OF LOVE,** but we are in danger of losing "the way of love" principle in our Christian living! It is not too late to begin. Problems? Why not read the booklet, **THE POWER OF LOVE.** We believe it will help you greatly. Notice the chapter titles:

The Scrtpiural Basis of Our Faith	by Walter H. Dyck
The Historical Background	by C. Henry Smith
Our Peace Witness During World War II	by J. Winfield Fretz
Living the Peace Testimony	by Russel Mast

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The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 66 — July 17, 1951 — Number 28

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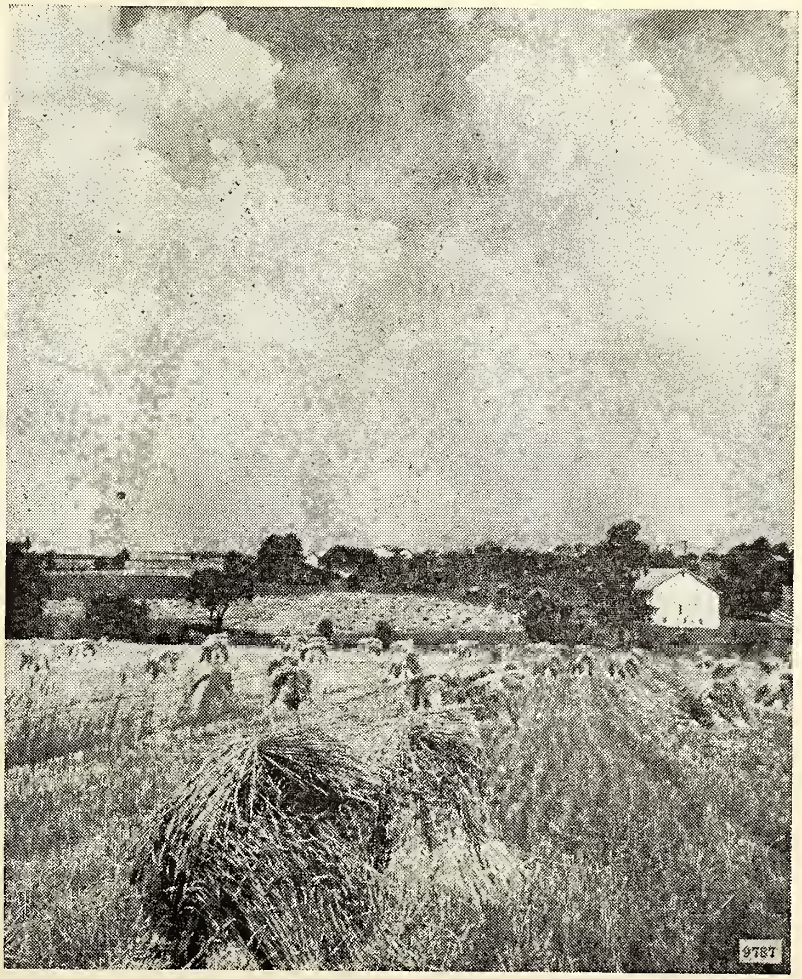
While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

Whatsoever a man soweth, that shall he also reap.



IN THIS ISSUE

On Life's Detour

The Fifth Mennonite World Conference

Foreign Mission Report

European Diary

In This Issue

EDITORIALS 439

ON LIFE'S DETOUR
by H.B. Schmidt 440

"GO YE"
by Harold Thiessen 441

FIFTH MENNONITE WORLD CONFERENCE 442

WHITE FOR HARVEST
by Arthur Keiser 443

FOREIGN MISSION REPORT 444

BAPTISMAL SERVICE IN THE CHACO
by Marie J. Regier 445

MENNONITE YOUTH
ARE YOU READY FOR MARRIAGE 446

PEACE IS OUR RESPONSIBILITY 447

EUROPEAN DIARY 448

YPU FINANCIAL REPORT 449

M C C NEWS NOTES 450

JOTTINGS 451

ANNOUNCEMENT

Harold Lehman was to be ordained as an Evangelist, July 15, 1951, at 2:30 p.m. in the First Mennonite Church at Lima, Ohio. The prayers of God's people are solicited.

The Mennonite

Editor, J. N. Smucker
Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

THE MENNONITE is the weekly religious journal of the General Conference Mennonite Church in the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1919. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas or 722 Main Street, Newton, Kansas. Address all manuscripts for publication to: J. N. Smucker, Editor, THE MENNONITE, Bluffton, Ohio. Postmasters Note: Send change of address, Form 3579, to 722 Main, Newton, Kansas.

ANNOUNCEMENT

The churches of the Eastern District Conference are planning a Choral Festival to be held in the Souderton, Pa. High school, Sunday, August 5 at 2:30 p.m. and 7:30 p.m. The music course under the direction of Professor Russell A. Lantz of Bluffton College, will consist of six weeks instructions beginning June 25 at 8 p.m. at the following rehearsal points:

Monday - Zionville Church
Tuesday - Souderton Church
Wednesday - Lancaster area (M.C.C. Headquarters)
Thursday - Quakertown Church
Friday - Philadelphia (First Church)

This will be the first All-Conference Chorus since World War II, and all singers, young and old, are cordially invited.

INTERFAITH PRAYER has reached millions around the world by means of a printed pamphlet printed by World Goodwill of New York, now used daily by sixty different nations, in more than two score different languages, by members of many religious groups. The invocation is available in Braille for the blind and in sign language for the deaf. Due to its successful distribution in the past four years, the date of full moon in June, 1952, has been designated as World Day of Invocation. The text is as follows:

From the point of Light within
the Mind of God
Let light stream forth into the
minds of men.
Let Light descend on Earth.

From the point of Love within
the Heart of God
Let love stream forth into
the hearts of men.
May Christ return to Earth.

From the center where the Will
of God is known
Let purpose guide the little wills
of men—
The purpose which the Master
knows and serves.

From the center which we call
the race of men
Let the Plan of Love and Light
work out.
And may it seal the door where
evil dwells.

Of Things to Come

July 7-14 Junior Retreat, Men-O-Lan

July 14-21 Intermediate Retreat, Men-O-Lan

July 21-27 High School Retreat Men-O-Lan

July 23-29 Intermediate Retreat, Shavehead Lake, Michigan

July 24-28, Western District Intermediate Retreat, Camp Mennoscah.

July 27-29 Adult Retreat, Men-O-Lan

July 30-August 4, and August 5-10, Western District Young People's Retreat, Camp Mennoscah.

August 3-6 Central Conference, Meadows, Illinois

August 6-12 Senior Retreat, Shavehead Lake, Michigan

August 10-12, Western District Adult Retreat, Camp Mennoscah.

August 8-15 Minister's Retreat, Bluffton College

August 11-18 California Mennonite Young People's Retreat, Camp Gains, Lake Sequoia, Miramonte, California

August 13-19 Junior Retreat Shavehead Lake, Michigan

August 20-24 Northern District Young Peoples' Retreat, Camp Byron, Huron, South Dakota.

August 20-26 Young Adult Retreat, Shavehead Lake, Michigan

August 26, 1951 CPS Reunion of unit 93, at Kalona, Iowa.

1952, August 15-20—Tentative date for the Fifth Mennonite World Conference, Basel, Switzerland.

Beyond Our Own

THREE SOUTHERN BAPTIST THEOLOGICAL SEMINARIES are opening their doors to qualified Negro students. The schools which are helping to provide more adequate advantages for Negro students are Southwestern Baptist Theological Seminary at Fort Worth, Texas; New Orleans Baptist Theological Seminary, New Orleans, Louisiana; and Southern Baptist Theological Seminary, Louisville, Kentucky.

A RENEWED EFFORT IS BEING MADE IN RUSSIA TO ENCOURAGE ATHEISM. A popular science journal is spreading the principles of atheism through the All-Union Society on the Dissemination of Political and Scientific Knowledge. This society issued ten pamphlets last year and holds seminars in leading Soviet cities to brief workers on the "important factors in the struggle against religion."

Editorials

THE CANADIAN CONFERENCE

THE Canadian churches held their annual "general" Conference near Leamington, Ontario, in the large, new, auditorium of the Mennonite High School. Here delegates and representatives from British Columbia to Ontario met to discuss and review and plan the work of the Church. For the special mission day programs the spacious hall was not large enough and the overflow tent also overflowed.

Their problems and reports were presented with seriousness and thoroughness. Their inspirational addresses were highly spiritual. Our Canadian friends are deeply concerned in the spiritual life and growth of their churches. The young people are eager to go forward in the work of the Lord. All are aware of the problems facing them, but they are trying to solve them in the light of God's Word and will. A fuller report will follow in a later issue.

WHERE BIRDS TRUST MAN

BETWEEN sessions of the Canadian Conference a tour was made to the near-by Miner Bird Sanctuary. Here years ago Jack Miner began feeding and caring for the birds, especially the Canadian Geese, as they migrated back and forth. Birds were banded and records kept of their flights. Then Bible references were placed on the bands which were read far and wide. It is a strange way of spreading the Gospel.

Since the death of the founder, the sons are carrying on his remarkable work. One of the sons conducted the tour and held us captivated with the interesting stories and descriptions of their work. (Would that Christians were as enthusiastic about their cause.) Here a love for birds is repaid by a fearless trust in man. The language of love is even understood by our feathered friends.

UNBROKEN HOMES

PERHAPS we should pause occasionally from our lament of "broken homes" to rejoice in the far larger number of unbroken homes.

We believe in a strong Christian family life. We believe in worshiping God together as a family. We believe in having Christ as a silent partner in our homes. We believe in Bible reading and prayer and family worship in the home. We believe in the binding power of love. We believe, as expressed by a motto, "The Crown of the Home is Godliness, the Beauty of the Home is Order, the Glory of the Home is Hospitality, the Blessing of the Home is Contentment; as for me and my House, we will serve the Lord."

MAY THERE BE PEACE

AS this is written there is hope for a truce in the fighting in Korea. Thousands of prayers have been offered daily that the fighting may cease. May our prayers continue that the leaders of nations may listen to the voice of God and be guided by Him in the serious and difficult problem of working out a peaceful settlement.

There are those who fear that if peace were to "break out" our defense plans would be disrupted and unemployment might follow. But surely some unemployment would be far better than continued war. Pray God that we may "learn war no more."

WHATSOEVER A MAN SOWETH

SUMMERTIME shows what may be accomplished when man cooperates with God and the good earth. The seeds are sown, the plants set out and "God giveth the increase." Fruit, vegetables, produce, flowers, are the result of giving the seeds and plants a chance to develop. The mystery of the harvest should not be allowed to grow so common-place that we fail to see the Creator at work.

Sowing the seed of God in the heart of the child is a fine way to expect a good harvest. One is impressed by the many fine reports that come in from churches who have again conducted Daily Vacation Bible Schools. Much seed has been sown and if the home atmosphere is kept right, much fruit may be expected.

Paul says, in present-day language, "you are God's field." If the right seed is sown in this field and the proper care given the crop, we may be sure God will do His part. There can be a beautiful fruitage.

IN APPRECIATION OF THE JANITOR

A California church has named its redocorated chancel in honor of a beloved deceased sexton. The care-taker of the church is too often neglected.

The janitor's job is a difficult one. People's wants and whims differ widely. Some want the windows open and others want them closed. Some like the building hot and others want it cool. Some think of the janitor more as a slave to wait upon them and to meet their demands.

Yet the keeper of the house of God keeps on with his duties. He sweeps, cleans, dusts, mows lawns, shovels snow, cares for lost articles, gets everything ready for the unexpected service, makes repairs and many other things the average person never thinks about.

How early he must be on hand on a cold winter morning to make sure the worshiper will be comfortable in Zion. How patiently he waits after the evening service until the last person has finished his visit, so he can turn off the lights, close the house and go home too. He deserves more consideration and appreciation.

The world turns aside to let a man pass who knows where he is going.

On Life's Detour

H. B. Schmidt*

Acts 3:6. *"Silver and gold have I none, but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk."*

LIFE is often compared with a journey. As we think of a journey, of traveling from one state to another we consult a road map and try to find the best and the shortest way to reach our destination. Occasionally we come to "Detours."

There are many things in life that may force us upon a detour, such as crop failure, fire, loss of money, ill health, accidents, and even old age. Those that are forced upon the detour because of ill health, accidents, and old age are often taken to hospitals and homes for the aged. Here the doctor, the deaconess, and the nurse take care of them.

When Peter and John were on their way to the temple to pray they met a cripple, a man traveling on a detour, on a rough and dusty road of life. This cripple was seated at the Gate Beautiful at the temple. This gate was made of brass and covered with plates of silver and gold. At the rising of the sun it reflected back a fiery splendor. To strangers coming in from the distance the temple appeared like a mountain covered with snow. Such was the splendor of the temple made with man's hands. In contrast there was a temple not made with hands, a poor lame beggar who lay at the Gate Beautiful. His birth had brought joy into the home, but it had also brought sorrow, for when the time came that the boy should walk, he did not walk. Physicians must have been consulted; home remedies may have been tried, but with no good results. It was soon discovered that the boy would be a cripple for life and so depend upon others for help.

What the thoughts of this cripple have been we do not know; we can only surmise. He may have wondered why others could walk and he could not; he may have thought of the temple, God's temple; he may have thought of God and wondered if God cared for him.

Of such crippled beggars we have many. The other day one sat on the sidewalk in the city of Newton. He had a few pencils to sell. It seemed as though he had no friends. Most people went by without stopping. He had lost both of his feet in World War I. The only way to earn his bread was to beg.

When we see such poor people that are laid up for life and many sick in hospitals and homes for aged the question comes to us—why? Why all this suffering? Maybe a father who was in our hospital sometime ago had the answer when he said, "It does us good to be laid up for some time; then we have time to think."

This lame man at the temple gate was sitting there thinking—dreaming perhaps. His thoughts were interrupted by the sound of footsteps. Peter and John were on their way to the temple to pray. When they came near, the lame man held out his hand and asked for alms. To his surprise the men stopped. The beggar's hope mounts. Most of the people passed by without stopping. Peter begins to speak. He says, "Look on us." The beggar's hopes still rise. Never before did men act like that. Those that ever did anything for him threw a coin and passed by. These men stopped, they speak to him, they tell him to look on them. The beggar responds, he expects something. But how disappointed he must have been when Peter said, "Silver and gold have I none." His hopes were all gone. Why then did you stop if you had nothing to give to me? Why did you tell me to look on you if you had no alms for me?

Peter, however, did not stop here, "Silver and gold have I none,"—he went on and said, "But such as I have I give thee."

Again the beggar's hopes rise. What is it that you have if you have not silver and gold? Oh, it was far more than silver and gold; it was what he had longed for: "In the name of Jesus Christ of Nazareth rise up and walk." Then Peter stretched forth his hand; he was not mocking. The beggar saw the earnestness in Peter's face. All his doubts left him; he grasped the outstretched hand of Peter; he felt life and power come into his feet. He walks, yea, he leaps; he goes into the temple with Peter and John to praise God.

In the name of Jesus Christ Peter healed this lame man. In the name of Christ we are to help all our sick people. The call for service in hospitals and homes comes in the name of Christ. A Christian doctor, a deaconess, and a Christian nurse do not only minister to the physical needs of the body of men, but also to the spiritual needs of the soul—and that is the greatest service.

There may be many who read this article that have no silver and gold but have a desire to serve God by ministering to the sick and aged. If you have a love for them, then give what you have; give yourself to them in the name of Christ. It is one of the best vocations to show sympathy and kindness; and sympathy and kindness are good marks of Christianity. If you cannot give your whole life to this type of work, perhaps you can give a few months or a few years, or perhaps you can give of your means to build hospitals and homes. Many are rendering Voluntary Service in other fields today, why not also in our hospitals and homes for the aged?

Of Jesus we read, "He had compassion on them." Any Christian doctor, deaconess, or nurse that has compassion on those that he ministers unto will not only dress the wounds to ease the pain; but as he wipes the sweat from the patient's brow, the patient will feel it is a touch of love. It is done in the name of Christ.

***Pastor, Tabor Church, Newton, Kansas.**

"GO Ye"

Harold Thiessen

ONCE, upon a Sabbath day, Jesus was at the Synagague in Nazareth. Being a visiting rabbi, He was invited to come to the front and present the message of the day. He opened the scroll of the Scriptures to Isaiah where it read, "The Spirit of the Lord is upon me, because He hath anointed me to preach good tidings to the poor: He hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord."

Then Jesus sat down and began to speak saying, "Today hath this Scripture been fulfilled in your ears." Jesus, with this, announced Himself. He had arrived. Without any parade or demonstration, He had now come.

Harold Thiessen, pastor of the Warren Street Mennonits Church, Middlebury, Indiana.

The people who heard Him, they who had seen Him grow from boyhood to manhood did not believe Him: "Is not this the carpenter's son?" they murmured. "He is just one of us." And the people of Nazareth rejected the Redemption which had come in their midst. They took Jesus out on the brow of a hill to do away with Him.

Some time later Jesus was traveling in Samaria, a thing which good Jews traditionally avoided. He stopped by a well, and a woman also stopped there to draw water. Jesus asked her for a drink, a thing which surprised her very much. To her astonishment Jesus replied, "If you knew who it was that was asking a drink of you, you would have first asked for living water of Him." There followed an interesting discussion on the Messiah, leading up to the woman's discovery that indeed, this was that Messiah, and she believed it enough to go and tell others.

Yet later, Jesus was resting in the country of Syrophoenicia. Another woman came asking for help, and through an exchange of wit Jesus discovered that this woman actually had faith enough to believe in Him and His power to heal. The saying became true that the dogs partook of the crumbs which were left by the children.

Another time, certain Greeks came asking, "We would see Jesus." In the hunger of their souls, they were looking for the redemption which was to come. And Paul, turning his back upon his own Jewish background found the real seed of Abraham in the Gentile church. Eternity passed through the midst of Israel, and Israel was too preoccupied and self-satisfied to recognize it. But the Gentiles seized it because they were longing for just that message which the Gospel of Salvation brought.

We hear much of the coldness and unbelief in the world about us, and it is very true. Yet at the same time it is a world that is anxiously waiting for an answer to the questions it cannot answer for itself. The church is challenged by a task which is greater than ever. It has a message to give which is the good news concerning the solution of those questions. Paul, faced with the same situation, plunged fearlessly into the task, with the watchword, "For me to live is Christ." Nothing else mattered.

Americans have been given a great heritage. As in Israel, in the day of Jesus, we have homes that have taught us faith. We have more blessings than we can even count. Yet how often do we just sit back comfortably and retire into self-satisfaction. It is not even valuable enough to us to tell someone else about it. Did you ever see a boy with a new yo-yo. Or a girl with a new doll house. Or even an adult with a new car. We never hide our material joys, but rather tell all who will hear what we have just received. Why is it so different with our spiritual joys?

The people of the world are desperately crying, "We would see Jesus." There is Africa with its animism, fears, superstitions, ghosts, spirits, curses, witch-doctors, evil-eyes. When Jesus cast out the evil spirits from people, He said that we would be able to do the same, and even greater things in His name. Are we answering the cry of the Africans?

There is China, with its philosophy, wisdom, laws of behavior, knowledge of the sages. The four "pillars" of traditional Chinese government are Propriety, Righteousness, Integrity, Modesty. But the "preacher" in Ecclesiastes says that all wisdom is vanity, unless it is wisdom founded in God. And so it is. We have within our hands the privilege of giving the people of China that foundation.

There is South America, bound in the straightjacket of religious formalism and of emptiness. They long to know that Salvation comes by faith in Jesus Christ, Who is our complete and full advocate before the throne of God. There is Japan where the need for missionaries was so movingly stated several years ago by General MacArthur. We can be grateful that Japan is now our friend, not feeling the need for vengeance as she might have, had MacArthur gone in with hate in his heart. Japan is still ripe unto the harvest.

And there is India, with its caste system, galaxies of gods, idols, antiquity, passiveness. But she wants that perfect Light which lighteth every man, and removes the darkness of sin and guilt. People go to Benares to receive forgiveness. They go through all of the motions, flagellating and in-

(Continued on page 445)

The Fifth Mennonite World Conference

To be held at Basel, Switzerland, about August 15-20, 1952, D.V.

THE Fifth Mennonite World Conference is being planned for the middle of August, 1952, in Bazel, Switzerland. At the previous conference held at Goshen and North Newton in 1948 it was agreed that participation in the arrangements for the Next conference, so far as the North American Churches are concerned, should again be through the Mennonite Central Committee.

In line with this decision the MCC then appointed C. F. Klassen, H. A. Fast, and H. S. Bender to serve with delegates from other countries on the Planning and Program Committee. At their first meeting in Basel, Switzerland, August, 1950, this committee determined the time and place of the next conference and made general decisions in regard to representation and program. The Planning and Program Committee met again in June, 1951, in Basel to make further plans and outline the program. A balance from the 1948 World Conference offerings will cover North American expenses of preparation for the coming conference.

Plans for the Fifth World Conference again call for an unofficial meeting without any jurisdiction whatsoever over any of the conferences or churches of our world Mennonite brotherhood or any of the activities of various groups. It is to be only a discussion conference for such good as may come out of the free exchange of views and presentation of testimony and convictions regarding matters of common interest to the Mennonites of the world. Since a helpful discussion is impossible in a large group, the discussion part of the next conference will be limited to approximately two hundred appointed representatives with proportional quotas for each country. These may be divided into smaller discussion groups of between twenty-five and fifty in number. There would then also be large mass meetings of unrestricted attendance for inspirational messages and general reports. For North America it is suggested that one delegate be allowed for each one thousand baptized members. Each conference or group will choose its own delegates.

We anticipate a discussion of missions and evangelism, peace and nonresistance, relief and refugee work, nonconformity and Christian ethics, service and witness, the divine calling and work of the church, Christian education and publication, Mennonite history and doctrine, young people's work and problems, and other related topics. In the discussions we desire that the voice of the various Mennonite countries be heard, and sincere convictions expressed and helpful testimonies given. The purpose of the conference is mutual understanding and assistance, and a stirring up of the gifts which God has given us to greater zeal and devotion to His truth and His work.

1. *Number and Certification of delegates.* Each conference group shall decide how many official delegates it plans to send, at the ratio of not more than one delegate for each 1,000 members. The total from North America should probably not exceed 100 delegates, since some groups will probably not make use of the full quota. Delegates should be certified by their conference officers, and the names sent to the MCC office at Akron (O.O. Miller) at the earliest possible date, and should carry credentials with them to the Basel meeting. These delegates will receive advance announcements, information, and assignments as they become available and necessary.

2. *Qualifications of delegates.* Inasmuch as the delegates will be expected to take part in discussion groups and general delegate sessions where reports from such groups will be considered, only such persons should be certified as delegates who are able to make a positive contribution to these discussions. They should be well established in the faith, good representatives of the church, familiar with her activities and program, and effective witnesses for her testimony. It is desirable that the various interests of the church be represented in the delegation, such as missions and evangelism, education, publication, Christian education, doctrine, relief work, peace and nonresistance, youth work, brotherhood and discipleship and congregational life. Delegates may be either ordained men or lay members.

3. *Visitors.* In addition to the limited number of delegates, who alone will have the right to participate in the closed sessions of the discussion groups and general delegate sessions, an unlimited number of visitors may attend with full rights to all open sessions of the conference. These will not require certification by their conference officials, but could well carry credentials from their home congregations or conference.

4. *Language.* Although the official language of the World Conference will no doubt be German, provision will be made for translation so that delegates who speak and understand only English may, nevertheless, participate fully in the activities of the conference. It is hoped to use a simultaneous translation system by earphones like those used at the United Nations and other international meetings.

5. *Program.* The committee hopes that the full program may be worked out at Basel in June, 1951, and speakers notified at least a year in advance.

6. *Expenses and Travel Arrangements.* The minimum expenses by boat (and train from French port) New York to Basel and return, including delegate fees and meals and lodging, will be $400. This does not include touring in Europe. The Menno Travel Service, Akron, Pennsylvania, is ready to arrange for group or individual tours on request.

White for Harvest

Arthur Keiser

IT is a great joy to see the fruit of one's labor. This is true whether one is a carpenter showing his bride the new house he constructed or whether he is a doctor seeing a child run and play who was once sick and on the point of death. I remember with what joy I would accompany my father and brothers on a tour of the farm to see the crops ... the wheat is beginning to turn yellow and the heads are bending under the weight of the grain ... perhaps we can cultivate the corn once more ... the oats are rather thin, but may yet turn out. Soon we can look to the harvest when the long hard days of work will be bearing fruit.

The missionary is no different in this respect. He longs to see the fruit of his labors. When he sees the fruit he rejoices greatly, knowing that it is eternal. He has seen the field white for harvest and now he has witnessed the joy of seeing the Holy Spirit work in the hearts of men and bring them to Christ for forgiveness.

In these past months we have seen fruit in Cachipay ....fruit from your prayers and money and from our efforts to show Christ as Saviour. We want to share with you the joy of the harvest by telling you of the answer to your prayers for the work in Colombia.

We have had services on and off in Cachipay for the past several years. It has been discouraging, for often just one, two, or three of the people would come out. Many were indifferent, and others afraid of the persecution if they were seen with the Protestant missionary. Even the first part of this year the work was discouraging, with only a few attending.

However three young men became interested and accepted Christ as their Saviour. They were instructed in the faith and baptized on Easter Sunday along with eight children from the school. These young men had been without faith. Long before they heard of the Evangelicals they had left the Catholic Church in disgust for the hatred and false doctrines it teaches. One of the fellows who left the church three years ago testified: " I became disgusted when the priest said that those who are not Catholic are of Satan and should be killed. I could not believe that paying for mass would bring release for souls in purgatory. Nor could it seem right to say it is a sin to eat meat on Good Friday, but if you paid the Church you could eat without sinning. It disgusted me when the priest, on Easter Sunday, would talk of politics instead of preaching religion."

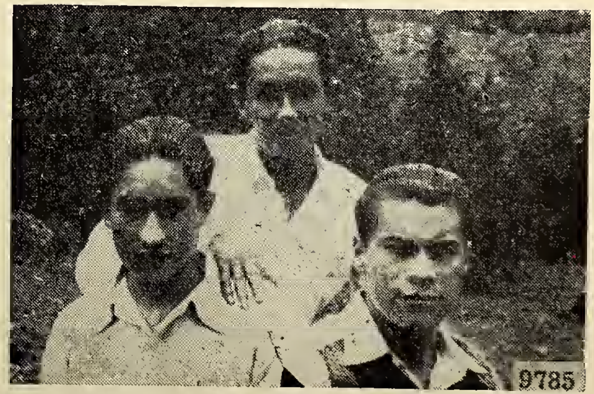
It was, therefore, with hungry hearts that they received the Word which had been forbidden to them before. They rejoiced in God's promises which are free, and in knowing that they are saved and do not have to trust in someone to pay their way out of purgatory after they are dead. This new faith means so much to them that they are willing to be persecuted by their friends and families for it. One, in his testimony before his baptism, said: "Come what may ... even death ... I want to follow Christ."

These young men could have avoided much persecution by keeping quiet, but they went out and told their families and friends. One by one they brought friends to us, saying, "They want to accept Christ as Saviour." We now have three other classes with a total of 12 who have accepted Christ as Saviour and are studying to be baptized. Most of these are young men, but two are mothers of those baptized at Easter. Just last Sunday the third fellow said his mother, who at first had tried to take his Bible away and give it to the priest and almost disowned him, now believes. Another mother said she did not believe at first, but when she saw the change in her son's life as he gave up drinking and other vices, she knew there must be something worthwhile.

The last two of the twelve accepted Christ a week ago today. One said in the beginning that he could not read, but as we talked together and looked up God's promises in the New Testament, he read falteringly, but with the joy of a lame man who discovers he can walk ....." he that believeth is not condemned .... he that believeth on the Son hath everlasting life ... for by grace are ye saved through faith and that not of yourselves; it is the gift of God." As he left, he cried for joy. He could not find words to express his thanks for this newfound life and hope.

Some things are too deep to find expression in words. It is so in expressing the joy one feels in pointing a hungry soul to the Saviour. There is a joy that passes understanding in feeding these hungry hearts on the Word that has been denied to them by the Catholic Church. Too often we have grown up with a knowledge of God's promises and we, therefore, take them for granted as we do the rain and sunshine. We need the witness of starved souls as they discover these promises for the first time to make us appreciate them anew.

(Continued on page 450)



Three Young Men for Christ

Foreign Mission Report

THE semi-annual meeting of the Foreign Section of the Board of Missions met at the home of Rev. and Mrs. Sam J. Goering, North Newton, Kansas, June 19 and 20. Members present were A. E. Kreider, D. J. Unruh, S. J. Goering, P. A. Wedel, S. F. Pannabecker and the Executive Secretary, H. G. Nyce.

The Chairman, Dr. A. E. Kreider opened the meeting by reading several portions of Scripture and called on the Executive Secretary for prayer.

The Secretary reported the result of the meeting of the Personnel Committee which met on Monday afternoon, to plan on the personnel to be sent to the different fields within the next several years.

A letter was read from Rev. Harley King stating that a small tractor suitable for use in the Arizona field was to be presented through the men of the Immanuel Church of Los Angeles. The Board accepted the offer with the understanding that it be sent to Oraibi to be used in connection with the construction and school work and that it be made available in other places on the field as needed.

GENERAL SECRETARY CHOSEN

The Foreign Section next discussed the matter of a full-time executive secretary. Preference was expressed for the use of the title "General Secretary." There was some discussion about the name that had been proposed by the Committee, who recommended John Thiessen. The Secretary then read letters concerning a call for him to serve the Deer Creek, Oklahoma, church.

A vote was taken by ballot in which there was unanimous support by members of the Foreign Section for John Thiessen as the General Secretary. The chairman previously had received favorable votes from four members of the Home Section and during the day the other two were also sent in, so that John Thiessen was unanimously elected by the entire Board of Missions.

The Foreign Section then made a motion that we ask Brother Thiessen to attend the meetings of the section as soon as possible.

The Secretary next read some correspondence from Orie Miller concerning using certain personnel in Java. No action was taken at this time.

Some correspondence was read concerning the grave of Mrs. H. R. Voth in Oklahoma. It was decided that the Oklahoma Committee, Rev. S. J. Goering and Rev. P. A. Wedel investigate and bring recommendations to the Board regarding fencing and repairing, etc.

CHINA WORK CLOSED

Since at present the work of China is closed so far as sending workers and money is concerned and since there is a sum of money in the China reserve fund, it was decided that the money in this fund be made available for work in other places in the Far East.

Regarding the questions of Helen Nickel due to her enforced return to establish citizenship in the U.S. it was decided that since her term of service is almost completed, we grant her the full one and a half year furlough. That she be permitted to secure work on arrival here if she desires.

Miss Edith Claassen called on the Board and spoke about voluntary service workers for Arizona during the construction program. It was decided that we approve the use of such workers from the Mennonite Central Committee and that the number (probably 4 or 6) be determined later.

Mention was made of some of our older retired missionaries and their devoted service was recalled. The Executive Secretary was asked to write each one a personal letter, giving our regard and wishing them God's blessing.

MORE MISSIONARIES TO JAPAN

The Foreign Section next considered the sending of additional missionaries to Japan and it was decided that we send Mr. and Mrs. Paul W. Boschman and Mr. and Mrs. Peter Voran to Japan as missionaries, the time of sailing to be the latter part of August 1951, if possible.

ARIZONA SCHOOL PROJECT

The Secretary next read the Minutes of the meeting of the Kansas Board members and same were approved as read. This meeting had been held May 8th to consider the Arizona School Project. Rev. Albert L. Jantzen met with the brethren at that time.

At that meeting it was decided that we move the trailer house to Arizona for temporary housing. (Same was done and it is now at Oraibi.)

It was decided that Mr. and Mrs. P. K. Dirksen of Moundridge go to Arizona for one year and that we pay them regular missionary salary. We appreciate willingness of the Dirksens to leave their farm for a year to help in the construction work and school at Oraibi.

It was agreed that we build a house during the coming year under the leadership of Brother Dirksen to be assisted by voluntary service men and that Mrs. Dirksen assist as a teacher for the coming year. As an experiment we will begin with a day school. If this works out satisfactorily the Board may consider having a day school on other fields instead of a boarding school at one place.

It was decided that the sum of $6,000 be set aside from the Mrs. Regier-Entz Fund for the erection of a missionary home at Oraibi, Arizona, and that Albert Jantzen be requested to submit building plans with the suggestion that the architecture be in harmony with that of the area.

MISCELLANEOUS ITEMS

Mr. and Mrs. Peter Voran appeared before the Board at this time in response to the invitation of the Secretary that they be with us. An hour was spent in fellowship and consultation with the couple who had just been approved for sending to Japan.

It was moved that the Headquarters Management Committee be informed of the need of the Board of Missions for space in the Headquarters building and that S. J. Goering and D. J. Unruh with John Thiessen, be authorized to represent the Foreign Section in arranging for quarters.

After Miss Elizabeth D. Goertz left China, she went to India and has been temporarily engaged as a nurse in our India field. The Missionaries request that she be temporarily employed in that capacity. The Board approves subject to her physical condition and that the time spent there be determined by the need on the field.

The Board is notifying India that in order to have a complete picture of the India mission finances, we require a quarterly financial report from the field. The Section also approved the purchasing of the Ellengowan cottage, a place where our missionaries go during the hot season.

The publication of "Fellowship in the Gospel" was discussed and the Board asked our representatives on the Jubilee Anniversary Committee (Unruh and Goering) to keep in touch with the Board of Publication and report further recommendations at the annual Board meeting.

It was decided that we ask A. E. Kreider to represent our Section at the meetings of the India and Far East Committee of the Division of Foreign Missions.

It was decided that we cooperate with C. Krahn regarding the reproduction of the Cheyenne Grammar.

Moved that we advance the Committee of Evangelism $50. from our funds so they can proceed with their work.

Moved that the chairman be asked to report to the Congo Inland Mission that the Board of Missions is having John Thiessen serve as General Secretary beginning September 1st, but that the Foreign Section would like to have H. G. Nyce continue as representative with the CIM and have Thiessen invited to sit in as visitor.

The meeting was adjourned with prayer by various members of the Section and with expression of thanks to the Goering family for their kind hospitality. These Minutes were recorded by S. F. Pannabecker, recording Secretary of the Foreign Section.

Howard G. Nyce, Executive Secretary.

Baptismal Service in Chaco

Marie J. Regier

MY uncle, who is a missionary among the American Indians in Oklahoma, has often deplored the fact that so seldom any of the Mennonites from the surrounding churches come out to see the mission. I had to think of that when I attended the baptismal service at the mission station here in the Chaco. Big crowds had come both from Fernheim and from Neuland. The yard was covered with buggies and wagons. I went in a jeep. There was also a whole truck load and another car full from Fernheim, but the majority of the people had started out in wagons at 3 A.M. in order to get there in time. Various ones told me that twenty years ago when they came here they thought that the minds of these people were so dulled they would never be able to respond to the message of salvation. Yet today there is a fine congregation of Indian Christians, who have given up their nomadic life and are living in a Christian Indian village. There were two Indian ministers who gave messages to their own people; there were the school children who sat quietly through the long service of which they understood very little. Unfortunately the German language was a little too prominent. This was my first experience of witnessing baptism by immersion. The whole service must have been a great inspiration for the missionaries, for the new Christians and for the whole German Mennonite group that was there. The German group furnished several choral numbers and then both groups sang the same songs, one in German and the other in the Lengua language.

Note: Miss Marie J. Regier has been sent to help in the religious life and work among our Mennonites in Paraguay. In the process of becoming acquainted with the fields and the religious work she attended the baptismal service on the Lengua Mission Station. Her past experience as a mission worker in China makes her a valuable helper in the different fields. She has helped for a short period of time in the Colony Volendam and at present is stationed in Colony Neuland. Later in the year she is to have a course in missions and Sunday school work in Colony Fernheim.

A. J. Neuenschwander, Secretary
Home Mission Section

"GO YE"

(Continued from page 441)

juring themselves. They bathe in the Ganges river and drink of its filthy water. But after it is all over, the hope, joy and anticipation which had been written upon their faces has been turned to disappointment and disillusionment. These things have not worked. They do not bring forgiveness and salvation. Even offering prayers in the temples, food to the sadhus on beds of spikes, rice to the sacred monkeys are of no avail. Jesus is the only hope.

We have in the palm of our hands the solution to the problems of the world: the mystery of the Father revealed in the Son, the mystery of forgiveness, the mystery of eternal sonship with God. It is the greatest thing in the world. We should be only too happy to give to the world that which changes sorrow to joy; lostness to salvation; damnation to redemption; bitterness to peace; death to life and time to eternity. We dare not be like the people of Nazareth who saw the Son of God in their midst and failed to recognize Him. Jesus said, "Go ye into all the world and tell." Our response, with Isaiah, is "Here am I, send me!"

Mennonite Youth

"A United Mennonite
Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen ,Topeka, Indiana

Are You Ready for Marriage

DURING the last twelve years as a minister and a minister's wife of churches in three strategic Canadian cities — St. Catharines, Sarnia, and North Bay—we have gotten to know a large number of teen-age boys and girls, and young people in their early twenties who are thinking about marriage.

Many of them are actually more idealistic about what they want their own home to be like than are older people. They are eager to talk about their ideas, and often it is more helpful to ask them questions to direct their thinking than to give them ready-made answers.

Some of the couples who come to be married, although of legal age, are still very young to be starting a home of their own in these difficult times. They should do some serious thinking about the responsibilities of marriage before they make arrangements for their weddings.

Years ago the greatest Teacher of all times often used a question in answer to a question in order to encourage a person to do his own thinking. Many ministers in their counseling today find this technique very useful.

Last winter we used a questionnaire on education for a happy marriage as the basis for a number of discussions in our young people's group which met after the service in the church on Sunday evenings. Each week two boys and two girls volunteered to help in the leadership of the discussion by contributing their ideas in brief form (three-minute speeches) in answer to one of these questions.

One of our best discussions was on the concluding night when several couples from our Young Married Couples' Club attended as guests and gave their opinions based on their own experience as to what constitutes a happy marriage. The sheet with the questions was mimeographed so that each person had a copy. We were indebted to Dr. S. R. Leycocks, professor of educational psychology, University of Saskatchewan, for ideas on which we based these particular queries. One question which does not appear on the sheet and which provoked participation from everyone was—"What quality do I most desire in the girl (or the boy) whom I hope to marry?"

Questionnaire on Education for a Happy Marriage

The following seventeen questions, if answered honestly and thoughtfully, will give to an individual some definite steps toward becoming the kind of person who will be likely to be happy in marriage—provided the other partner has similar ideas of what constitutes a "grown-up" person.

1. Am I able to carry a reasonable load of emotional tension without blowing up?
2. Am I outgrowing the childish habit of foolish fears and anxieties?
3. Do I want to be treated as an equal partner in a marriage and family life?
4. Have I achieved emotional independence from my parents?
5. Have I found work that interests me?
6. Can I make up my own mind?
7. Can I take responsibility for myself and others?
8. Can I look my own faults, limitations, and assets in the eye?
9. Can I maintain an open mind?
10. Have I a philosophy of life which helps me to come to terms with life's difficulties?
11. Do I approach marriage with wholesome attitudes toward family life?
12. Do I know that a common background makes for harmony in marriage?
13. Have I a wholesome attitude toward sex adjustment and understand the differing needs of the other sex?
14. Have I had some training in the problems of child rearing?
15. Am I growing in my conviction about the importance of spiritual values applied to the problems which I meet in everyday life as well as to national and international differences?
16. Do I take time each day for prayer and reading the Bible?
17. Am I finding in the church a place for inspiration, fellowship, and a channel for my service to others?

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JOTTINGS

—**Goessel Church, Goessel, Kansas:** May 13, Pentecost Sunday, 16 young people were added to our church through baptism, and 2 by church letters. May 27, Bruno Epp, a ministerial student at Bethel College brought the morning message in the absence of pastor and Mrs. Orlin Frey, who, with Mr. and Mrs. Menno Fast and a group of 22 young people attended a retreat at Camp Mennoscah, near Murdock, Kansas. Three members of our church were married recently: Delores Dirksen to Marlin Unruh, May 8; Della Mae Unruh to K. Eugene Mathies, May 26; and Irvin Buller to Viola Flaming, June 3. One June 10, children consecration was observed with 10 children and their parents participating, and in the evening Children's Day was observed. The Juniors presented a program, after which refreshments were served.—Mrs. K. W. Wiens, Corr.

Peace is Our Responsibility

by John Bauman

"Peace is Our Responsibility" is an oration given in a contest at Bluffton College. It was sponsored by the Peace Deputation of the Student Christian Association. John Bauman won first prize with the following oration, a prize of $25.00. E.L.

WAR is one of the most antiquated practices in use by civilized nations today. More and more it is being recognized that war serves no constructive purpose, nor provides any constructive side-effects which cannot be produced at much less cost by more practical and honorable methods.

Besides being outmoded, war uses unchristian methods to achieve an end, which though some may try to prove otherwise, is also far from being Christian. It is waged with the intent of killing and maiming as many human beings as possible. Human beings who think and act alike, but who have the misfortune of being citizens of nations which choose no better means of settling disputes than by sending their subjects out to battle each other.

We are now living at a time when the world is searching frantically for peace. No longer are we as anxious to engage in a war to end all wars—we have tried that twice and failed. But we are still making one of the same mistakes that we made before. We are trying to win peace by preparing for war. We are putting all of our resources behind an effort to mobilize science and industry for slaughter. However peace is not a military matter. A better weapon does not mean a better peace; it means a better war.

Is the situation hopeless? Will each succeeding generation continue to engage in war, with each war bringing more destruction than the one preceding it? Certainly we hope not! Therefore let us search for a solution to the problem.

Many solutions have been offered; including disarmament, isolation, world courts, world governments, and international police forces. In *The Lost Peace,* Harold Butler makes this significant statement about the failure of the solutions offered. "For more than any other reason, the peace was lost because the policies of nations were empty of charity towards each other." Each nation has been willing to give up some of its rights only when the other nations have consented to do likewise. Any plan for world peace based on selfishness is doomed to failure.

A plan based, not on selfishness, but on love, can be presented and accepted only by nations whose course of action is directed by an understanding of, and a deep faith in, the teachings of Jesus. Such a nation would readily send wheat to starving India without regard to politics; would substitute food, knowledge, and goodwill for guns, bombs, and munitions in its foreign aid programs; and would eliminate such internal sore spots as its racial barriers, its slums, and its dollar worship. Such a nation would not fight a war against fascism, and then within six years give fascist Spain military support, nor would it even be tempted to devote 80% of its expenditures to paying for wars—past, present, and future.

No, such a nation would not do these things, so obviously no such nation exists today. Nevertheless, true world peace is dependent on the spirit of Christian love which can be exhibited only by such a nation—whose policy-maker is God.

You are probably thinking that this all sounds well and good, and that sometime such nations might exist; but that idealistic thinking cannot be a substitute for practical action. On that point I heartily agree. Thinking about peace and the conditions necessary to bring about peace is far from adequate.

No doubt you will agree that it would be a good thing if we could do something; but that we're a very insignificant group to get anything concrete accomplished. In numbers we are small, but we can be thankful that our God is not dependent upon numbers to give His Way success. Procuring peace rests on our shoulders. We cannot hope to get something for nothing. The situation is in our hands. Hands which must be placed in Christ's for guidance.

Since procuring peace is our responsibility, what should be our action?

First, we should become thoroughly acquainted with our faith. We should know exactly what we believe, and why we believe it. We can best do this by looking to the early church and studying their stalwart witness for Christ, by looking to the church immediately following the reformation for a view of the persecution that they withstood, and most important, by acquiring a better understanding of the teachings of the Bible, in order to mold our beliefs around these teachings.

Second, we should exchange our service. Relief work is one of the best messengers of good will that has been applied to a war-torn world. If we have a deep love for our fellow men, we will sacrifice heavily for them. We should encourage a non-military relief program on a national scale. Along this line we should also make our voices heard through an intensified program of publication and education.

Third, we dare not subordinate Christ to the state or to men. A man commenting about the last war said, "You know, I was a pacifist until I thought of Hitler winning—and then I wasn't." Are we allowing Hitler, Stalin, or Truman to direct our thinking; or are we trying to make our actions conform to the example set by Christ. Certainly we can find no better guide for living than the pattern

(Continued on page 449)

European Diary

by Grace Miller

The second week's account of the Mennonite student tour in Europe by Grace Miller of Marion, South Dakota.

JUNE 11, Monday—I slept fairly well on the plane. We stopped in Paris for an hour, then went on to Luxemburg. We actually got to our destination at about 12:00 noon. We arrived in Europe two days late, but delays were fun. Paul Ruth, European representative of Menno Travel Service, met us. We had a delicious dinner in Luxemburg and took two hours to get souvenirs and see the city. Luxemburg is very beautiful. At 3:30 we took the train back to Paris—our first experience on European trains. The train is divided into compartments for eight people, rather than a car full of seats as in America. Soot was plentiful! Tonight we saw a little of the city. We're staying at a Friends Camp. We're sleeping in our tents. Water for washing is very cold. It's really a good preparation for our next three month's experience.

June 12, Tuesday—Eight o'clock came all too fast for us! We had our breakfast in the camp. It consisted of a roll of bread, jelly and coffee or hot milk. Although it wasn't what we're used to, it satisfied me. From 9:30 until 12:00 and again from 2:00 until 6:00 we saw the city of Paris by bus. Of course we couldn't see everything, but we saw a lot of the main places of interest. We saw the Eiffel Tower, the Arch of Triumph, the famous and beautiful Notre Dame Cathedral, the Magdalene Church, the Beautiful Luxemburg Gardens, Napoleon's Tomb, and many of the other famous places. Yes, we saw Paris in a day—and that's really an impossibility. Only Americans rush like that!

We had our dinner and supper at the camp also. There were many young people there who were also traveling. But, they were going by bicycle, or hiking. At 9:45 we left Paris for London by train. This time we traveled second class—so our compartments had plush seats. We couldn't sleep though, so we told stories.

June 13, Wednesday—We arrived in London this morning at 9:10. We crossed the English channel by boat. Some in our group won't forget that four-hour boat ride! No one was very sick, but a number weren't exactly feeling well. We only slept two and a half hours—we girls were down below in the ship. It seemed pretty rough to me, but one man told us he didn't think the water was rougher than usual. We saw the White Cliffs of Dover in the morning. From Dover to London we took the train.

Yes, today we saw parts of England. The first thing I noticed was the cars on the left side of the road. It gave me a strange feeling to see a car come straight for our bus on the right side of the road. I'm afraid I'd have a bad time driving here. But the country of England is beautiful. Rev. Coffman arranged things for us. This afternoon we drove to Stratford—about 90 miles from London. All of us were so tired from the lack of sleep last night that we were really a quiet bunch. In fact, we were all so quiet that it was funny! We saw a number of historic places. First we saw Sulgrave Manor, the ancestral home of George Washington. Then we saw the beautiful Warwick Castle, and when we got to Stratford-on-Avon we went through Mary Arden's home, the mother of Shakespeare. We went to a beautiful hotel dining room for supper—and I'm sure everyone knew where we are from—with cameras around our necks, clothing crushed and dirty from two days of traveling, looking very tired. We were embarrassed among the neat English people. This evening we had the best experience of the day. We went to see "King Henry IV," Part II, in Shakespeare Memorial Theatre. We surely enjoyed it—the acting was superb! Now we're in a lovely castle-hotel a short distance out of Stratford.

June 14, Thursday—Today we saw more Shakespeare country. We saw his birthplace, Ann Hathaway's cottage (home of his wife), his place of death, and Trinity Church where he is buried. This afternoon we saw three of the colleges in Oxford University. We had a rather quaint Quaker woman as our guide. She was very interesting. But, I think we're all agreed that we'd dislike attending school in the cold, gray, huge halls of Oxford. Somehow our schools seem very personal. Tonight we're back in London in a hotel. We're really kept busy from morning to night. I have a hard time writing to you, dear diary!

June 15, Friday—After a good sleep, we spent the day seeing places of interest in London. We spent some time at Buckingham Palace. It amused us to see the guards keep a perfectly sober expression when we walked right up "to his nose" for a picture. We saw the changing of the guards, too. After all I've heard of it, I can say now that I've been in Westminster Abbey. And it's just as interesting as I've always heard it was. The cathedral is certainly elaborate. But somehow I feel the spirit of fellowship I find in my own church would be lacking in a service there. We went through St. Paul's cathedral. The Renaissance architecture there is much different from the Gothic found in Westminster, but it is also very beautiful. In the Tower of London we saw the crown jewels, but we didn't get any souvenirs of them! We saw the Bloody Tower where Raleigh and others were kept imprisoned. We walked past Bunhill Field, the burial ground of the non-conformists and saw where Susanna Wesley, John Bunyan, and others are buried.

For dinner today, Rev. Coffman took us to the

(Continued on next page)

poor working-class section of town for a typical meal of fish and chips, which are french-fried potatoes. It was very good. We saw a lot of the war ruins in this section.

Tonight we had a special treat—we heard the Scottish National Orchestra give a concert in Royal Festival Hall. The hall was opened only this spring and is a beautiful modern building. But not all Englishmen agree with us. Their buildings must be elaborate and "cultured." We enjoyed the concert immensely.

June 16, Saturday—By tonight most of us should know the London subway system. We had a lot of fun seeing if we could get to the right place. We missed only once. Most of us shopped for souvenirs and browsed around the shopping district today. We specially noticed the lovely silverware they have here. But we found things quite expensive in England—except food and transportation. That is very cheap but very good. This afternoon we went through the Houses of Parliament, where Britain's law-making bodies meet.

One of the girls will remember today for a while. She lost her billfold. Luckily there wasn't too much money in it.

We saw another very good program here. Tonight it was "Midsummer Night's Dream" by Shakespeare, given in the open air theater at Regent's Park. It's been a perfect evening for an outdoor play. It wasn't dark yet at 10:30 when the play was over.

June 17, Sunday—I spent my first Sunday morning in Europe in Westminster Abbey. It was quite like I imagined it would be—very formal. Rev. B. C. Roberts gave the sermon. I enjoyed hearing the young boys' voices in the soprano section of the choir. The organ is certainly magnificent, too.

This afternoon we had a most interesting time at the Orator's Corner in Hyde Park. There must have been over a dozen men and women giving their views on anything and everything. We even hear Americans being called lovers of war.

Tonight we had a lovely time with the people of the mission where Rev. Coffman works. We had our supper there, and then gave two programs without more than twenty minutes' choir rehearsal. The first program was of a devotional nature for the members of the mission, and the last one was more of a fellowship service, very informal, with the young people. They were very eager to learn more of America, and especially asked about our educational system. They meet as a group every Sunday evening. It was interesting for me to find that they have no projects. The mission is in the poor working class district and does "slum" work, but the young people have never helped in any way.

PEACE IS OUR RESPONSIBILITY

(Continued from page 447)

that we find in Christ's life. Nevertheless, we must obey the state wherever it is not in conflict with the Christian purpose. We should never allow our religion to be an excuse for disobedience when actually it is only the inconvenience we are objecting to.

Next, we must apply our religion daily; not only on a national level, but also on a personal level. Our actions as students, teachers, businessmen, and motorists can have an important part to play in the way we influence others. We cannot expect to be able to get along as nations when we cannot get along as individuals. Our biggest contribution to world peace is to live the gospel. Living the gospel means that we will practice love in all of our relations, and that we will go the second mile because we love our friends and our enemies.

Fifth, we should stress the Christian way of life in the home. It is recognized that the home-life of a nation has an important part to play in the overall actions of that nation. The home is the place where the thinking of future generations is molded. We cannot find a better place to begin our struggle for peace than the home.

Finally, we should give all of our life and actions the sense of direction which can come only from a deep faith in God. We dare not allow petty disappointments or failures to take us from the path that leads to righteousness. Such a faith will cast out fear. Fear which prevents us from responding to the best which is within us.

Certainly this cannot be called a blueprint for peace, but I feel that it starts at the place where any plan for peace must start—with you and me.

Y P U Financial Report

Total amount received, July 1, 1950 - May 1, 1951		$3,163.58
Percentage of total budget of $3,800		83.2%
Balance May 31, 1951 (Deficit)		($287.91)
General Fund	($477.85)	
M.E.F.	96.47	
Voluntary Service	93.47	
	($287.91)	

The deficit continues to be in the General Fund of the Y.P.U. This fund supports the editing of the Youth Section of *The Mennonite,* finances all executive travel and business, publishes the Prayer Calendar, and the Program Helps, as well as other publicity material. The fiscal year has ended. We hope that it has ended in the black and not in the red.

The coming year will see heavy expenses again in the General Fund and in the M.E.F. fund with the support of students studying in our schools. The support given in the past is gratefully appreciated.

M C C News Notes

June 29, 1951

Counselling Service is Planned

On June 28 the MCC Executive Committee moved to implement further a recent recommendation of the MCC Peace Section, that regional counselling services be planned, to assist young men and their ministers in contacts with local boards in the matter of work orders under the new draft law provision. It is anticipated that a service such as this may be needed since the primary authority for ordering men to work "in the national health, safety or interest" is in the hands of local boards rather than in a central agency.

No further word has been received regarding the Presidential Regulations which are to be issued to govern the local boards in their function of ordering CO's to work.

Mennonite Center Opened in Washington

A house at 2007 Kalorama Road in the northwest part of Washington, D.C. has been procured for use by the MCC as a residence for MCC personnel serving in Washington, and as a fellowship center for voluntary service workers and other Mennonite persons in Washington. Anyone from the constituency traveling to Washington in the interests of government contacts or other reasons, is welcome to make use of the facilities at the Mennonite center.

Will Bring Relief Needs to Churches

During July, Mervin Miller, field representative for MCC relief, is contacting Mennonite congregations in South Dakota, Kansas, Oklahoma, Iowa and other states to outline in more detail the food needs in this year's relief program. Canned meat is one of the primarily needed commodities, and thus one of the present objectives is to help organize canning projects in communities where this is possible. Brother Miller plans to meet relief committees and other leaders, rather than fill speaking engagements in public meetings.

Service at Hong Kong

The MCC Unit in Hong Kong continues to give preventative care to children who otherwise would be in dangerous contact with tuberculosis. The May report indicates that fifteen children are now in the home. Two are under careful observation because previous X-ray had showed questionable condition. This project, though small, reaches children who are poor and would have no similar care otherwise.

The Hong Kong center serves also as the area office for the Far East MCC units, in Formosa, Java, Japan and India. The Far East continues to be one of the most needy areas of the world today. Although many people there have never had comforts of life which are common in the western world, the acute suffering of recent years is a burden to those who have seen this need among "the least of these."

German Church Sends Thanks

The Synod of the Evangelical Church in Germany recently voted to continue its Hilfswerk organization as a more permanent "good Samaritan" or welfare agency of the church. Its function has been chiefly that of restoring church life and helping to alleviate material need after World War II. The new action provides for its continuing work in general social problems and human distress.

In this meeting the Synod also voted to send a message of appreciation to the churches in America, requesting that the thanks be conveyed to the people who gave contributions in the past, and even yet are giving for those in need. Mennonite gifts have represented about 40 per cent of relief materials reaching Germany from American voluntary relief agencies.

The MCC Peace Section continues to give assistance and information to any young men or ministers having problems in connection with the draft. Letters should be addressed to the MCC Peace Section, Akron, Pennsylvania.

WHITE FOR HARVEST

(Continued from page 443)

We have told you of this harvest of fruit because it is your work and as never before it needs your prayers. Sometimes one is almost afraid to breathe for fear that something will happen to stop this movement of the Holy Spirit in the hearts of those in Cachipay. We know that Satan doesn't sit idly by when there are those who would dedicate their lives to God. "The fields are already white unto harvest." ....therefore pray. The battle is not won, but just begun.

The First Mennonite Church, Aberdeen, Idaho, enjoyed a Mission Sunday, June 10; the visiting ministers for the three services being Howard G. Nyce of the Mission Board and Willard Wiebe, pastor at Lind, Washington. The highlight of the day was the afternoon meeting when Esther Wiebe, R. N., daughter of Mr. and Mrs. H. B. Wiebe, was ordained in this, her home church, as a missionary to India. Howard G. Nyce preached the ordination sermon and officiated in the ordination. He was assisted in the service by Willard Wiebe, brother of the candidate, and H. N. Harder, pastor of the church.

Miss Wiebe received her nurse's training at Bethel Deaconess Hospital, Newton, Kansas, graduating with the class of 1948. For the past two years she served at Grace Bible Institute, Omaha, Nebraska, as institutional nurse. God willing she will go to India in August.

WE ENTER NIGHT WITHOUT A FEAR

(A Song of Hope)

We enter night without a fear,
We enter night without a fear—
To dawn's return—in faith—resigned
We never doubt when Winter's here
But that the Spring is close behind—.
We never question when it rains
But that the sun right soon will shine—
Or when it snows—and silence reigns—
But that song slumbers down the line.
Why can not we then take to heart
The One who gives assurance such,
And let Him for us daily chart
Our life by Love's sweet personal touch—
And make all real as real can be—
A foretaste of blessings to come,
When we shall with and like Him be
In His Eternal Home?

Ralph Weller Berky, February 9, 1951

Jottings

—First Church, Chicago, Ill.: On May 6, we had the Sacred Song Ensemble from the Mennonite Biblical Seminary. For Mother's Day our Choir presented a sacred concert. On May 27, we had a Memorial Service for Rev. A.H. Leaman, who went to be with the Lord one year ago. Brother Milo Zehr of Flanagan, Illinois gave the Memorial message. A Children's Day program was given Sunday evening June 10, by the Sunday school. Our members were saddened by the death of Mr. Harvey Lutz, May 19.

—Mrs. Helene Mc'Elfresh, Corr.

—Hereford Church, Bally, Pa.: A joint meeting was again held of the four peace groups, Brethern, Friends, Schwenkfelders, and Mennonites in our church on Saturday afternoon and evening, June 30. Folks were in attendance from Maryland, New Jersey, Canada and Pennsylvania.

—Mae Latshaw, Corr.

—Bethel Church, Mountain Lake, Minnesota: Our annual Mission Festival and Children's Day was held in our church on June 24 with A.E. Kreider as guest speaker. Ordination services for Dr. and Mrs. J.R. Schmidt who are leaving for Paraguay soon were also held. A fellowship meal was served at noon. In the evening A.E. Kreider and Kenneth Bauman, President of the General Conference Young People's Union spoke. Challenging messages on missions were given by both. A number of church members attended the General Conference at Munich, North Dakota, the past week. Our pastor and wife, Mr. and Mrs. Walter Gering left for Winona Lake, Indiana, where he will be teaching in the Mission school, returning July 6. Our young people of the church have started a project, raising vegetables for "Home for the Aged." On June 3 Willard Wiebe of Lind, Washington, brought the morning message and on May 27 H.J. Brown of Freeman, South Dakota spoke to us.—Mrs. G. Eitzen, Corr.

—Hoffnungsau Church, Inman, Kansas: Our annual Sunday school picnic was held on May 30. The children presented a program in the afternoon, followed by memorial services at the cemetery. Our pastor, Albert Gaeddert spent two weeks at Washington, D.C., in the interest of our stand as C.O.'s. At present it seems likely that a program of service will be outlined for those who do not feel that they can take up arms. A.J. Dyck and C.H. Voth served our congregation during his absence. The young people of our church were host to the young people of Inman, Bethel, Hebron and Buhler churches at a banquet on June 20. They had as their theme "Youth at the Crossroads," a very timely topic. Peter Dyck served as guest speaker. Approximately 150 attended.

—Mrs. Arnold Schmidt, Corr.

—Lehigh Church, Lehigh, Kansas: Two weeks daily vacation Bible school sponsored by the church ended June 1 with a nice program on June 4. Mrs. John Fritzinger, Orletta Willems, Bernice Ratzlaff, and Mrs. P.W. Goering served as teachers. Five children were consecrated to the Lord on June 10. Also on that day a short program of select numbers from the D.V.B.S. and Sunday school were given followed by the Sunday school picnic dinner in the church basement. The McPherson Mennonite C.E. gave a return program here June 17. —Mrs. Alvin Goertz, Corr.

—First Church, McPherson, Kansas: Union Sunday evening services are again held this summer. Mr. and Mrs. Orlo Kaufman, directors of Voluntary Service in M.C.C. office at Akron, Pa., were our guests June 10. Mr. Kaufman brought the message. Mrs Kaufman was the guest speaker for the V.M.S. June 14. The C.E. rendered a program in the Lehigh Church June 17.

—Immanuel Church, Los Angeles, California: Those who attended the Pacific District Conference at Colfax, Washington June 20-24 were our pastor and family, Mr. and Mrs. Alfred Regier, and Mr. and Mrs. H. D. Burkholder. Special speakers for the conference were William G. Detweiler, of the Calvary Hour Broadcast, Orville, Ohio; Olin Krehbiel, president of the General Conference and Harold D. Burkholder, president of the Grace Bible Institute. Events that took place in our church: June 8—Bethel College Choir; June 18-29, daily vacation Bible school; June 17—Harold McGee, director Ev. Released Time Education, also Miss Eva Doerkem spoke during our evening service. June 24—Bergen Birdsall, Educational director, California Temperance, also Miss Dorothy Schroeder spoke during our evening service. Coming events: July 15—H.D. Burkholder, president of Grace Bible Institute; July 15—afternoon baptismal service; July 11—Mrs. Herbert R. Schmidt, India Jubilee representative. Miss Lorraine Schroeder has accepted a call from the Mission Board of the General Conference to take up work among the migrants of Tucson, Arizona. A farewell service was held for Lorraine Sunday evening July 1. Marvin and Betty Friesen have accepted a call from the Bethany Union Church in Upland, California. We do wish them God's best in their new ministry. New arrivals: May 7—Cynthia Ann, to Mr. and Mrs. Harold Dirks; May 12—Robin Annette to Mr. and Mrs. Leonard Booker; May 17—John Allen to Mr. and Mrs. Lyman Sprunger; May 20—Christopher Clark to Mr. and Mrs. Bob Allen.

—Mrs. Maeanna Quenzer, Corr.

—Mennonite Biblical Seminary, Chicago, Illinois: The daily vacation Bible school for children of the Seminary and the neighborhood is the main center of interest here at the present. The total enrollment of seventy-eight youngsters, of which about one-third are Negro, a few Nisei, and the remainder white, are meeting in the rooms of the Seminary buildings—one in the home of a student. They represent about ten different denominations and some who have no church affiliation. It helps to make the little song "Jesus Loves the Little Children . . . red and yellow, black and white" really live and become real. Mrs. Robert Kreider is superintendent of the school. Those teaching regular classes are Elizabeth Mae Fast, Carollee Peters, Mrs. Henry Goossen, Mrs. Henry Poettcker; others assisting are Mrs. Delbert Schrag, Lorraine Galle, and three mothers of the neighboring community. Mrs. William Keeney and Eldo Neufeld help with the recreation program at recess. John T. Neufeld has returned from a week-end in Freeman, South Dakota, where he visited the Hutterthal Mennonite Church in the interest of making plans for a new church building. Jacob Hofer is the pastor there. Edith Claassen, General Conference Voluntary Service Director, and Frieda Claassen, secretary at the Seminary, spent a week-end, June 29 to July 1 at Camp Friedenswald—the retreat grounds for the Central and Middle District Conference. The Voluntary Service Unit working there, plus the help of members of the churches in the surrounding community are trying to get work completed for the camp periods which begin on July 23. Two foreign students, Jakob Friesen of Paraguay, South America, a graduate of Bethel College, and Klaus Feine of Hamburg, Germany, student at Goshen College, are spending the summer months at the Seminary and working in Chicago.

—First Church, Halstead, Kansas: On May 8 a Mother-Daughter Banquet was held with Mrs. Peter Dyck of Eden Church as quest speaker. Mother's Day and Children's consecration service on May 13. On May 20 Mr. and Mrs. H.J. Nachtigal celebrated their golden wedding. Our oldest member, brother R.J. Winsky was laid to rest on May 27. That evening our choir gave a musical program at Walton and on June 3 the Walton men's choir gave a fine program here. June 10 a children's day program and out-door service were held in Harvey County Park, followed by a basket dinner. A ten day Union Bible school was held with teachers from three churches with a program at the close. June 17—record day with 29 new members, eleven of whom joined by baptism. June 24 Virginia Schroeder of our church and Dallas Wiebe of Newton were married.

—Bethel Church, Marion, South Dakota: During the month of June two new homes were established with the marriage of Edna Ortman to Arnold Becker and Amanda Ewert to David Nickel. A two week daily vacation Bible school was again sponsored by the Sunday school. The annual Sunday school picnic was held on July 4 with the program centering on PEACE. Mr. and Mrs. Glen Epp are the parents of a daughter, Myrna Joy. Our Women's Mission Society sewed layettes and rolled bandages for the mission in Africa.

JOTTINGS — Continued

—Bethel Church, Winton, California: Our pastor, M.D. Hilty, D.B. Hess, Mr. and Mrs. Herbert Heppner, and Mr. and Mrs. Kermit Dirks attended the Pacific District Conference at Colfax, Washington, June 20-24. June 12 the Bethel College Choir presented a concert to a well-filled house. From June 12-22 our Sunday school sponsored a very successful daily vacation Bible school with a fine program at the close. The average attendance was 80. Our missionary society had their annual election of officers June 5. Mrs. Alfred Chibante, president; Mrs. Leah Dirks, vice-president; Mrs. Manuel Bolcao, secretary; Mrs. Lenard Brown, treasurer. Mrs. Herbert Heppner and Mrs. Vard Gasaway are the Junior advisors.
—Mrs. Ed. Heppner, Corr.

—**Ebenezer Church, Bluffton, Ohio:** Our Junior robed choir of more than 70 children from ages of 6 to 14 are preparing a worship program to be presented Sunday evening, August 12, at 7:30. This service will portray the Life of Christ in Scripture and song, following the great themes of salvation. The choir is directed by Mabel Amstutz. David Tschiegg is the pianist, and Janet Althaus the organist.

Never depend upon your genius. If you have talent, industry will improve it; if you have none, industry will supply the deficiency. —Ruskin.

Into the Beyond

PETER H. PENNER, Newton, Kansas, member of the Bethel College Church, was born December 25, 1874, and died May 14, 1951.

Please enclose this label when writing

MRS. HULDA RUPP MEYER, wife of Fred D. Meyer, born near Moundridge, Kansas, June 11, 1876, and departed this life May 27, 1951.

MRS. JULIA ANNE WOODREY, member of the Trenton Mennonite Church, of Trenton, Ohio, was born January 14, 1873, and died June 8, 1951.

CARL STUCKY, member of the Salem-Zion Church, Freeman, South Dakota, was born September 5, 1884 and died June 10, 1951.

MRS. SAMUEL C. (IVA WITTRIG) WITTMER, Havre, Iowa, member of the Eicher Emmanuel Church of Wayland, Iowa, was born December 19, 1890, and died May 16, 1951.

MRS. SUSANNA HOFER TSCHETTER, member of Bethany Church, Freeman, South Dakota, was born September 14, 1868, and died June 21, 1951.

RICHARD LEE GRABER, infant son of Mr. and Mrs. Max Graber of Wayland, Iowa, was born June 6, 1951 and passed away on the same day. Graveside services at Eicher Emmanuel Cemetery, June 7, 1951.

THE STORY OF THE MENNONITES

by C. Henry Smith

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The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 66 — July 24, 1951 — Number 29

8792 Photograph by HAROLD M. LAMBERT

IN THIS ISSUE

The Missionary in the India of Today
Ralla Ram, D. D.

Responsibility Now

The Northern District Conference
A Report

In This Issue

EDITORIALS 455
BLESSED EXPERIENCES ATTEND SPECIAL FESTAL DAYS
by Marie J. Regier 456
RESPONSIBILITY NOW
by Jacob J. Regier 457
THE MISSIONARY IN THE INDIA OF TODAY
by Ralla Ram 458
FAITH AND ITS OPERATION
by George G. Dick 459
THE NORTHERN DISTRICT CONFERENCE 460
MENNONITE YOUTH
GENERAL CONFERENCE V.S. PERSONNEL 462
MY PEACE I LEAVE WITH YOU 463
EUROPEAN DIARY 464
M C C NEWS NOTES 466
JOTTINGS 467
CONFERENCE STEWARDSHIP CHART 468

NOTICE

There will be a meeting of Junior C.E. leaders between the afternoon and evening sessions of the Western District C. E. Convention at the Hoffnungsau Church, July 29.

MENNONITE DELAYED

Due to the floods in eastern Kansas earlier in July, copy for this issue of the MENNONITE was delayed in the mails.

The Mennonite

Editor, J. N. Smucker
Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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THE MINISTER'S RETREAT

The time for the Minister's Retreat is approaching. The official programs have been printed. With continuous prayer and planning this year's retreat should prove a great blessing.

Already word has been received of one church accepting the challenge of sending its pastor and family to the retreat. No doubt there are others about which we have not yet heard. It is not too late to make arrangements to send your pastor and family to the Minister's Retreat. It will prove a blessing to all, and will pay rich dividends to the church.

Let us pray and plan for a great week at Bluffton August 8 to 15.

A. R. Shelly
Chm., Retreat Committee

Of Things to Come

July 24-28, Western District Intermediate Retreat, Camp Mennoscah.
July 27-29 Adult Retreat, Men-O-Lan
July 30-August 4, and August 5-10, Western District Young People's Retreat, Camp Mennoscah.
August 3-6 Central Conference, Meadows, Illinois
August 5—Choral Festival, Souderton, Penna., High School.
August 6-12 Senior Retreat, Shavehead Lake, Michigan
August 10-12, Western District Adult Retreat, Camp Mennoscah.
August 8-15 Minister's Retreat, Bluffton College
August 11-18 California Mennonite Young People's Retreat, Camp Gains, Lake Sequoia, Miramonte, California
August 13-19 Junior Retreat Shavehead Lake, Michigan
August 20-26 Young Adult Retreat, Shavehead Lake, Michigan
August 26, 1951 CPS Reunion of unit 93, at Kalona, Iowa.
1952, August 15-20—Tentative date for the Fifth Mennonite World Conference, Basel, Switzerland.

Itinerary of Miss'y Elmer S. Dick, Miss'y on Furlough from Congo, Africa

DATE	CHURCH	PASTOR
June 29 to July 5	Warroad, Minn.	Arthur Ortman
July 9 to July 22	Flagstaff, Arizona	
July 29 to 30	Bridgewater, S. Dakota	
Aug. 5	Conference with Mr. Driver, Sec. of C.I.M., Wauseon, O.	
Aug. 8 to 15	Gen. Conf. Ministers' Retreat Bluffton, Ohio	
Sept. 2 to 18	in South Dakota	
Sept. 2	Emmanuel Church,	Lyman W. Sprunger
Sept. 3	Fairfield,	Isaac Duerksen
Sept. 4	Mt. Olivet Church,	B. J. Nickel
Sept. 5	Hutterdorf Church,	J. R. Hofer
Sept. 7	Friedensberg Church,	Edward Duerksen
Sept. 9	Hutterthal Church,	Jacob B. Hofer
Sept. 10	Hutterdorf Church,	Peter J. Stahl
Sept. 11	New Hutterthal Church,	Albert Ewert
Sept. 12	Zion Church	Paul Quinzer
Sept. 13	Bethany Church, Freeman	Hugo Mierau
Sept. 14	Bethesda Church,	T. A. van der Smissen
Sept. 16	Bethel Church,	Glen Epp
Sept. 17	Salem Church,	Willard Claassen
Sept. 18	Salem Zion Church,	Russel Mast
Sept. 23	First Church, Butterfield	Paul Tschetter
Sept. 26	Gospel Church, Mt. Lake	John P. Suderman
Sept. 30	Emmanuel Church,	Thomas R. Walker
Oct. 3	Menn. Church, Butterfield	M. M. Lehman
Oct. 7	Salem Church, N. Dakota	Hellmuth Ortman
Oct. 14-21	Bethel Church, Lustre, Mont.	Jacob L. Hoffman
Oct. 22	Bethel, Wolf Point,	Jacob Unruh
Oct. 23	United Church,	Frank Ewert
Oct. 24	Community Church,	Emil Krahn
Oct. 25	Bethlehem Ch., Bloomfield,	George Dick
Oct. 26	First Ch., Glendale, Mont.	Leonard Harder
Oct. 28-30	Our Indian Mission Stations, Busby, Lamedeer, etc. Mont.	
Nov. 4	Zion Church, Arena, N. Dak.	Albert Neufeld
Nov. 14	Grace Bible Institute.	
Nov. 18	Madrid, Nebraska	Paul Dahlenberg
Nov. 22	Bethesda Church, Henderson,	Arnold Nickel
Dec. 30	First Church, Mt. Lake	L. R. Amstutz
Jan. 13, 1952	Bethel Church, Mt. Lake	Walter Gering

Editorials

THE ABUNDANCE OF POSSESSIONS

WHAT makes an abundant life? Not the abundance of things, for says Jesus, "a man's life consisteth not in the abundance of the things which he possesseth." This may be hard to realize in actual life for we place so much importance in material things and in their possession.

While earthly possessions do not necessarily mean an abundant life, yet life may be enriched by using such possessions in the right way—to the glory of God "in the Name of Christ." When one is not possessed by his possessions they may be used to accomplish much good.

But there are matters more important than material things. The riches of the spirit are eternal while the wealth of this world will but perish. We should strive more earnestly to possess a kindly, forgiving and loving spirit than we do to possess a new automobile. The important thing for us is to lay up treasures in heaven that we may be rich toward God.

What would happen if we worked just as hard for the spiritual possessions as we do for the material; if the spiritual home of the soul were just as well furnished as the material home? If we possessed more wealth of soul, life could be much more abundant. It all depends upon the nature of our possessions.

COME OVER AND HELP US

IN this issue is an article from a church leader of India who is well known to our missionaries. His Macedonian call to "come over and help us" is very clearly stated. He lists a number of ways in which a missionary can be of service. The article deserves careful reading.

With tactful language the author makes it clear that religious imperialism is at an end. Missionaries are not to come as superiors, nor in any way to treat the Indian people as inferior. His suggestion that missionaries come as willing servants of the Indian church should be noted: "Missionaries from abroad should be completely integrated in the church on the field, so that on arrival among us it will be your joyous privilege to be servants of the church in this land and gladly go to stations and services to which the church here may call you."

This is the voice of India speaking and gives us a clear picture of how Christians there feel about foreign help. Young people contemplating mission work should plan to go, not as masters, but as servants of the Indian church as well as of their Lord and Master. For even so came our Lord—"not to be ministered unto, but to minister."

INVESTING IN HUMAN BONDS

A NEGRO died in Ohio recently who had been at one shoe-shining stand for twenty-six years without a holiday. He had a good education, and at one time Booker T. Washington had asked him to be his secretary. But he refused and stayed at his lowly task of shining shoes. After his death the reason was disclosed.

His stand was in a busy store and he always had ten colored boys helping him. Each of the ten was attending school while working with him and by this work they were able to pay their way through school. So for twenty-six years he helped many boys gain an education. He invested in boys instead of in bonds.

No doubt to the many who were accustomed to seeing him at his stand for this quarter century, he was just a poor boot-black. But to the many youth he helped through school he was a real friend. He may have died poor in this world's goods but rich in spirit.

This story has a moral. Our church schools and colleges often have a difficult time because of lack of finances. If we were more concerned in investing in human bonds than in financial stocks and bonds our youth could reap greater benefits. And our dividends would also be greater.

THE PLIGHT OF THE CHILDREN

THE article "Opportunity Now" in this issue calls attention to our responsibility to our own children and the opportunity we have in guiding and directing them aright.

But we dare not be unmindful of the millions of poor children who are suffering throughout the world largely because of the sins of the present generation of adults. It is stated on authority that there are more hungry children in the world today than at any time within the past hundred years.

Their plight in Korea is pitiful. Probably no country ever has been so completely devasted by bombing. Practically every town and city is a blasted-out rubbish heap. The orphaned children, sickly and starving, are wandering hopelessly about, grieving for their parents. What a terrible price children always pay for the folly and sin of war.

Famine stalks in India. The poor children are made to suffer and die in one of the worst famines India has had for years. How slow our own country has been in sending them the needed grain.

In Japan there is extreme poverty, again the result of war. The bodies of abandoned babies are often found deserted by distracted mothers in the alleys and streets of Tokyo. It is said there are 4,000 unwanted babies of GI fathers in Japan.

In China there is much suffering on the part of the children. Many of them wander about without proper food. Many of their parents have been lined up and shot by the Communists. Often the children are compelled to witness these executions to plant fear in them.

Jesus loves the little children. If we loved them more we would cease creating conditions which bring such untold suffering to innocent victims.

Blessed Experiences Attend Special Festal Days

Marie J. Regier*

THERE are some impressions which are beginning to stand out in my mind since I have come to Fernheim. Some of the same things may have been true in Volendam and Friesland as well, but I did not have the same opportunities of observing, perhaps.

Religion seems to mean something to these people. There are those outside of the church, but there is a more definite struggle between the church and the world than perhaps in some other places. I have spend three Sundays in the Chaco and each one was a different special celebration. The first one was at the Indian mission station. Huge crowds had come for the baptismal service, crowds from Neuland and from Friesland. This mission work was their work. They were interested in it and marvelled at God's power in the lives of these uncivilized people.

The second celebration was a baptismal service and communion service with the General Conference church. The first Sunday of every month the groups meet separately, but on the other three Sundays both the General Conference group and the Mennonite Brethren group meet unitedly in the different villages. A few days before the service the baptismal candidates were examined. Each one had to give his own testimony, and they were not made after the same pattern. Each was a very individual matter. A girl spoke in high German and told of several attempts she had made before. A quiet boy gave a very short testimony; a third one a rather lengthy one in low German with many tears. All three had to repeat their testimony Sunday morning before the whole congregation. It would seem that not many would slip through who were not genuine. Another thing that struck me at the communion service was that one man confessed that he had not lived so as to bring honor to the church but from now on he would change. Would the church forgive him? The church did so.

Today was a harvest festival, a thanksgiving service. Five villages cooperating, all three groups: Mennonite Brethren, General Conference, and Alliance church groups, joined here in Filadelphia. A number of the other villages joined in Karlsruhe. The church in Filadelphia was decorated profusely by an artistic hand. One of the teachers of the *Zentral-schule* and her students had done this. The motif was that of the horn of plenty. There was a full rich program of music, recitations and sermons.

In connection with all these services there was a season of prayer and there was never a moment of anxious waiting. Sometimes two prayed at the same time because one was not loud enough to be heard. Both men and women prayed. Automatically they would stop, as though by silent agreement, though there had not been any time of silence. The prayers usually have a personal element in them but are not limited to the person's own private desires.

The different groups working together like that, worshiping together, undoubtedly have brought a fellowship that is worthwhile. They seem to be very anxious that this remain so. It seems to me that the effect has been to deepen the religious life of the General Conference members and to broaden the life of the Mennonite Brethren.

I have also been struck by the fact that while a person is not excommunicated for marrying an unconverted member, nevertheless several of the young women whom I have met seem to be very alive in their religious experience and much concerned that the husband too will become a Christian.

My heart has also been touched by the testimonies of so many who have gone through fiery trials. One woman tells of a period of widowhood when she was very poor, how the thought came to her to make hats out of sponge plant. Immediately people began buying those hats and she was able to make her living. Later on when she was no longer in need these hats went out of style. Another widow of only two years told of her struggles. She had always been of a retiring nature. Her husband did all the talking and meeting of people. Now she had to stand alone. The training of her children has sent her to her knees again and again. What's more, God has put it upon her heart to go and comfort other widows, she, who never wanted to talk to people. One woman told me that while she lost her husband and her children yet no one had more reason for thanking God than she did, because always He had led her to people who were true children of God. She had always had enough to eat, she had clothes to wear, she had always had a bed to sleep in.

There are problems in the Chaco; people are not perfect; there is much to be done but there is a live church here. There are people who are concerned about their fellow men. Economically life is hard; there are many discouragements and the people flocking to Canada cause a certain unrest, but the younger generation is not interested in leaving their country. They have adjusted themselves, and the next generation is a healthy one and the number is large. When you ask how many children do you have? Seven, eight, nine, are the usual answers. The Chaco has a future, both materially and spiritually.

Note: Does religion mean as much to us as it evidently does to our brethren in Paraguay? It is with joy and satisfaction that we publish this article by Miss Regier and trust all readers will continue to remember Miss Regier in their prayers, that she might make a blessed contribution to the work and workers in South America.

A. J. NEUENSCHWANDER, SECRETARY
Home Mission Section

***Worker under Home Mission Section, General Conference.**

Responsibility Now

Text: Genesis 42:22 .....*"Do not sin against the Child."*

As we consider the setting of our text, we discover that these words were born, because an older brother (Reuben) sensed a responsibility toward his younger brother (Joseph) whose life was at stake.

Jacob J. Regier, pastor Grace Mennonite Church, Dallas, Oregon

Children today, will be the parents, teachers, legislators, governors and presidents of tomorrow. They will *reflect* in generations to come, our consecrated efforts or our neglected duties. Let us not SIN AGAINST OUR CHILDREN because of a perfunctory ministry. May God awaken us and give us insight into some of the perplexing problems that the average boy and girl of our churches and community face in school and otherwise.

Beloved, our homes are under *attack* by the arch-enemy of eternal souls. He is capitalizing on economic prosperity, scientific advance, educational advantages and social opportunities that are the benefits of our democratic way of life. All of these can be used as instruments for righteousness. But, when THINGS and GADGETS are being supplemented for PERSONALITY, CHARACTER and VIRTUOUS LIVING, one sometimes begins to wonder whether the moral and spiritual fibers of the home are not giving way to the subtle attack of our adversary.

We as parents and leaders will have to guard against *stream-lining* the moral and spiritual nurturing program for our children in the home and community. We may conserve strength and time through mechanized devices in the home, but you can never save the souls and lives of boys and girls by resorting to buttons and gadgets. It takes TIME, SACRIFICE, PRAYER and much PATIENCE and UNDERSTANDING to build character for time and eternity.

We then as Christian parents and leaders in a given community are BUILDERS for eternity. Our greatest asset and working capital are the unbiased minds, the pliable wills, untainted bodies, hidden talents and plenty of canned energy—yea souls and lives receptive to the truth and destined for an eternity. What a heritage! What a far reaching responsibility!

OUR ROSEBUD NURSERY

It is said that Abraham Lincoln was once traveling from Washington, D. C. to Gettysburg by train. While the train stopped at a station, a little girl was lifted to an open window in the train coach. She handed the president a bouquet of rosebuds, saying: "Flowers for the President." He took the rosebuds and kissed the little child, saying: "You're a sweet little rosebud yourself. I hope your life will open into perpetual beauty and goodness."

Can we not say today that our children are "rosebuds" in our Conference-garden? These little folk are now in the sensitive stages of their lives, sensitive to the winds of doctrine taught and lived by Parents, Pastors, Sunday school officers and Members of the Church; sensitive to the freezing temperature of brotherly intolerance; sensitive to spiritual drouth because of prayerlessness and scandalous talk, irregularity in studying God's Word and attending the services in the House of God; sensitive to our handling them void of purpose and concern and sensitive to proper rootage. The right kind of soil must be provided for, where roots can reach out and find proper growing nurture as they are sensitive to weeds that may spring up and rob this potential rose of its strength, life and beauty thus curtailing the effectiveness of a fragrant life.

In view of an eternal RESPONSIBILITY, it might be well that we ask ourselves as members of the church: Are we providing sufficiently for our ROSEBUD NURSERY? Are we sufficient depth of moral and spiritual soil for these tender plants, so as to make for proper rootage and future development? Do I reflect the needed heavenly sunshine which makes for growth? Are we calm and settled, or are we restless and dissatisfied? Do we handle these tender little "buds" in such a way that they know without a doubt, that we care for them and desire their best? Do we water these little plants with our tears of prayer and concern? Pray that God might give us wisdom and sympathetic understanding and patience as we counsel and seek to direct them to a decision for Jesus Christ as Saviour and then into a life of consecration, blessing and usefulness!

PARENTS ARE RESPONSIBLE

This will require a *united effort* on the part of all members to serve as custodians in the "ROSEBUD NURSERY." Our Saviour gave these pertinent words: "But whoso shall cause one of these little ones which believe in me to stumble, it were better for him that a mill-stone were hanged about his neck and that he were drowned in the depth of the sea." We are responsible for our testimony and influence to our boys and girls. Our children demand our best. A parent gives the following testimony: "So long as my children were little, I lived at peace

(Continued from page 459)

The Missionary in the India of Today

Ralla Ram, D. D.

TODAY when the call goes forth from many lands to the Church Universal to bestir itself on behalf of millions without Christ and without hope in the world, we send this Macedonian cry to come over and help us, to our brothers and sisters in the older churches to join their forces with us in proclaiming Christ the Redeemer of the World to the beloved land of India within whose borders one-fifth of human race dwells and of whom hardly two per cent are even as much as professed followers of Christ. From times immemorial our countless pilgrims have traversed plains and mountains in search of the Unseen and barring Palestine there is no other land throughout the world in which the spiritual quest has been so persistent and pronounced. Our recently won political freedom brings us face to face with the desperate need of freedom in the spiritual and moral realms which is a freedom that is far more fundamental and desperate than any other achievement in the world and it is unto that end that the proclamation of Jesus Christ as Saviour and Lord is the paramount need of the hour. We assure a most hearty welcome to our brothers and sisters who in response to our call may choose to come and reinforce us in the stupendous and most winsome task of making Christ known and loved by our people.

The question is asked of us from many quarters that now when Indian leadership is so rapidly advancing whether there any types of Christian Service in the Missionary enterprise which constitute a Call to our brothers and sisters across the seas. Let us list these briefly for their prayerful consideration:

1. We are painfully aware of vast regions which yet remain un-occupied by Christian forces and which are those frontiers that await pioneering and call upon you and us to enter these in *fellowship* and proclaim the good news according to Jesus Christ.

2. More and more in coming days evangelism in India will go forward through *Ashrams* (Retreats) and Fellowships of Christian Servants from East and West.

3. We believe that even today the Church in India would desire that a certain specified proportion of district evangelistic work go forward under the distinct leadership of our brethren from abroad.

4. There are rapidly arising cooperative enterprises in which the services of our brethren from overseas will be more than welcome. In the work of the National Christian Council and Provincial Christian Councils we are already becoming aware of a large number of avenues of service which call out to our friends abroad to come and join our ranks.

5. In our large number of Schools and Colleges we need a number of religious educationists and chaplains from among our brethren overseas.

6. In spite of rightful emphasis on education being imparted in Indian languages the use of English will never die out and in large cities our ordained brethren from abroad will be associated with Indian Ministers in pastoral and evangelistic work among the Intelligentsia.

7. There is a distinct place for Theological Scholars from abroad to take their places on the staffs of Bible Schools, Theological Seminaries and Colleges.

8. We need experts of technical knowledge from abroad in training Indian leadership in a number of spheres of Christian Service.

9. We need not labour the point that in addition to a large number of ordained ministers we need Christian doctors, Educationists, Agriculturists and Industrialists to help the Church in its battle against disease, illiteracy and dire economic poverty.

10. Lest the above types of work should seem too man-centered let us unhesitatingly say that the needs of our women, young girls and children, are so colossal that we cannot have today enough of our Sisters from abroad to join our small forces in meeting our desperate needy situation.

In view of these avenues of service we need to address a word of caution to you. We are passing through a period of adjustments and we need to exercise patience in relations with one another. On the one hand we, your colleagues and comrades in this land, eschewing all noisy self-assertion, shall extend to you that proverbial hospitality for which India has been known for centuries and surround you with Christian courtesies and considerations which is imperative on our part and, on the other you should not cease reminding yourselves that a great deal of modern Missionary enterprise came among us during the days of political imperialism of the West and its atmosphere has to some extent ever tinged the missionary outreach of the Church overseas and we should together be diligently concerned in eradicating all semblances of such a departing past and make this greatest of enterprises and true fellowship in every sense of the Word.

At the same time we must realize that overseas personnel should come in such proportionate relation to Indian leadership in order that the development of the latter may not be jeopardized. You will also freely recognize that you should come to our definite calls to specified services to which the Church in India may call you. The young among you should even come on short terms agreements and thus be guided as to your life-long vocation.

We believe that your membership in the Church in our land should be looked upon by you as your essential Christian obligation and you should join with us in the insistence that all Missions from abroad should be completely integrated in the Church on the field so that on arrival among us it will be your joyous privilege to be servants of the Church in this land and gladly go to stations and services to which the Church here may call you.

(Continued on page 466)

Responsibility Now

(Continued from page 457)

with my faults and *bad habits*. Perhaps they were annoying to others, but they caused me no uneasiness. But since my children have grown up, I am ashamed to meet their eyes, for I know they judge me, observe my attitude, my manner of acting, and measure my words. Nothing escapes them; neither the little white lie, nor my illogical reasoning; neither unjustifiable irritation, nor any of the thousand imperfections I formerly indulged in. *I require now to be constantly on my guard*. This calls for *daily inventory* of my spiritual life. My relationship to Jesus Christ is basic, for it determines my relationship to God and those about me (including the boys and girls). It is at CALVARY that spiritual life is set in motion. It is here where I meet the eternal claim of God as set forth in His Son, the Lord Jesus. To know Christ as Saviour is to know that my sins are forgiven and that my guilt is removed. I am set free for one purpose and that is to "give up" to Him as the Lord of my life.

A LIFE OF SACRIFICE

If my relation to God has been settled by accepting God's terms, and I have "given up" to the ministry of the Holy Spirit in my life, by saying: "Not my will but Thine be done," my life from there on out will become a life of *sacrifice*. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." (John 12:24).

To heed our text: "Do not sin against the child," we need to guard that we will not cause them to stumble, or to be offended, or to be made weak by sins of commission or sins of omission. It becomes necessary for me to bring all of my HABITS into focus with the Word of God, with a sincere desire to know the implications of I Thess. 5:22 "Abstain from all appearance of evil." For what children see us do as "older ones" registers so readily. There are habits of long standing in our Mennonite circles to which some are addicts that need to be reconsidered in the light of Scriptural interpretation. The Scripture is plain that the walk of the believer is to be a distinct walk. (II Cor. 6:14-18) (I Pet. 2:9-12)

In order to influence our boys and girls to a life of holiness, we as parents and leaders must come to grips with some of these inconsistencies. We must give a reason why we do them or why we cannot do them. It behooves us to prayerfully weigh our general attitude and manner of life in the scale of God's balance. How easily we can influence children for good or for bad, by our attitude and manner of life in the Church of our choice. We need also to measure our words by the standards of God. It may be lawful, but is it expedient for me in my position as one who by faith through grace is identified with the Christ of heaven, and as a custodian of our "Rosebud" Nursery?

To follow these simple steps, will enable us to muster a moral and spiritual front for our boys and girls of our Conference, for whom we are accountable. Let us be faithful in our RESPONSIBILITY, NOW!

Faith and Its Operation

(A condensation of the Northern District Conference sermon)

GEORGE G. DICK

FAITH is necessary in every sphere of life. We take many things for granted on the ground of faith. These include our ideas of time, space, cause, substance, design, right, and wrong. We live by faith in our daily life. There is another kind of faith which goes God-ward. It is the universal belief in the existence of God. No matter where we go men believe in God. God has not left himself without a witness.

George G. Dick, pastor Bethlehem Church, Bloomfield, Montana, recent president Northern District Conference.

Faith begins with God and intelligent creation. Our minds cannot fully understand Him, yet He desires to make Himself known to us. Paul says that they who come to God must believe that He is, and that he is a rewarder of them who diligently seek Him. This speaks of reality beyond the physical creation, and a moral responsibility to Him.

Faith is knowing. It is a knowledge that is higher, a knowledge which goes beyond the visible. Christian faith goes beyond the gulf that separates us from the normally unknown. Faith is not the product of man, but the gift of God. Man according to John 1:9 and Romans 1 has an inner knowledge of God and his desire for man. When man lives up to that knowledge God gives further light until there comes personal faith, this faith is God's gift. Isn't God wonderful to do this for man! In this light we can see how essential it is that we be diligent in sending forth the Word of God, making Christ known. Christian faith is centered in the person and work of Christ.

"Faith," according to Hebrews 11:1 R.S.V. "is the assurance of things hoped for, the conviction of things not seen." Unless God had so created you and me, we would not have the ability to respond to Him. The writer of Hebrews here speaks of a progress in this faith and lays down for us the basis of that progress towards its maturity. John and Paul show us how this faith begins, namely by responding to God's will for us, especially in relation to the Lord Jesus Christ. John says, "and to as many as received

(Continued on page 461)

The Northern
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THE SALEM MENNONITE CHURCH, Munich, North Dakota was host to the 58th Session of the Northern District Conference. Delegates and visitors were cordially welcomed and received by the host church and community. For the size of this church and community this conference was an outstanding undertaking which deserves our commendation. This church began some years ago as a mission project. The host minister, Hellmuth Ortmann, has served the congregation for over 22 years.

THE CONFERENCE THEME was, "FAITH IS THE VICTORY . . . THAT OVERCOMES THE WORLD." I John 5:4-5. The theme song was, "Faith is the Victory." This theme was discussed by both older and younger groups throughout the conference meetings. Our General Conference president, Olin Krehbiel, and Mrs. Krehbiel, were present for a part of the session until they had to leave for the Pacific District Conference. Mr. Krehbiel gave the first message on the "Faith of Our Fathers." He emphasized the thoughts well known to us by a song with this particular title. It is very encouraging for our district conference to have the General Conference president at our gatherings.

THE CONFERENCE SUNDAY MORNING SERVICE was in charge of the host church. Emphasis was put on our total mission program and work. Walter Gering challenged us with the facts of the breaking down of many of the churches in our land. Elmer Dick, General Conference missionary in the Congo Belge, Africa and a native of the host church, spoke interestingly on having faith to deny ourselves many of the luxuries of our day in order to further the work of God's kingdom both materially and spiritually to men in need.

THE CONFERENCE SUNDAY AFTERNOON SERVICE gave the pattern for the whole session. Our president, George G. Dick, stressed the inner need of faith. He pointed out that "Faith is knowledge—a higher sort of knowledge." We cannot believe unless we are willing to do the Will of God. He stated further that we cannot have Faith until we are willing to say and do this, "Lord, What Wilt Thou Have Me To Do."

THE BUSINESS MEETINGS were conducted in an informal manner. It was interesting that such meetings do not need to be dry but can also carry with them a sense of humor.

THE DEEP CONCERN FOR OUR UNIQUE PEACE TESTIMONY was emphasized in resolutions and messages. Russell Mast spoke on "Overçoming Evil with Good" in which he pointed out that war is the greatest of all evils. It is the embodiment of evil. The Christian Gospel recognizes that evil is in the world but its weapons are not carnal but spiritual. It is the Way of Love that conquers. Such Love of God in Jesus Christ expresses itself in a spirit of forgiveness and voluntary suffering. "A Cross is something you accept voluntarily because of your faith." Here is the difference between the dagger and the cross. The dagger inflicts suffering on others. The cross accepts suffering for itself and bears it for others. The peace committee emphasized the tremendous urgency of ministers having the note of peace by God's grace in Christ in every sermon and that several sermons should be preached every year in particular on our main principle of the church—Biblical Love and Nonresistance. A resolution was also adopted urging and encouraging us to do all we can to stop the increasing militarization of our own country.

THE SEMINARY REPORT was encouraging and enlightening. It was good to have Don. Smucker present who is one of the teachers. He also gave the report and brought a timely message on our present crisis and how to meet it. He pointed out vividly the sins of the spirit as pictured for one in Colossians 3 are the worst kind. We need the ministry of RECONCILIATION in powerful preaching, visitation evangelism, individual and public group meetings, and last but not least, the witness of our own lives.

THE YOUNG PEOPLE were well represented from various conference churches. They had Kenneth Bauman bring soul-stirring messages on having faith that will stand testing and trials and be fitted to action under God through Christ. A constitution was adopted which will serve as a good guidepost.

THE LAYMEN OF THE CONFERENCE organized and elected H.M. Harder as president, Isaac Tiesen, vice-president, and Isaac Hoffman, secretary-treasurer. The unique characteristic of this group

George G. Dick, retiring president—Walter Gering, new president.

Laymen discussing the bull-dozer project.

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is that before organizing a good-sized project was carried on last year by the men. Last year a Bulldozer Project was undertaken on behalf of our Paraguay Mennonite Brethren. The men were greatly encouraged and enthusiastic that they could work at such a noble task.

SERVICES FOR THE CHILDREN were many times held simultaneously with other services and business sessions. These meetings were well-attended by visiting and host church children.

GERING IS PRESIDENT: NEXT SESSION IN MINNESOTA. Walter Gering, of the Bethel church, Mountain Lake, Minnesota was chosen president for the coming year. Arthur Ortmann, of Warroad, Minnesota, is vice-president. Louis Linscheid, of Freeman, South Dakota is secretary. Edwin P. Graber, of Freeman, South Dakota is treasurer. The next session of the conference is to be held at the Bethel Mennonite church, Mountain Lake, Minnesota.

THE REVISED CONSTITUTION OF THE NORTHERN DISTRICT was adopted. This constitution has many helpful contributions. One is the election procedure.

Mennonite Men of the Northern District

THE Mennonite Men of the Northern District Conference met during the recent conference sessions. A report on the Bulldozer project was heard and accepted. The report revealed $9,556 contributed. The goal is still $15,000. During the meeting it was voted to try to raise the balance of these funds and to do this very soon so that the purchase of the tractor and equipment need not be held back any longer.

Mr. C. J. Dyck, director of relief work in Europe for four years and for the past two years director of MCC work of South America, served as guest speaker. His message was very interesting. Among other things he stressed the great need of a bulldozer for the development of the colonies.

The main purpose of the Laymen's Meeting was to organize as an auxiliary organization of the Northern District Conference. This was done and with enthusiasm. Later the conference body accepted the new organization. The newly elected officers were instructed to draft a constitution and to present it to the next annual meeting.

H. M. HARDER

Faith and its Operation

(Continued from page 459)

him to them gave he the (authority) power to become the sons of God."

A continuous exercise of faith brings assurance. Assurance, in one sense of the word, is a by-product of faith. There cannot be true assurance in a disobedient God-defying individual. Often Christians lament the fact that they do not know whether they are saved. In some instances it is due to a lack of knowledge of God's Word, but in most cases it is a lack of obedience to what God has already made known to them. Maturity in faith does not stop with assurance, it goes beyond that into the realm of conviction. We have a lot of prejudice as to what we want, and claim to believe, but true conviction is so often lacking. As assurance comes to us as we appropriate Christ as Saviour so conviction comes as we respond in that assurance.

Faith has obstacles in its way. As it was in the time of John the Apostle, so it is today. There were those who felt that because of their birth, their initiative, their collective endeavors, they were the sons of God. John said they were the sons of God who were born of God. John 1:13. Man doesn't want to lose face with his fellowmen. In fact man doesn't want to lose face with God. His depravity gives him an inner perverted estimate of himself. Little does he realize what God has for him. John the Baptist's message was "repentance," Paul wrote "repentance toward God." Peter said, "That all should come to repentance." This is a losing-face that brings soul lifting results to the individual.

As members of the Northern District Conference may we go forth exercising ourselves Godward, usward, and manward. Godward in that we respond to His will for us: usward, in that we apply His will and Christ to our daily lives: manward, in that we earnestly strive for the unity of the faith among the brotherhood, and make God's Son known to a world of men in despair. To that end God help us, Amen.

Physical and Social refreshment.

Young people as delegates to conference.

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen ,Topeka, Indiana

General Conference V. S. Personnel

This year sixty-one young people have volunteered for summer service under the General Conference V. S. program. These sixty-one workers are in far-flung places working in twelve different units. Colombia, the Indian missions, home mission work, youth teams, church camps, and a mental hospital includes the roster of units. The following gives a listing of this summer's V. S. workers.

Colombia, South America

Robert Lee Leichty*	Berne, Indiana	First Mennonite, Berne
Arlene Rosenberger	Quakertown, Penna.	West Swamp, Quakertown
Leo Driedger	Osler, Sask.	Rosenorter, Osler

Arizona Indian Mission

Alden Warkentin*	Wichita, Kansas	Lorraine Ave. Menn., Wichita
Elsie Ann Stucky	Moundridge, Kansas	Eden Menn., Moundridge
Esther Unruh	Galva, Kansas	Emmanuel Menn., Moundridge
Paul F. Goossen	Colby, Kansas	Meadow Menn., Colby

(Two MCC volunteers loaned to the General Conference for help with construction work in Arizona are:

Vern Jantz	Odessa, Washington
Eddie Schmidt	Cordell, Oklahoma

Montana Indian Mission

Dorothea Dyck*	Elbing, Kansas	Zion Menn., Elbing
Raymond Detweiler	Perkasie, Penna.	Bethel Menn., Coopersburg
John Boehr	Omaha, Nebraska	
Mrs. John Boehr	Omaha, Nebraska	
Elna Friesen	Homewood, Manitoba	
Anne Braun	Glidden, Sask.	

Chicago

Ardis Leder*	Freeman, South Dakota	Salem Menn., Freeman
Marjorie Banman	Newton, Kansas	Alexanderwohl, Goesssel
Elizabeth Fast	Mountain Lake, Minnesota	Bethel, Mountain Lake
Marilyn Flaming	Newton, Kansas	Alexanderwohl, Goesssel
Virginia Lou Neufeld	Burrton, Kansas	Garden Menn., Burrton
Carollee Peters	Lushton, Nebraska	Bethesda Menn., Henderson
Eldo Neufeld	Inman, Kansas	Hoffnungsau, Inman

East Harlem, New York City

Velma Jean Krehbiel*	Deer Creek, Oklahoma	Deer Creek Menn.
Marion Jungas	Mountain Lake, Minnesota	Bethel, Mountain Lake

Canadian Youth Farm

Alfrieda Regier*	Moundridge, Kansas	Hoffnungsau, Inman
Mary Louise Rich	Washington, Illinois	Calvary Menn., Washington
Donald Wismer	Hilltown, Penna.	Deep Run, Bedminster
Ben Remple	Herbert, Sask.	

Youth Team

Daniel Graber*	Crawfordsville, Iowa	Eicher, Wayland
Eleanor Weaver	Bluffton, Ohio	First, Bluffton
Gordon Dyck	Whitewater, Kansas	Emmaus, Whitewater
Aldine Zimmerman	Gridley, Illinois	Meadows, Meadows, Ill.
Walter Jost	Freeman, South Dakota	

Paint Rock, North Carolina

Robert Ramseyer	Chicago, Illinois
Mrs. Robert Ramseyer	Chicago, Illinois

Migrant Work

Ruth Mavis Banfield	Woodbrook, Trinidad BWI	
Iris Sauder	Grabill, Indiana	Evangelical Menn.
Peter Unruh	Whitewater, Kansas	
Mrs. Peter Unruh	Whitewater, Kansas	

Men-O-Lan Retreat Grounds

Clayton Detweiler*	Perkasie, Penna.	Bethel Menn., Coopersburg
Wanda Ruth Bartel	Hillsboro, Kansas	First Menn., Hillsboro
Phyllis Plummer	Kitchener, Ontario	Stirling Ave., Kitchener
Betty van der Smissen	Marion, South Dakota	Bethesda, Marion
Harvella Bauman	Quakertown, Penna.	West Swamp, Quakertown

Friedenswald Retreat Grounds

Harold Hartman*	Freeman, South Dakota	First Menn., Bluffton
Mrs. Harold Hartman	Freeman, South Dakota	Grace, Pandora

"My Peace I Leave with You"

Ruth Banfield

In a peace oration contest held at Bluffton College sponsored by the peace commission of the Student Christian Association, Miss Ruth Banfield was awarded second prize of $15.00. Miss Banfield is a student at Bluffton coming from Woodbrook, Trinidad, British West Indies. She has spent the past two summers in a voluntary service unit among migrants in Michigan. She is doing such work again this summer.—E.L.

"My Peace I leave with you, my peace I give unto you, not as the world giveth give I unto you."

MY peace I leave with you. What are our convictions or conclusions when we examine this passage. We find there a gift, an endowment, a legacy. Shall we use it as the holder of the five talents did or shall we bury it because it is only one?

Ruth Banfield, Woodbrook, Trinidad, British West Indies, student at Bluffton College.

The time has come; we must tempt fortune, and tackle the problem of sharing this peace which was given to us. We do not need a new invention, what we need is renewed confidence, a new spirit, a different procedure.

Can there be peace on earth good-will to men? Yes, but first we must believe this.

The advances of man are like a polygon. He moves around the globe in less time than it took his fore-fathers to traverse a large city. His scientific discoveries are astounding; the realm of electronics, of chemistry, of molecular and nuclear physics are his playthings. Turn on the television set and look at and listen to Hopalong Cassidy, or any other of your favorite programs. The actors are on stage in Hollywood or perhaps New York, and you are at home on your divan enjoying the performances. How wonderful an invention? One man's idea now the property of who-so-ever-will. "Man integrated the body of the world in the geographical revolution of Columbus. He integrated the mind of the world in the scientific revolution from Copernicus to Einstein, he must now integrate the conscience of the world."

The defense of peace must be constructed in the minds and consciences of men.

Research into the realm of mechanism has made possible stream-lined vehicles, the whizz of electric trains, the thrill of a convertible; but these will not bring about world peace. What we need is research into the morals and ethics of society, for they also are the products of men's minds and until there is one to take the initiative of research in this field, the peace of the world remains at stake.

All nature is in harmony. Look at the countryside, the great big trees, the tiny shrubs, they sway peacefully in the wind side by side the mighty and the weak. Look at the carpet of green, patterned with yellow dandelions. How peaceful. Look at the golden tinted crimson of the sunset fade into a rose blush pink. How beautiful. These phenomena have been repeated through-out the centuries, and we can appreciate the quiet serenity in their accomplishment. God is responsible, He created all, He made all good; but the capacity for thought, wisdom and understanding with which man was endowed has made him feel all powerful and he forgets. This is

(Continued on page 465)

John Bauman	Bluffton, Ohio	
Evelyn Hartzler	Goshen, Indiana	Eighth Street, Goshen

(Five MCC volunteers were loaned to the General Conference for help with construction work at Friedenswald.)

Jake Claassen	Beatrice, Nebraska	Beatrice Menn.
George Keim	Kokomo, Indiana	
Erwin Loeffler	Inman, Kansas	Bethel, Inman
Bob Regehr	Inman, Kansas	Bethel, Inman
Henry Nyce	Souderton, Penna.	Zion, Souderton

North Battleford Mental Hospital

(This unit is sponsored by the General Conference and administered by MCC.)

Walter Funk*	Laird, Sask.
Helen Klassen	Hague, Sask.
Annie Friesen	Rosthern, Sask.
Kathy Epp	Hawarden, Sask.
Tena Dreidger	Rosthern, Sask.
Bill Friesen	Osler, Sask.
Fred Boehr	Saskatoon, Sask.
Henry Wall	Osler, Sask.

*Group leader.

European Diary

BY GRACE MILLER

JUNE 18, Monday—This was our last day in England. I've really enjoyed it all very much. I'll have a perfect summer if every country is as pleasant.

We spent today seeing Hampton Court gardens, Stokes Poges where Gray wrote his "Elegy in a Country Churchyard," the barn built from the wood of the "Mayflower," the Quaker meeting house where William Penn is buried and Windsor. We walked up 213 steps to the round tower, but the scene from up there was worth it. The countryside is beautiful.

Tonight we've said good-bye" to England, and are on the boat on our way to Holland. We had a two-hour train ride first to the coast. And some of the group had a real thrill. Princess Elizabeth came to London just before we left. Her train was next to ours, so some of the group saw her. The rest of us just missed her by minutes. That was very likely a chance I'll never have again.

The boat is very nice. We all have cabins for the night. I'm glad we have a chance to sleep well before our tour of Holland begins.

June 19, Tuesday—We arrived at the Hook of Holland at 5:45 this morning . From now on we're really traveling in style. The rest of the tour will be in a bus. It has adjustable seats, a radio, a loud speaking system, and is really the thing. We all enjoyed our traveling in it today. Since the day began so early, we saw quite a lot. We drove through Rotterdam, which is a very nice modern city. We were especially impressed with the lovely apartment houses. In Delft most of us got at least a small piece of the famous Delft pottery. But the high-light of the day was seeing the Peace Palace in the Hague. That is really worth seeing! Because we Americans appreciate the modern rather than the ancient, we were all thrilled with the modern beauty of the palace. The wood-carved ceilings, the tapestries, the paintings, the chandeliers, etc., are beyond description. We broke all previous records and climbed up 334 steps to the top of the tower to see the country. We were privileged in being allowed to go up at all—very few people do. But the view was worth the aching legs.

This afternoon we saw Leiden University, the oldest University in Holland. We also saw the Mennonite Church there.

For the night we've been placed in Mennonite homes in Amsterdam. The people are very kind. The woman of the house can't speak English, but we get along fine in spite of that. My room is on the third floor—the house is big. Dr. Fast left us tonight for a meeting in Basel. Paul Ruth is taking over the leadership during his absence.

June 20, Wednesday—It's been another lovely day in Holland. People here say it rains almost every day, but we've had a beautiful warm sunny day. We drove to Friesland with a stop at Giethorn on the way. We had our dinner there, and then took a boat ride down the canal to the Mennonite Retreat ground. It is named "Saamen-Een." "Together-One." It's very beautifully located and has some conveniences such as running water. I wouldn't mind spending a few weeks at a retreat there! In Giethorn all traveling is done by boat—the milkman, baker, grocery man, farmer, and everyone else uses the boat. We saw farmers taking hay down the canal. But so far we've seen very few people in wooden shoes and native costume. The Dutch are really very much like us!

Tonight I'm staying in a lovely Mennonite home in Leewarden. I went bicycle riding with my host after supper. But it would take a lot of practice before I'd become as adept at it as these people are! This family is very nice. The husband can speak some English, but the wife only a few words. But I've had a wonderful time. My hostess even washed my hair for me. I'm sure this will be the last time I'll have such service for years—without paying for it!

June 21, Thursday—I had another short trip on a bicycle—to the church in the morning. On our way back to Amsterdam, we stopped at a number of places. We went through the pottery factory at Makkam. All the pottery is made by hand labor. The painting was especially interesting. It takes a whole day to paint a large, very decorative dish. It must take a lot of patience and love of the work. Then we saw the Memorial monument to Menno Simons at Witmarsum. There is nothing elaborate about it—just a simple monument to commemorate a man who believed in the simple life. There we also went through a house and barn combination. Everything is very clean—things just sparkle with polishing and cleanliness. We notice that all through Holland. The farm yards look very neat and clean. We stopped in Volendam and Marken to see the native costumes of the Dutch. We learned some very unique things about their customs. But of course not nearly all of Holland still holds to them.

Tonight we heard the Amsterdam Orchestra concert. Isaac Stern, an American, was the soloist for the Mendelssohn "Violin Concerto." The concert was very good. I'm again staying in a Mennonite home in Amsterdam for the night.

June 22, Friday—We just had a very interesting visit with the family whose home we stay at here. Time just flew too rapidly, and we had to stop in order to get some sleep. We compared American and Dutch Mennonites.

This afternoon we saw paintings by Dutch artists such as Rembrandt and Van Dyck in the Museum. One of the Mennonite young men here was our guide and surely taught us a lot. We also had an hour boat ride on the Amsterdam canals. The weather was perfect for the ride. We had an Indonesian meal in a restaurant tonight. Most of us had more "macaroni" than we could eat. After supper Harold Buller, an MCC worker in Switzerland, spoke to us on the work of the MCC in Europe. I'm sure all of us are better informed now and we'll appreciate the work of the centers we'll be visiting more.

June 23, Saturday—On our shopping day it could have to rain! Most of us got plenty wet this afternoon. It was hard to decide what to spend my money for. I saw so many lovely silver things—very cheap compared to silver in the U. S.

This afternoon we came to the MCC center in Gronau, Germany, by bus. Going through customs again took over half an hour. We enjoy the fellowship of the MCC workers here. Most of us are staying in the home with them.

June 24, Sunday—After a number of weeks of going here and there, we attended a Mennonite service this forenoon. We worshiped with the refugees. It was all in German. We were shown the homes of the refugees before we left Gronau. I don't see how people can live happily in one small room, separated from the other rooms by only a very thin partition. But many families of four or five live in exactly that way here.

Tonight we came back to Herrewegen (Lord's Way), Holland. It is a large home where Mennonites can come for a vacation, and where Mennonite meetings are often held. It's really a very beautiful home! Our group sang a few numbers for the evening meeting, and Rev. and Mrs. Habegger, from the Montana Indian Mission, spoke. Rein Mesdag interpreted the messages into Dutch. Rein was a student at Freeman College four years ago. I am spending the night in the Mesdag home, while the rest of the group is in Herrewegen. I've had a wonderful time visiting and fellowshiping with them.

My Peace I Leave with You

(Continued from page 463)

the age in which we, and until we relax completely physically as well as spiritually and forget ourselves in selflessness and humility we cannot accomplish our purpose in bringing about world peace.

We adimre the beauty of nature, but can we admire our beautiful thoughts, would we overlook our neighbors broken fence and see the beautiful rose in the garden. If we can do this and along with it find love and humility in the presence of the Inner Voice, we would be well on our way to the fulfillment of our plans for bringing about world peace.

Herbert Eugene Walters is the author of a book —the *Biology of the Vertebrates,* it is a comparative study of man and his animal allies; it tells about the development in the structure, metabolism, and reproduction from the amphioxious to man. It represents the dinosaur of prehistoric lore as an animal having two brains, one at the end of the spinal cord and the other in the usual place; this animal could react from either end, but it lacked the power of self preservation and is today extinct. From the cave man to the aristocrat man alone has survived through the centuries; he has a mind, he can think, he can imagine, he can accomplish. Surely if man can go into the stratosphere for research, he can take a retrospective glance into his own mind. But are we afraid to look at what we will see there? Will we see love as an over-flowing of good will to all, or will we just find mutual tolerance?

We need a new and different procedure.

The First World War was a war to end all wars and to bring peace to all nations; as we see it now it was only the beginning of a series, where it will end depends on us. We must believe in our convictions; we must set up a standard of living, by our convictions. We must be vicarious in our attitude and not let it take a fatal twist in social and economic reaction. God has equipped us for life; He sent His only Son to save the world, from another flood; from another destruction like the Sodom and Gomorrah where only two escaped; He sent His Son because He loved the world. He gave us something to begin with. If we can integrate this love, make it a science, and pass on our knowledge as men like Faraday, Priestly, Edison did and bring it within the reach of every one we are on the right path, the path of success, for the law of love will conquer.

We must realize that we are facing tasks too long undone and that in the accomplishment of our goal we will have to sacrifice our little selves. Faith, Hope, Love and understanding must be the foundation on which we must build the one great fraternity. With these we must have patience. Thomas Edison worked patiently although he experienced many failures, but look at his achievements. We must be patient if we would bring our lives and those of others into conformity with the will of God and so bring about world peace.

Peace is the cessation of hostilities; it is the world of cooperation, of selflessness, of satisfaction, of openmindness; these qualities belong to us, we possess them, but will we share them?

No fruit can be born of secluded talents, we must be workmen who are not afraid, we must believe in our convictions, we must have faith; for faith has accomplished more things than man can hope for.

A word spoken at random may soothe or wound a heart that is broken. We are appalled by the ravages of war brought about by shells and bombs. Have we ever stopped to think how many live we have maimed by our actions, how many wounds we have caused by an ill-spoken word?

The morals and ethics which we must integrate, are among us, we need a new technique in thinking to enable us to develop and accomplish our goal. We need to review our consciences if we would bring about a peaceful relation in the world.

M C C News Notes

Draft Regulations Not Yet Completed

It will probably be September or October of this year before any conscientious objectors will be ordered by local boards to perform "work contributing to the national health, safety or interest." The process of writing the new draft regulations seems to be rather lengthy. These regulations are necessary to define and outline the policies for administering the draft law. After Selective Service draws up the preliminary wording, it will be checked with all of the governmental departments and agencies concerned with manpower. Only after this checking, with possible revisions, will the President's signature be affixed.

The new draft law makes many basic changes which will require new regulations different from those now in force. The regulations pertaining to the function of the local boards in ordering CO's to work are only one small part of the total set of regulations to be issued.

French Mennonites Buy Weiler Home

The Weiler Children's Home property in France has been purchased by the Association Fraternalle Mennonite, an agency of the French Mennonites and the MCC. This AFM was instrumental in securing the Valdoie property for MCC use as a children's home, and later as an old people's home. The MCC holds one third financial interest in the AFM. The Weiler home had been scheduled to close in June because the owner offered the house for sale. However, the French Mennonites, who have done much in the past few years to make the work at Weiler possible, felt that the project should continue; and with their interest and investment in the purchase of the property, it is now possible to continue. The MCC is directing the home temporarily until the French Mennonites are prepared to assume larger share in the work.

The Weiler home, known as Mont des Oiseaux, was opened in 1946 by the MCC, as one of several children's homes serving children in France during the period of particular need resulting from the devastation and food shortage of the war.

In the past few years the Weiler home accepted malnourished children for relatively short periods of time in order to help them physically, as well as spiritually through religious teaching. It is planned that in the future needy children will be received for longer term care, actually providing for them a home rather than merely a place of convalescence.

Note Kansas MCC Center Address

Occasionally letters and parcels intended for the MCC Clothing Center in Kansas are sent to **Newton, Kansas.** This address is obsolete and incorrect, since the Center has been moved to **North Newton, Kansas.** This wrong address often results in delay and confusion. Care should therefore be taken that all mail for this MCC Center should be addressed to North Newton, Kansas.

Tour Includes Relief Centers

The relief and rehabilitation work in Europe and Palestine continues as a vital part of the total MCC program. To assist North American Mennonites to gain a first hand picture of the work in these areas, as well as to become better acquainted with the general life and problems of these people, Menno Travel Service is planning another conducted tour to Europe and Palestine for this fall. Places of Mennonite interest in Europe and general Christian interest in the Holy Land will receive special consideration. Included are such places as London, Amsterdam, Frankfurt, Zurich, Damascus, Jericho, Jerusalem, and Nazareth. The date for leaving New York is October 23; for returning there December 11. Total cost including travel, meals, lodging, etc., is $1200 (or less depending on size of group). The arrangements must be completed soon. For further information write to Menno Travel Service, Akron, Pa.

The Missionary in the India of Today

(Continued from page 458)

We have no right to be your teachers in any sense and yet you have been pleased to often ask us as to what kind of missionaries we need today in our land, let our answer be clear and challenging. We need those who in the very first place are Christ-intoxicated people, whose paramount passion is to commend the Lord Jesus Christ to our countrymen, those who long and pray for the unity of the Church as over against promoting denominationalism of the West, we need those who come to us with the compassion of Christ not out of pity and because of handicaps in our national life. We need those who have received the best available training in your own countries and know that necessary further training awaits you in this country. Christian interracialism and inter-nationalism should be your Christian concern and remember that *true leaders are those who make leaders*. It is in this spirit in which all of us are far from perfection, we bid you come and extend to you a most hearty and affectionate welcome.

—*The Indian Witness*

THE EVERLASTING ARMS

by Peter Gordon White

In the volcanic ashes of Pompeii, that ancient city that was buried under molten lava, in one of the excavations, a little invalid child was found with his mother's arms around him. The ring on the mother's family indicated that she was of a noble family. She had ample opportunity to escape and save herself as everyone else did in that section of the city. But she had gone back to rescue this helpless deformed boy. Through all these years that mother's arm has lain underneath this little child she died to save—a silent, tender token of deathless love.

So in greater fashion, for which no human illustration is adequate, through all the confusion of the world, the din and noise of our busy lives, through all the mystery of time and space, the everlasting arms of the love of God are underneath us. We need not be anxious or worried.

—*Onward*

Jottings

—**Lorraine Avenue Church, Wichita, Kansas:** On the evening of June 3 our church had a fellowship supper honoring the fiftieth anniversary of the ordination of J.H. Langenwalter. Our youth conducted a worship service on Station KFH on Sunday morning June 3. Our minister, George Stoneback, spoke over station KAKE Sunday June 17. On June 8 our Friendship Circle held a rummage sale to raise money to buy a sewing machine. Children's Day services were held at our church on June 10. This was followed by a picnic dinner at the park. Games were played in the afternoon. On this Sunday twelve children were also consecrated and four members were received into our fellowship. Funeral services were held for Jake Egleat on June 11. A men's chorus has been organized and will sing for our morning worship during the month of July.

—Mrs. John H. Gaeddert, Corr.

—**First Church, Fredonia, Kansas:** Sunday May 27 was one of the highlights for our church, as it was this Sunday that our pastor, Gorden Neuenschwander, was ordained as our minister. The service was held at the regular morning service in our local church. The opening Scripture reading and prayer were given by Henry Thiessen of Independence, Kansas. This was followed by a short message by Elmer T. Neuenschwander, brother of our pastor and Dean of Fort Wayne Bible College, Fort Wayne, Indiana. The ordination sermon was given by Erland Waltner of Bethel College, North Newton, Kansas. The ordination ceremony was performed by E. J. Neuenschwander, father of our pastor and now a retired minister. He was assisted by the aforementioned ministers. This was then followed by a few short comments by our pastor. Special music was given by Mrs. Elmer T. Neuenschwander. We rejoice greatly in this new step for our church and we are looking forward to Mr. and Mrs. Neuenschwander moving to Fredonia in the future. They have been driving out week-ends from Newton during the past months.—Mrs. Alvin Schmidt, Cor.

—**Deep Run Church, Bedminster, Pennsylvania:** William Mohr, a business man of Allentown, Pa., led the discussion on tithing at the June Senior C.E. meeting. Wilmer Shelly, Bally, Pa., spoke on stewardship and the work of the Conference on Sunday evening recently. About 100 attended the annual fellowship dinner held June 24 on the Meeting House grounds, after the morning meeting. Two weeks Daily Vacation Bible school closed Friday night June 29 with a program given by the children. The average attendance was 135. Deep Run had about thirty present at the first practice of the Conference Choral Festival at Souderton, Pa., conducted by Russell Lantz, Bluffton, Ohio.

—**Meadow Church, Colby, Kansas:** The corner stone for our new church building was laid June 17. Baptismal services were held July 1. Harry Martins of Bethel College showed pictures of their previous work in Puerto Rico on May 25.

—Mrs. Homer R. Goertzen, Corr.

—**Bethany Church, Quakertown, Pennsylvania:** On Sunday, June 24, our pastor, Wilmer B. Denlinger, was ordained to the Eldership of the Eastern District Conference. John J. Plenert of Lansdale delivered the message and Wilmer S. Shelly, Eastern District Conference president, had charge of the ordination.

—Mrs. Clyde S. Gano, Corr.

—**Ebenezer Church, Gotebo, Oklahoma:** Our church with the cooperation of the Methodist, Christian, and Presbyterian churches conducted a Vacation Bible school. This was the first interdenomination Bible school with 77 enrolled and a total of 13 workers, which were represented by all the churches mentioned above. On June 3 we also had our first monthly Sunday evening union meeting. We had our annual Sunday school picnic on June 10. We conducted our morning service in the Chapel on the Easter Pageant grounds. We had the privilege to have Andrew Holliman present the work of the Home Missions at Paint Rock, North Carolina, the evening of the 17th.—Mrs. Gerhard Peters, Corr

—**Grace Church, Chicago, Ill.:** A Vacation Bible school is again in progress. Two girls from the Voluntary Service Unit are assisting. Also Rudolf Martens from the Mennonite Seminary. Enrollment of 45 has many nationalities and churches represented. The term is four weeks. Other summer activities include two weeks of day camping when the children are taken back and forth to forest preserves by bus.

—John T. Neufeld

—**First Church, Upland, California:** On June 3 two new members were taken into the church membership: Mrs. Robert Neuenschwander by baptism and Robert Neuenschwander by letter. Mr. Neuenschwander is the son of Mr. and Mrs. A.J. Neuenschwander of Wadsworth, Ohio. June 8 we had a dinner in the social hall and the program which followed was planned as a farewell to the Earl Salzman family. Each department and group contributed a musical number or a talk. Gifts and cash were given them as tokens of appreciation for the ten years of service as our pastor. The Salzman's left Upland June 17 for Bluffton, Ohio where there other two daughters will join them. Margaret has just finished her junior year at Bluffton College and Dorothy has been teaching in New Washington, Ohio.

—**Emmanuel Church, Moundridge, Kansas:** Esther Unruh, Galva, Kansas, member of the Emmanuel church, is engaged in Voluntary Service during June and July at Oraibi, Arizona, assisting with the Bible school teaching. The Sunday school enjoyed a Fellowship dinner in Lenna Square, McPherson, Kansas, June 10. Daily Vacation Bible school was again conducted with an enrollment of 58 students. —Mrs. Garman H. Wedel, Corr.

—**The churches of the Eastern District Conference are planning** a Choral Festival to be held in the Souderton, Pa. High School, Sunday, August 5 at 2:30 p.m. and 7:30 p.m. The music course under the direction of Professor Russell A. Lantz of Bluffton College, consists of six weeks instructions at the following rehearsal points:

Monday - Zionsville Church
Tuesday - Souderton Church
Wednesday - Lancaster area (M.C.C. Headquarters)
Thursday - Quakertown Church
Friday - Philadelphia (First Church)

This will be the first All-Conference Chorus since World War II, and all singers, young and old, are cordially invited.

—**Bethel Church, Inman, Kansas:** A farewell service was held June 24 for missionary George B. Neufeld's and Loren Ray. Both Mr. and Mrs. Neufeld spoke about their work in Africa and gave words of farewell. Missionary John Thiessen from India also gave a message. Several musical numbers and readings were rendered.—Mrs. A.F. Enns, Corr.

—**Bethany Church, Freeman, South Dakota:** At a chicken supper held recently an offering was received for new church pews. The chickens were donated by Mr. and Mrs. Ernst Tschetter. The consecration of little children was held June 10. The Daily Vacation Bible school gave a program. We had 72 pupils enrolled. We are sorry to report that our pastor, Hugo Mierau has resigned. He helped us with our new church building, which is almost completed. His faithful service will be missed. One hundred seventeen souls joined Bethany during his ministry here. Mr. and Mrs. Lester Hostetler were with us recently and presented the conditions and their experiences in Berlin, Germany. The Intermediate C.E. presented a Bible to the church. Carol Mierau is in the hospital with Bright's disease.

—Mrs. Esther Pankratz, Corr.

Into the Beyond

B. B. "BARNEY" GERBRAND, member of the Hebron Mennonite Church, Buhler, Kansas, was born February 24, 1875, and died June 4, 1951.

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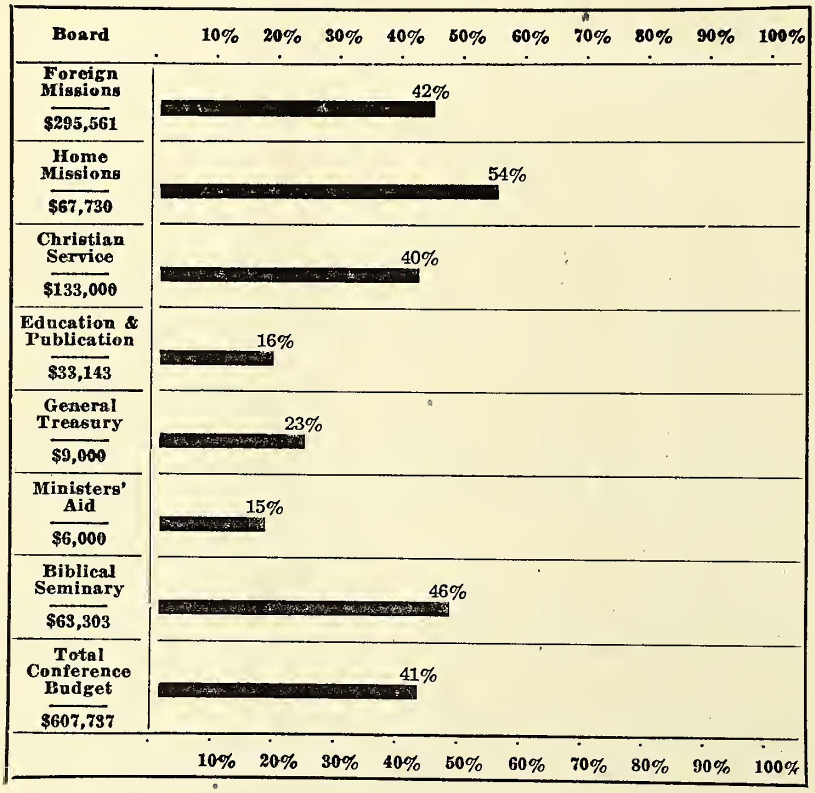

CONFERENCE STEWARDSHIP CHART

June 30, 1951

June marks the "half-way mark" of 1951! However, in terms of meeting our Conference budget, the "half-way mark" has not yet been reached. The average for all boards and committees now is 41%—9% short of the "half-way mark."

We hope that June will have been the "low month" of the year. Total budget receipts amounted to $27,606.98—approximately $23,000 short of the average needed per month to meet the 1951 budget.

A few comparisons might be of interest at this mid-point of the year. In comparing June 1950 and June 1951 reports, we notice that the total 1951 receipts at this point are 2% ahead of the 1950 total. On the other hand, June 1950 budget receipts surpassed June 1951 budget receipts by approximately $4,000.00

In behalf of each Conference board and committee we wish to express our sincere appreciation to each of you for your support.

Very sincerely,
Edna Ruth Mueller, office secr.
General Conf. Headquarters

Kotare
and other mission stories

KOTARE

and other mission stories

My curiosity was greatly aroused by the title of this book—KOTARE. "What does it mean or stand for?" I asked myself. It is obvious that it is connected with the theme of missions, but what does the word "Kotare" refer to?

Turn to page 85 of the book and you have the answer. There Missionary P. A. Penner tells about Mr. Kotare. That's right,—a person, a Hindu of the Brahman caste, and a leper. Dr. Penner, in his simple straightforward way, tells how Mr. Kotare was admitted to the Leper Home, received treatment for some time and gradually improved. The story does not end there, it has a much better ending than that. Read the rest of the story.

This is only one of the stories in this volume. Fifty-two foreign and home mission stories are related by our own missionaries. Authentic, true to life, fascinating stories! Most interesting and inspiring, excellent illustrations, source material and good reading for young people. Order your copy now.

$1.00

Order from book store nearest you.

Mennonite Book Store	**Mennonite Book Concern**	**Mennonite Book Store**
Newton, Kansas	**Berne, Indiana**	**Rosthern, Sask.**

MEN ITE
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SEMINARY

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 66 —— July 31, 1951 —— Number 30

A Spiritual Retreat

Come ye apart and rest awhile.

Better an handful with quietness, than both hands full with travail and vexation of spirit.

Return unto thy rest, O my soul.

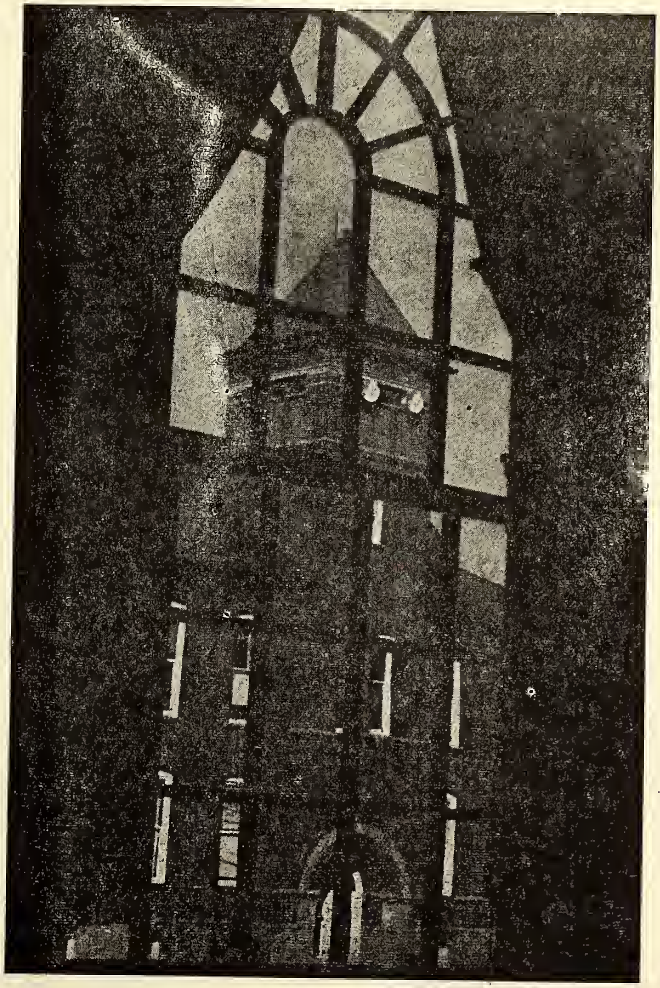
Be still, and know that I am God.

Come unto me all ye that labor and are heavy-laden
And I will give you rest.

Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee.

Great peace have they which love thy law, and nothing shall offend them.

The peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus.



Where Ministers' Retreat will be Held

IN THIS ISSUE

"Peace, Be Still"

We Arrive in Japan

The Pacific District Conference
A Report

In This Issue

EDITORIALS 471
PEACE, BE STILL
by Arnold Epp 472
CENTRAL CONF. PROGRAM 473
HARVEST POEM 473
A PERSONAL TESTIMONY
by Esther Patkau 474
WE ARRIVE IN JAPAN 474
AN AFRICAN TOUR
by Henry A. Toews 475
THE PACIFIC DIST. CONFERENCE
A Report 476
MENNONITE YOUTH
THE WORK OF A LOCAL YOUTH GROUP 478
CHRISTMAS TIME AMONG FRENCH CHILDREN 479
EUROPEAN DIARY 481
THE NEW DRAFT LEGISLATION .. 482
MCC NEWS NOTES 482
JOTTINGS 483
BEYOND OUR OWN 484

THE COVER PICTURE

This is a view of the Administration building of Bluffton College as seen through the library window. Bluffton College will be host to the Ministers' Retreat, August 8 to 15.

MERRILL F. UNGER, HAS BEEN AWARDED THE FIRST PRIZE in the new Christian Textbook contest for his manuscript entitled, "A Student's Guide to Old Testament Introduction." Unger is professor of Old Testament at Dallas Theological Seminary in Dallas, Texas.

The Mennonite

Editor, J. N. Smucker
Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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FIFTH MENNONITE WORLD CONF.

"The 5th Mennonite World Conference will be held, D.V., at St. Chrischona, Basel, Switzerland, August 10-15, 1952, according to the decision of the Preparatory Commission appointed for this conference by the 4th World Conference (1948). The Preparatory Commission met at Basel on June 19-20, 1951 and has made considerable progress in the planning for the conference. Fuller details of the plans will be announced in several months. Official invitations are now being sent to the official Mennonite bodies in the various countries in order that delegates may be appointed in good time to make necessary appointments on the program possible."

UNDER ORDERS

Waldo Harder and Mrs. Harder were commissioned as missionaries to Africa in the First Mennonite Church, Newton, Kansas, July 22. The Harders will serve under the Congo Inland Mission under the present cooperative arrangement with the Foreign Mission Board of the General Conference, Mennonite Church. The Harders plan to spend one year in Belgium in orientation studies before going to the Belgian Congo to serve in the mission schools. Their sailing date was set for July 24.

A consecration and farewell service will be held for Mr. and Mrs. P. K. Duerksen on Sunday evening, July 29. The Duerksens will leave for Oraibi, Arizona and will be working under the auspices of the Foreign Section of the Mission Board.

Of Things to Come

July 30-August 4, and August 5-10, Western District Young People's Retreat, Camp Mennoscah.
August 3-6 Central Conference, Meadows, Illinois
August 5—Choral Festival, Souderton, Penna., High School.
August 6-12 Senior Retreat, Shavehead Lake, Michigan
August 10-12, Western District Adult Retreat, Camp Mennoscah.
August 8-15 Minister's Retreat, Bluffton College
August 11-18 California Mennonite Young People's Retreat, Camp Gains, Lake Sequoia, Miramonte, California
August 13-19 Junior Retreat Shavehead Lake, Michigan
August 20-26 Young Adult Retreat, Shavehead Lake, Michigan
August 26, 1951 CPS Reunion of unit 93, at Kalona, Iowa.
September 4-7 Enrollment, Bethel College, North Newton, Kansas
September 9 Bethel College formal opening
September 16 Bethel Family Retreat Picnic
1952, August 10-15, Fifth Mennonite World Conference, Basel, Switzerland.

In an automobile accident near Caspar, Wyoming, Mrs. Ernest Kuhlman, mother of Paul Kuhlman of Grace Bible Institute, and David Kuhlman, son of Paul Kuhlman, lost their lives. With her husband who was in Germany at the time of the accident, Mrs. Kuhlman spent more than 40 years as a missionary in China. She was a sister of Brother H. J. Dyck, of Elbing, Kansas. Funeral services were held July 25, at the Emmaus church near Whitewater.

THE FIFTH ANNUAL MINISTERS' RETREAT
BLUFFTON COLLEGE CAMPUS
BLUFFTON, OHIO

Wednesday evening, August 8 to Wednesday morning, August 15

Daily schedule plan (Sunday morning services in the churches)

9:00-9:50 A.M., Thurs. Fri. Sat. message by Dr. Rufus Bowman, President of Bethany Biblical Seminary. Mon. Tues. Panel discussions

10:00-10:50 Split Sessions: Ministers' group; Women's group

11:00-11:30 Union Devotional Period (Tues. Communion Service)

The afternoons are kept free for relaxation, recreation, and fellowship

7:00 Group Prayer Service

8:00 Wed. through Sun., message by Dr. Bowman; Mon. and Tues. Panel and open discussion.

This Retreat is planned for ministers, missionaries, teachers in church schools, Conference workers, and their families.

Editorials

DANGERS OF THE ONE-TALENT MAN

ALL men are not created equal in their abilities and talents. But each one is responsible for developing what abilities he may have. Usually we think of the highly gifted man as the one under greatest temptation. Has it ever seemed strange to you that the parable of the talents does not point out the dangers of the ten-talent man but of the man having only one talent? Evidently he did not consider his one talent of any special importance, and so it would not matter if he made use of it or not. But Jesus thought otherwise.

How frequently it is the common one-talent person who makes excuses for not doing his bit for the cause of Christ. He refuses to teach a Sunday school class for he is not as gifted as others. He does not want to undertake any project because there are others who can do it better. He performs no particular Christian service for he would not be able to do it with the brilliance of others. He is not willing to take his ordinary ability and make an extraordinary use of it.

The one-talent man was afraid—he said so. He was afraid of his master for he had never formed a fine fellowship with him. He was afraid to make a venture lest he fail and his pride be wounded. He was afraid of good hard work and excused his slothfulness by thinking he had no fair chance to do anything outstanding.

Jesus wished to make it plain that the ordinary person can make large use of the small talent he has. It is not the size of the natural gift we possess but the faithfulness with which we use the gift. Everyone has a talent large enough to keep him busy increasing and developing it to the glory of God. Everyone should be a "good and faithful servant."

THAT SUMMER SLUMP

MANY churches experience a slump in attendance during the summer, especially in the month of August. This is usually explained by saying that many people are gone on vacations, which may be true. But if they attend church where they are vacationing, the general average would be the same.

But there are other less-valid reasons for a summer drop in attendance. Some people seem to think it is too hot to attend church services in August. Others use the occasion of the pastor's needed vacation as a time also to take a vacation from church attendance—the pastor will not be there to notice their absence. Others are too tired after a heavy week's work. In fact it is rather easy to make excuses for staying away from church on a sultry Sunday.

The serious part of the summer slump may not be so much in a slightly decreased attendance at the church service. But if this lack of attendance is due to a spiritual slump it is serious. It is not enough to go to church because it is convenient, or the thing to do, or because it may be expected of us. A church service is a time to give praise and thanks to God, to have our souls restored and revived, to gain a clear spiritual outlook on life, and to worship the Lord in the beauty of holiness. This is just as important in summer as in winter.

THIRST-CREATORS

MANY church bulletins contain pithy sayings and brief stories that are sermons in themselves. One such recently carried the story of a group discussing the text, "ye are the salt of the earth." After the usual interpretations had been given, a Chinese Christian girl ventured the suggestion that "salt creates thirst."

Does our life create a real thirst for Christ on the part of someone else? All the arguing we can do will not compel another to drink of the "water of life." But it is our privilege to so live and present the Christian life that, quietly and persistently, we make some one else thirsty for God. A thirsty child does not need to be coaxed to drink water. Perhaps one of our greatest tasks is to be thirst-creators for the life-giving water. For when a soul really "thirsteth for God" the chances are it will come to the waters and drink. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

TAKING CHRIST SERIOUSLY

RECENTIL an interesting anniversary booklet reached the editor's desk. It is from the Swiss churches in Kansas and contains various addresses delivered at their seventy-fifth anniversary celebration. The following quotation is taken from the back cover:

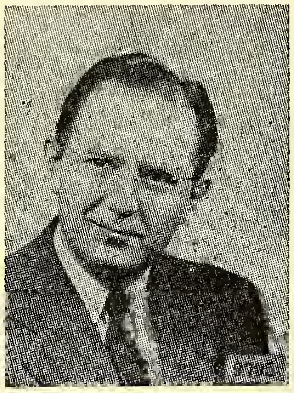
> Throughout the centuries, the Anabaptists and their Mennonite descendants have made a whole hearted and uncompromising attempt to accept Christ, both as Savior and as Lord. Whatever appears as distinctive in our Mennonite faith arises out of this fact. To recognize Jesus Christ as Lord and Master means that we accept Him as the Son of God in faith, and as such, submit ourselves to His will, His purpose, His Spirit, and His teachings.
>
> Mennonites have been persecuted and condemned not so much for their lack of faith, as for taking Christ too seriously and too literally. For this reason, the Evil Spirit has tried unrelentingly to divide us, to make us ashamed of our faith and tradition through indifference, enticement, or otherwise, and to undermine our zealous effort to follow Christ whole heartedly and literally in all His Spirit, teachings, and principles. Are you taking Him seriously? Is He your Lord and Master? God grant that we may continue to abide in Him who came to save us. Amen.

"Peace, Be Still"

Arnold Epp

Luke 8:22-25

THERE are several beautiful parallels of this scene with the picture of our own life from day to day. As the disciples on the lake, so we on the sea of life which is also raging with tempests, and possibly in our day the tempests are raging as never before. The disciples took with them in their boat the Lord Jesus Christ. They were not alone, they had him with them. We as children of God have him with us on the sea of life. As long as we are here, as long as we are exposed to the tempests of trial and doubt, Jesus is with us.



"Jesus slept" on that occasion. That is, he was physically not aware of what was going on, and yet, he was God incarnate. To us it may sometimes seem as though Jesus is sleeping, as though he has forgotten our need and our condition. But today Jesus "never slumbers nor sleeps." It is a thought of greatest comfort and confidence to know that he keeps constant vigil, that he knows of our needs and desires.

At the disciples' cry Jesus arose and stilled the storm. Never can we call upon him without receiving a friendly answer. God honors the prayers of the saints as much today as Jesus did the prayer of the disciples out on the sea.

Then Jesus reproached their faithlessness. God often has to deal with us quite severely too in order to get us to turn from our Christless way. He has to reason with us to get us to trust him, he has to take us along certain paths which will strengthen our faith and our confidence in him.

Notice that the Lord said, 'Let us go over unto the other side." His destination was the other side, and if he had to reach the other side they could not experience destruction while they were on the sea. When we receive the Lord Jesus as our Savior and thus are born again, we have the assurance not only of our feeling, which some never experience, but the assurance of his Word. His Word tells us whether or not we are children of God. It is not dependent on the promise we have made, it is dependent on his Word. God's Word tells us now what our condition is—it tells us now whether we are saved or not. It is not a matter of our holding out to the end, it is a matter of the Lord upholding us. He saves us, then he keeps us, "And I give unto them eternal life and they shall never perish, neither shall any man pluck them out of my hand," (John 10:28), beautiful words and they are the words of God. And again, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them," (Heb. 7:25). He can save them to the uttermost, or unto the end. God is able—"Peace be still," —"Let us go over unto the other side." When Jesus gives orders there is no danger of shipwreck regardless how fierce the tempest may be.

We also note that the Lord Jesus was in the ship with the disciples. He did not send them by themselves, he said, "Let us go." When the Lord "putteth forth his own sheep he goeth before them," (John 10:4). That is a blessed truth for the child of God to observe. Life is comparable with a voyage on the sea. There are stormy days as well as days of calm. If we are a child of God we are not in the ship alone even in days of storm. Christ is with us; furthermore, he is the captain, he is the one who guides the ship, he knows where the rocks are, he knows when there is danger. With him at the helm we are certain to reach the other shore for he has said, "I will never leave thee nor forsake thee," (Heb. 13:5); "And lo, I am with you always, even unto the end of the world," (Matt. 28:20)—the presence of Christ with us! Oh, if we could only realize what his abiding presence means! He is with us constantly, with us now, with us through the storm, through trial. We are not alone.

Then Luke says that "they were in jeopardy," in trouble. We in our Christian experience have real problems to face, decisions to make, and some of the problems loom so high before us! But we may be delivered from fear and worry concerning these problems. Annie Johnson Flint expresses this so well in her poem, "What God Hath Promised."

"God hath not promised skies always blue,
Flower strewn pathways all our lives thro';
God hath not promised sun without rain,
Joy without sorrow, peace without pain.

But God hath promised, strength for the day
Rest for the labour, light for the way,
Grace for the trials, help from above
Unfailing sympathy, undying love."

Problems may come, very real problems, but no harm can come. If "all things work together for the good to them that love the Lord," then the very problems are sanctified to our good and to the glory of the Lord.

It is recorded that the disciples prayed to him saying, "Master, master." The appropriate thing to do when trouble comes is to pray. But the difficulty here was that they said the wrong thing. They said, "we perish" and they were not perishing. Evidently they didn't believe or they had forgotten what the Lord said, "let us go over to the other side." Unbelief always leads to fear and error.

Then he rebuked the wind and the sea before their eyes. He came forth and said, "Peace be still."

(Continued on page 473)

CENTRAL DISTRICT CONFERENCE PROGRAM

The Central District Conference convenes at Gridley, Illinois, August 3-6 for its fifty-second session. Churches serving as hosts of the Conference are the Meadows and Flanagan churches of which George Gunday and Emmanuel Ulrich are pastors. The meetings will be held in the Gridley High School buildings.

Visitors and guests of the Conference will include leaders of the General Conference with Olin Krehbiel, president of General Conference, as one of the visiting group.

The Conference is being held in Central Illinois, the home of the Stuckey Amish, the original group out of which the Central Conference grew. The Conference's Old Peoples Home is located at Meadows. The large Mennonite Hospital is located in Bloomington, Illinois. There are twenty churches in the Central Conference located in Illinois, Indiana, Michigan, Kansas and Nebraska.

Friday Morning, August 3
"Christ of the Mount - God-like Living" Earl Salzman
Address of welcome and response
Reports of Conference and Mission Board Officers
Conference Sermon — Lotus Troyer, Conf. Pres.

Friday Afternoon
"Christ of the Jericho Road - Compassion" Melvin Funk
Reports of Conference Institutions: Seminary, Bluffton College, Hospital, Old Peoples' Home
Reports of Conference Committees and Boards: Publication, Peace, MCC, Retreat, Camp, Ministerial

Friday Evening
"Christ of the Sea - Authority J.N. Smucker
"For Such a Time as This" William Snyder

Saturday Morning, August 4
"Christ of the Upper Room - Fellowship" Ben Esch
Departmental Conferences; Adult, Young People; Intermediate and Elementary
Address - "Teaching and Practicing Our Peace Testimony" Robert Kreider

Saturday Afternoon - Women's Organization Program
"Christ of Gethsemane - Prayer" Elizabeth Kauffman
Reports of mission work
Sectional meetings: Women, Men, Young People, Ministers

Saturday Evening - Young People's Union
"Christ of the Cross - Suffering Harold Thiessen
Message Virgil Gerig

Sunday Morning, August 5
The Sunday School hour
The Worship Service,
Sermon "The Eternal Gospel" Harvey Nunemaker

Sunday Afternoon - Board of Home and Foreign Missions
"Missions at Home" R.L. Hartzler
Missions Abroad, "The Year Past and the Year Ahead" Harvey Driver, Frieda Gingerich

Sunday Evening
"Christ of the Open Tomb - Victory" Olin Krehbiel
Special music by the Conference Choir
"Spiritual Adequacy for Trying Times" Robert Hartzler

Monday Morning - Conference Delegate Business Meeting
(Children's programs are provided for each session)

"PEACE BE STILL"

(Continued from page 472)

They marveled what sort of a man this was that even the wind and the sea obeyed him! Here is a display of the love and grace on the part of our Lord. He is still sovereign. All things are subject to his will. He is never the victim of circumstances, he is never taken by surprise.

After rebuking the storm he turned to the disciples, saying, "Where is your faith?" He did not say, you have no faith, for that would not have been quite true, but he asked them where it was. In other words, why don't you use your faith? Many believers, like the disciples in the ship, are living lives of defeat and unfruitfulness because of a lack of trust in the Lord, trust that he has the ability to do that which is needful and that which is best for them. Christian friend, you need not be fearful if Christ is in the boat with you. The result of the experience of the disciples was that they worshiped him. They said, "What manner of man is this that even the wind and the sea obey him?" What manner of man is this—he is still the same today. We worship the same Lord today that the disciples worshiped in the boat filled with water. As he protected them he will also lead us. By leading us he need not necessarily spare our life, but he will spare our soul. Oh, what a God is our God!

HARVEST

Mild summer days blend into autumn nights,
The harvest moon hangs in a placid sky,
Her benign gaze beholds the well filled bins
Of grain, the fragrant stacks of hay piled high.
Long months the farmers work for this, their store
Of plenty 'gainst the winter's barren cold;
'Tis their reward for well selected seeds,
And hours of tilling old Earth's fertile mould.
Could nations learn the truths all farmers know;
As wheat won't grow from seed of beans or corn,
So peace won't spring from thoughts of fear and hate.
Thus a crop of peace they hope to grow,
They must replace the thoughts of hate and scorn
With attitudes of love ere it's too late.

—Nell Brown Friesen

A Personal Testimony

Esther Patkau

Soon the desire of my heart shall be fulfilled. As a child in anxiety over the condition of my soul, I dedicated my life for service on the foreign mission field if I would only receive the assurance of salvation and forgiveness of sin. Several years later I became a child of God through grace. The desire to tell others of the Savior grew and I definitely felt God was calling me to be willing to serve on foreign soil. After finishing high school, it was made possible for me to enter the Canadian Mennonite Bible College in Winnipeg, Manitoba where I spent three years in study. Those were precious years in which I learned many lessons. On the advice of the mission board I continued my studies in Bethel College for one year. Through these years of study and of fellowship God has guided my ways. There is not an area in my life which I cannot entrust to Him.

At first I was not sure which field would be the land of my appointment but I became confident that God would in due time reveal His will. When the Mission Board approached me last winter with the proposition of sending me to Japan, I knew that was an answer to prayer. With rejoicing I look forward to entering the "land of the rising sun" to proclaim the Gospel of Christ.

Why do I want to go? Because Christ has given the command "Go ye . . . and teach all nations." He left no other messengers than his disciples to tell of the redemption He has provided. God still uses human channels to reach human hearts. May my life be an instrument in His hands to tell others of this salvation.

I am willing to go because there is no other way of salvation provided for man than the way made known to us in the Scriptures. Christ said: "I am the way, the truth and the life: no man cometh unto the Father, but by me." (John 14:6) The words "no man" also includes the Japanese. Buddhism has nothing to offer to those seeking souls. The Shinto principles on which the Japanese youth once built their hopes have crumbled with their defeat. Now it is the task of the Christian church to bring them the Word of Life.

The privilege of going to Japan also brings with it responsibilities, but the promises of the Lord are not slack. "We are ambassadors for Christ . . ." (2 Cor. 5:20) and as such I may claim the promise of Isaiah 41:10: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

"Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified . . . ". (2 Thess. 3:1)

* * *

Little faith may bring your soul to heaven, but great faith will bring heaven to your soul.

We Arrive in Japan

Greetings from the Land of the Rising Sun! We are deeply grateful to Our Heavenly Father that we have had a safe journey and have arrived in Japan.

After 32 days on board the *Olga Maersk*, including stops of several days in the Philippines and 3 days in Yokohama, we arrived at our destination, Kobe, Thursday morning, July 5. Meeting us at the boat were Leonore Friesen, who has been here since January, Brother H.G. Thielman of the MCC unit, and the Mennonite Brethren missionaries, Harold Gaedes, Harry Friesen, and Ruth Wiens.

At the present time we are 'at home' at the MCC unit here in Osaka. This is only a temporary arrangement, however. Space here, as elsewhere in Japan, is rather limited. We are looking for a house large enough to take care of the present mission family, 7 in number, as well as the others who will follow later. But we are certain that God will open doors for us here even as he has in the past.

As soon as we get settled Brother Voth and I will be leaving on a trip through southern Japan in quest of a suitable location for our mission work. He was impressed with the great need there last summer. Unless the picture has changed it is likely that we will locate there. Following the trip we will return to Kobe to begin language study.

Already we are beginning to feel at home here. Yesterday, Sunday, we had a fine time of Christian fellowship with the M.B. folks in Ishibashi. Then, last evening we were formally welcomed to Japan during the evening service at the MCC Center here. We appreciate these acts of kindness which have made us feel that we are more than welcome here.

We also appreciate the many prayers that have been uttered on our behalf for a safe journey and for success in the work here. We solicit your continued support in this manner that God will direct us in every step as we seek to win the Japanese to Christ.

Yours for a Christian Japan,
The Verney Unruhs, Osaka, Japan,
July 9, 1951

P.S. The W.C. Voths also send greetings.

* * *

"Nothing is impossible that is right. It may be difficult. It may take a long time. But if it is right it is possible, it is necessary, it is certain. The only thing that is impossible is the thing that is wrong. It may seem invincible and unavoidable, but its doom is certain. We who fight on the side of right are more sure of victory than we are of the sunrise; and surer of the defeat of evil and wrong than we are of the sunset."

Man's extremity is God's opportunity, but man's security is Satan's opportunity.

An African Tour

Greetings in the precious name of our Lord and Savior Jesus Christ. We have just returned from a trip through the outstations. Since Nyanga has over a hundred outstations, besides eight regional schools, by now, it is quite a task to make the rounds. It took us almost eight weeks to do this.

We left Nyanga on February 6 and went first to the Batshoke territory the section where Assistant pastor, Ngongo Davidi, is in charge. Of course we took him along as well as a boy to do the cooking for us. Mary (Mrs. Toews), Paul (our son), and I all three of us went this year. Mary had never seen this territory so it was all new to her.

Out of the Batshoke tribe we saw 63 precious souls come forward to accept Christ as their personal Savior. Most of these were older people. Some were chiefs. Some were old grey-haired men and women. We also had the opportunity of burning idols at several places. One of those who accepted Christ was a hunter and had many idols and much witchcraft. He asked us to come and help him burn his idols and his witchcraft. We got there just at noon time. With the blazing sun overhead and a good blazing fire on the ground we surely gave those idols a hot time. But in spite of this they neither tried to run away nor did they cry out. To us it seems so foolish to pray to a piece of stick or wood. Yet they are very firm in their belief that the idols really help them.

The roads are especially bad in this section. At a number of places they had made stretches of new road and they got so soft that we often had to go long distances in low speed, and at one place we had quite a stretch on an up-grade where we could only make it in double-low. In this section in all we saw 178 souls come forward to accept Christ as their Savior.

We next went to the section near Tshikapa where Kijika Paul is in charge. Here we saw 167 precious souls come forward to accept Christ as Savior. On one Sunday afternoon in the village of Kombo we had the privilege of going to five houses and destroying the idols. These were in homes of those who had formerly accepted Christ, but had not made a complete clean-up. Now they wanted to surrender completely to Christ and follow only Him.

Last we went to the section where Mazemba Pierre is in charge. This takes us partly through Bampende and partly through Bashilele territory. Here we saw 166 come forward to accept Christ as their Savior. In this section especially we saw many who had drifted away come back to the Lord. In one village alone there were 14 who came forward to reconsecrate their lives.

In all three trips together we saw 511 precious souls come forward to accept Christ and many came to reconsecrate their lives. We travelled a little over 900 miles in all. We visited about 100 villages and eight Regional Schools.

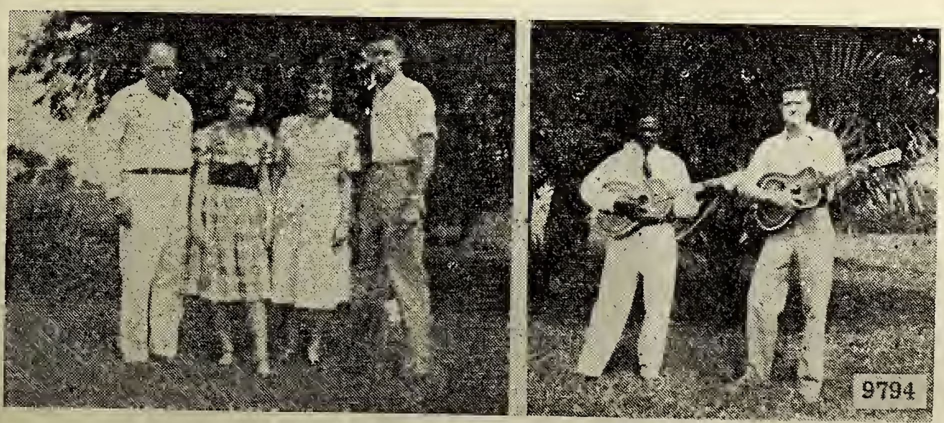
Please pray for:

1. For these outstation teachers.
2. Village Christians, especially new converts.
3. Unsaved.
4. Missionaries.

Yours for the lost in Africa
Henry A. & Mary Toews & Paul
C.I.M. Nyanga, Par Tshikapa

It is difficult for an individual who knows the Scripture, to get away from it. It pursues him like an old song. It follows him like the memory of his mother. It remains with him like the word of a reverenced teacher; it forms a part of the warp and woof of his life. —Woodrow Wilson

"No man can see his sin by looking at it; he can see it only by looking away from it. Only by the vision of purity can I learn my impurity."



Left: Henry A. Toews, Carol, Mrs. Toews, Paul
Right: AnAfrican and Paul Toews with their guitars

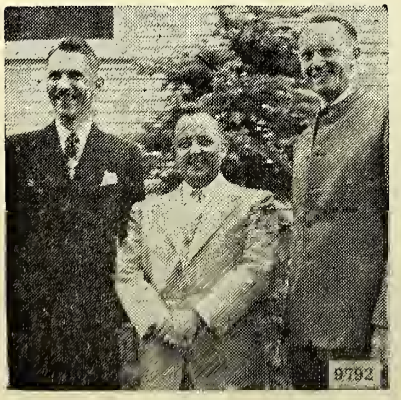
The Pacific D
A

Early Wednesday, June 20, pastors and delegates to the Pacific District conference began gathering at The First Mennonite Church of Colfax, Washington for the opening of their fifty-second session. The 160 delegates and pastors came from 20 Mennonite churches in Washington, Oregon, Idaho and California, and gathered in the little country church set back in the Palouse hills for five days of business, fellowship, and stirring messages. Committee meetings began Wednesday afternoon and continued all afternoon, although the conference did not officially open until the Wednesday evening meeting. At the first meeting the conference speaker, Wm. G. Detweiler set the pattern for the entire conference when he charged present-day Christians with playing at church and at soul-winning, and decried the fact that Mennonites today are moved more by the physical needs of people than by their spiritual needs. His concluding statement was, "One hundred thousand souls a day are passing to a Christ-less eternity. May we at this conference consecrate ourselves to bring to them the Gospel of life."

Messages by Four Speakers

Thursday morning opened with Harold Burkholder, President of Grace Bible Institute, guest speaker, giving the first in his series of three messages on Abraham. In this first sermon he stressed how Abraham through his life of faith and nearness to God was able to live a life of victory, and warned against the too-common occurrance of "A saved soul, but a lost life." Burkholder was followed by a panel discussion, and separate meeting of auxiliaries.

At the ministers' luncheon meeting, Wm. Detweiler spoke on the deeper spiritual life, and when the auxiliaries continued their meetings in the afternoon, Burkholder spoke to the meeting of ministers, after which Olin Krehbiel of Berne Indiana, President of the General Conference spoke on the theme of cooperation. At the meeting of the Young People's Union a new constitution was adopted, and projects for the coming year were discussed, with the decision being made to continue the support of the Malcolm Wenger's in addition to other projects.



Conference Speakers: O. A. Krehbiel, pres. General Conference; H. D. Burkholder, pres. Grace Bible Institute; Wm. G. Detweiler, pastor and radio preacher

Thursday evening, following a choir concert by the host church, H.N. Harder brought the conference sermon. Speaking from II Cor. 2:14-16, he emphasized that Paul was willing to surrender himself completely to the Savior and therefore was a conqueror through Him. Harder then concluded by listing our means of victory, God, faith in Christ, prayer, and the Spirit of Christ.

New Historical Booklet

Friday morning the conference business sessions began in earnest, with the appointment of committees, reading of minutes, certification of delegates and other opening business. At this time a report was made of the booklet "The Historical Record of the Churches of the Pacific District Conference," by Harold Burkholder which had been printed and was now to be sold by the conference. This attractively printed, 82-page booklet containing the stories and pictures of all the churches of the Pacific District Conference was given over to the young people to sell for the remainder of conference, and by Saturday evening almost all available copies had been purchased by delegates and visitors. The morning was completed with Burkholder's second message on Abraham, in which he described the character of a man of faith with a study of Abraham's dealings with Lot.

Conference Officers Elected

Friday afternoon began with the election of the Executive officers for the new year. Those elected were, President, H.N. Harder; Vice President, Willard Wiebe; Secretary, Marvin Linscheid; and Treasurer, John Jantz. The Education committee then made its report with Clyde Dirks being retained as Editor of the "Workers Exchange," the conference paper, and Clarence Schmidt being elected as the new member to the Education Committee. Following this, H.G. Wiens was elected for a two year term and P.C. Jantz for a three year term to the Program Committee, and Willard Wiebe and Henry Dalke were nominated as Pacific District Conference representatives to the Bethel College Board.

The remainder of the afternoon was given over to the laymen at which time they reported on their project for the past year.

Friday night Detweiler spoke to a capacity crowd on "The Work of the Holy Spirit." He pointed out that we are **commanded** to be filled with the Spirit, and that we will not be filled if we are already partly filled with things of the world. The balance of the message was given over to a discussion of eleven ways in which the Holy Spirit works in and through the yielded believer.

Six Home Missions

Saturday morning the Evangelization Com-

Conference

t

mittee gave its report in regards to six home mission responsibilities of the conference, and the several recommendations of the committee as to continued support of mission churches and other projects were passed by the conference. W.A. Regier was then elected to another term on the committee. The trustees then gave their report, with H.C. Wiebe being elected as the new member. The balance of the morning was given over to Olin Krehbiel who spoke on the "Faith of our Fathers." He began with an account of many heroes of the faith, from Noah until the present day, he then asked what was the secret of their faith, then discussed at length how this faith can be reproduced in people today. He pointed out that it did not come by honoring past saints or glories, or by creed or ritual, but rather by the miracle of regeneration, as they looked to Jesus, the author and finisher of their faith.

Saturday afternoon the Women's Missionary Association, the Young People's Union, the Laymen's Organization, and Memorial Committee all made their reports, and several recommendations of the Executive and Program committees were acted upon. Willard Wiebe then gave a report of the Peace Committee, and Earl Franz was elected for the new year. Olin Krehbiel spent a short time discussing the new draft law in regards to its effect upon the C.O. program, and the Constitution Revision Committee made a short report. Detweiler completed the afternoon meeting with a message on the "Power of the Holy Spirit," in which he first pointed out the need for the power of the Holy Spirit, then went on to discuess hindrances to this power in our personal lives.

During the Saturday evening dinner hour, the young people had a Smorgasboard banquet during which Burkholder spoke on the "Deeps of the Christian Life."

Saturday evening was taken by the Women's Missionary Association for their regular program. Their president, Mrs. H.N. Harder presided, and the balance of the evening was given over to Mrs. Herbert Schmidt of Newton Kansas, who told of her trip to India for the fiftieth anniversary of the work there, and showed slides of the trip.

The Sunday Speakers

Sunday morning was under the direction of the local church, with Harold Burkholder bringing the morning message. In this, his closing message, he spoke again of Abraham on the topic of completely surrendered faith, closing with the statement that "It isn't difficult to sing, 'I surrender all' but it is difficult to do it."

Sunday afternoon was the young people's service with Olin Krehbiel speaking from Rom. 8:38 on the theme "Conquerors Through Christ." Calling upon the young people to claim the promises of God for their aid, Krehbiel reminded them that He who spared not his own Son, would surely freely give them all things they would need for a complete victory in life.

The Sunday evening program opened with the installation of new officers and committee men by Olin Krehbiel after which Wm. Detweiler brought the closing message of the conference. Speaking from Romans 12:1 on the subject of all-out consecration, Detweiler asked first, What shall I consecrate? then, Why shall I consecrate? What will it cost me to consecrate myself? and finally, What will I get in return if I consecrate myself? Pointing out that "The happiest and safest place for any man is the center of God's will," Detweiler closed the conference with the ringing challenge to his hearers to "live for eternity, not for the few short years we spend here on this earth."

Taken as a whole, the conference saw the necessary work done by a group of serious-minded delegates, who fully realized that these are great and trying times, and who further realized their responsibility as stewards in the vineyard of our Lord. Surely the most memorable things of the entire conference were the great and stirring messages delivered by three yielded and consecrated men of God who truly spoke the word and will of God to the assembled delegates and visitors. A searching, Christ-centered ministry such as was theirs could not help but find response in the hearts of all those who heard.

—Don Aeschliman

Ministers attending Pacific Conference: seated, L to R. Roth, Unruh, King, J. Regier, Wiens, Toavs, Hilty, Burkholder, Harder, standing: Hess, Boschman, Wiebe, Kliewer, Unruh, Kopper, W. Regier, Dirks, Schwartz, Krehbiel

Mennonite Youth "A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen ,Topeka, Indiana

The Work of a Local Youth Group

THE ZION CHURCH OF ELBING, KANSAS

by Mrs. Louis A. Janzen

As a youth group we draw our number from the Zion Church of Elbing, Kansas, which has a church membership of 145, added to these during the school months are some of the students of the Christian high school (Berean Academy) located in our vicinity. Our cultural back-grounds vary, but are mostly Mennonites by birth as well as by choice.

For the spiritual and social development of youth, a Christian Endeavor has long been an auxiliary organization of the church. At present our Christian Endeavor operates in the following fields of service.

Monthly meetings consisting of themes, music, poems and stories etc. centering around a general theme chosen for each program and rendered by local amateur talent. Since our group is not large, and for the sake of interest and variety, special programs are arranged also. The following have proved a blessing to our church: Exchange programs with neighboring Christian Endeavors. A joint program—three neighboring Christian Endeavors held a round-table discussion on a topic of general interest, drawing its panel members from the representative churches. The result was gratifying: enthusiasm, inspiration and evidence of broadened horizons were the immediate fruits. Reports of missionaries of our General Conference, Voluntary Service and M.C.C. workers, usually illustrating their message with pictures, portraying the various fields of service.

During World War II some of our group had a vision—we need only be severed by distance not in spirit and thought. As a result our Christian Endeavor started publishing the "Tidings of Zion," a monthly paper, to serve as a mediator between the local church and its absentee members. From 15 papers mailed to members in various fields of service for church and country, we now mimeograph 125 copies, about half of which go out by mail, the others are for such who attend our church. Our paper of 6-8 pages features "A Word from our Pastor," "Home News," write-ups of special events, at church or among its members. Contributions are voluntary or assigned, but response is good. All expenses have been cared for by our Christian Endeavor and comes gratis to its readers. Since it is a missionary project the editor makes it a point to include a gospel appeal in every issue.

Within the last year our Christian Endeavor has pulled up its stakes and lengthened its cords to include other forms of Christian service. Thanksgiving time baskets of food were prepared by the youth of our church and the homes of the sick, aged and unchurched of our community were visited. An appropriate reading of the Scripture and prayer by the leader and a song by the group were a part of the service rendered. Tracts were left at the homes of the unchurched. This work is now followed up by our church paper mailed to them monthly.

At Christmas time the young people retraced their steps to the above mentioned homes as well as other homes who were in need of their message in song of "Peace on earth, good will to men."

A regular field of service was sought and inquiry was made at our county jail. We were not only permitted but urged to have monthly services. We quote the warden in a letter to our leader: "Coming to the county jail is indeed going afar into the by-ways and hedges. The sheep have strayed so far, that they are almost beyond the call of the Shepherd . . . I have naught but the kindest feeling, regard and respect for the church . . ." Once a month about three cars of young people equipped with messages and song, inspired by the Word of God and prayer, travel 30 miles to do only what Christ has bidden us to do.

Among our Christian Endeavor officers is also a recreational director, who in co-operation with a committee appointed for each social gathering, plan the social life of our youth. They have met in varied forms of entertainment: indoor and outdoor socials, inter-church basket ball games, decorating our church for Christmas, polishing shoes at the local M.C.C. Clothing Depot and others.

Individually organized are the high school and college age girls of our church who meet four times a year. Their service has been varied as the following list of projects indicate: Textile painting of hankerchiefs for helief, Stuffing toys for a migrant mission where one of our number is active, Sending Christmas candy and used clothing to our General Conference mission in North Carolina, By twos they visited the lonesome and friendless at the local "Home for the Aged." With reading of Scripture and prayer, singing, and conversation they endeavored to bring cheer to the aged.

Other areas of service where individuals of our group have participated in are teaching of Daily Vacation Bible School and Voluntary Service. After enriching experiences of individuals the whole church profits by their return. They impregnate the church with zeal for God's work, bring back with them enthusiasm and higher ideals.

Our young people have come to realize that we have barely scratched the surface of possible Christian service in our church and community.

Christmas Time among French Children

BY MARY BYLER

It is Christmas Bundle time again! Time to think of making up those little bundles for children in far away lands. It is time to think of some way of making more happy little hearts that have known only hardship and trouble. To refresh our memories about the lives across the seas we present this story of Christmas at the Weiler Children's Home in France. *E. L.*

As the year draws to a close, we pause to weave into the happiness of the season our sincere appreciation of your friendship and to wish for you much happiness for the coming year.

It is snowing again! Already the earth is covered with a soft white blanket composed of innumerable starlike flakes. Never has a snowfall been more beautiful and never has it thrilled me as it does this Christmas season! As the snow falls silently and softly to the ground, it seems to bear with it the message of the beautiful Christmas carol:

"How silently, how silently the wondrous gift is given.
So God imparts to human hearts the blessings of His heaven."

How beautiful! How peaceful! And then in sharp contrast we remember what we've seen the last two weeks—of broken homes, of discouraged mothers, of dirty children, of filth, of sickness, of misery, of laziness . . .

Christmas Shopping

This year all of our Christmas shopping was done in one big department store—a store closely resembling our American self-help grocery stores except for the fact that there was also a toy land, a clothing department, a dry goods counter, and a book store. If you can imagine yourself going into such a store with your Christmas list and buying whatever you find there regardless of price, you can imagine how much fun we had. The manager had opened his doors and given us free access to all supplies. The doors were open at all hours and no cash was needed. Yes, our store was our attic . . .

This, then, is the way it worked—(taking the Barth family for example): Near the beginning of the files we find their names, Jean Georges and Brigitte Barth. In much less time than it takes to tell it, we relive what we know of their story, Father killed and home robbed during the war . . . Mother alone with her three small children . . . lean years when the family had almost nothing . . . the coming of the two older children to our home three years ago . . . the letters that followed expressing sincere appreciation for all that had been done for them . . . repeated invitations to visit them in their home . . . This, and much more, we remember during those few minutes of hesitation before deciding what gifts would make them happiest and be just the right size. Then we wrote:

Mother: towel, wash cloth, two cakes of soap
Grandmother: yarn for a sweater
Brigitte: sewing box
Jean Georges: tablet, pencil, crayon, notebook, scissors
Anne Marie: Doll furniture

It was very exciting, this Christmas shopping, for in this way "our children" all came back to us. Gaby, the little curly-haired girl who nearly died of diphtheria in our home three years ago. Thin pale-faced Pierre whose mother insisted, that we almost ruined his health by giving him milk to drink instead of wine. Alain, Jean, Elise, Monique, and many others. I really don't know how many—but with children, parents, workers, old people, a few neighbors, and everyone included there must have been six or seven hundred!

Seven hundred! It sounds almost extravagant —almost impossible! At times we almost felt that way ourselves. Yet the need was here and the gifts were here. And we were here to bring the two together. What more appropriate time could be found to give "in the name of Christ" than on His birthday . . .

Distributing our Gifts

We found the Guis home worse than we had feared. How eight persons managed to live in that one small room with one small window is more than I can say. We weren't surprised that they had moved, but we had hoped to find the new home better than the hole they left. But no, it was still worse. If either the mother's bed or the kitchen stove had been two or three feet wider they would have touched. When we came in, the older girl started hunting the broom to sweep the floor. It doubtless had been misplaced during the moving two weeks before and hadn't been missed yet. Mrs. Guis was in bed with pneumonia (small wonder) and Yvon was not in school because he, too, was sick. The four smaller children (among them our dear Christiane and Jeanine) were dirty from head to toe. What more can I say? The two new

(Continued on next page)

CHRISTMAS AMONG FRENCH CHILDREN

sheets we brought wouldn't go far on those four dirty mattresses. We could have given more, perhaps, but what would be the use? The father earns good wages but eats and drinks them all away. We remember Yvon's words during our summer camp, "I want to stay here and never go back home"—we understand. The little dolls and other things we gave brought back their sweet smiles for a few brief moments at least and we were glad that we had come. It took real courage to kiss those dirty faces when we left.

We found the Mollards happier than we had dared to hope. For the first time Mrs. Mollard never mentioned her husband's hopeless mental condition. Instead, she joined the children in their fun and laughed and played with them. Such joy! Such happiness! Mother, grandmother, Gerard, Philipe, Martine Marie France—everyone talked at once. The dear old white-haired grandmother looked the happiest of all. I can see her yet as she opened her gift. Her eyes sparkled and shone as she clapped her hands for joy. Before I knew it, her arms were around my neck and she kissed me twice on both cheeks just like a child. Dear deaf grandmother! It was worth this trip to Paris just to make you happy! Mrs. Mollard wrote this week that grandmother still hadn't begun knitting. She gets the yarn out every day and has fun planning what she will do with it—then puts in back in the box again. Some day she will begin, but in the meantime she is having fun just looking and planning. Before we left, Mrs. Mollard gave me a letter from little Gerard. "If I sent you every letter Gerard writes to his 'Mama Mary' I'd go bankrupt buying stamps," she said laughing...

I've told about two homes—but there were eighty... Often as one realizes that food and clothing and toys do not meet the real need of the poor. They are only a means through which one hopes to meet their deeper need—their need for Christ.

Saturday

"And what do you do when you meet someone?" we rehearsed on our way to town. "We shake hands and say 'Bonjour monsieur' or 'Bonjour madam,' the children all answered at once. As we drove up to the door of the old people's home a few minutes later, it happened that an old man was walking up the street. Before any of us knew what was happening, the children had surrounded him and were eagerly shaking his hand and saying "Bonjour monsieur." The poor man was bewildered, amused, pleased, and touched. And although we were somewhat embarrassed at this exaggeration, we could only laugh with them. They had learned their lesson well.

Once in the room where the old folks had gathered, the children, so innocent and unafraid, shook hands and laughed and talked. It's not surprising that some lonesome hearts were cheered as they listened to their chatter and their songs. We hear them often, and yet each time we're thrilled anew. From there we went to a barrack where old folks gather daily to eat one meal together. Again the children sang and talked and gave their little gifts. Before we left, our little Alain threw his arms around an old grandfather's neck and kissed him. He may have thought it was his grandpa—I don't know. And then like little sheep the other children began to do the same. These dear old hearts were warmed and touched—we knew that by their tears and thanks.

Sunday

"... The shepherds were watching their sheep when the angels came..." Richard was saying as his mother came into the room. She sat down and listened until he had finished "... and the wise men gave their gifts of gold, frankincense, and myrrh." I am glad the mother came just then and heard the beautiful story from the lips of her little boy. All morning we had Sunday school—with children as the teachers. In their own childlike way the teachers told the wondrous Christmas story while we listened.

At three o'clock the village people came—ten, twenty, sixty, one-hundred twenty-five or more. The children's message was not new; Joseph and Mary, tired from their long journey were looking for a bed. One after another, the impatient inn keepers turned them away until at last one offered them his stable. That night the angels came to the shepherds and they, having heard the message, hurried on to Bethlehem. Then the wise men, guided by a star, came and offered their gifts. The children concluded their program by singing six familiar Christmas songs.

Monday and Tuesday

Christmas morning found the children awake early—eager to look in the tiny shoes they had placed in the fireplace the night before. In each little shoe was a banana and a comb. For the older boys there were tractors and for the little girls new dolls.

Tuesday the parents were invited—but not so many came. Some were sick; some had no money; some couldn't leave their work; and others didn't want to come. This year more than any other, we have many children who are unwanted, unloved, and uncared-for.

The last train was leaving and with it our last visitor. "You know, I'm so happy!" Alain's mother said as she left. "Happy to have come. Happy that my little boy is here. Happy to have spent this time with you. Just happy for everything."

We, too, were happy!

(This story was written by Mary Byler, directrice of the M.C.C. Children's Home in Weiler, France.)

European Diary

BY GRACE MILLER

June 25, Monday - This morning we said "good-bye" to Holland. I liked Holland very much. I'd gladly stay there a few more weeks, but the tour must go on. We traveled by bus all day. We had lunch in Antwerp, Belgium, and tonight we're in a hotel in Brussels. This afternoon we stopped at Breendonk, a concentration camp that is, of course, no longer used. I couldn't help wondering how much suffering I would be willing to go through for the cause of Christ. The people in Breendonk suffered for political reasons. Certainly the cause of Christ would be a greater cause—but could I stand firm in faith through the suffering such as these people had?

June 26, Tuesday — We toured Brussels and other parts of Belgium today. David Shenk, an O.M. worker here, went with us. We went through St. Michiel's Cathedral, saw how the famous Belgian lace is made, saw the home of Erasmus, a philosopher of the fifteen and sixteenth century, went to Waterloo and saw the panorama of the battle between Napolean and Wellington, and visited a place where the Germans shot French and Belgian prisoners. I think most of us got the feeling that the people of Belgium have suffered much, but that they are not willing to try to forgive and forget the past. Probably for this reason we feel rather depressed in Belgium and won't be too sorry when we leave. We had a lovely time tonight in the home of Dave Shenk and his wife. Rev. Shenk told us something about former M.C.C. work in Belgium and the work the O.M. Church is carrying on now. We were surprised to learn that less than one per cent of the population of Belgium is Protestant and that the only Mennonites here are the missionaries.

June 27, Wednesday - We spent the whole day traveling—from eight this morning until ten tonight. All of us are ready to drop on any bed we see! We had dinner in Loxembourg, and had our supper at 10:15 in Valdoie, an M.C.C. Children's home. We saw all kinds of scenery on the way—some beautiful and some not so nice. But I am surely impressed with Valdoie. Last year this was one of the work camps for the students. They cleaned up the house and grounds. This year it's the loveliest M.C.C. center we've seen yet, and we've seen some very nice ones. There are twenty-six children there. There wasn't enough room for twenty-two more, so we went back to Belfort (France) for the night. We're in a nice hotel.

June 28, Thursday - We went to Valdoie for breakfast and a look around the home. Just before we left, the workers told us that the good steak we had for supper last night was horsemeat. And to think we ate it without knowing the difference! But it was very good. I'll have to try that on someone at home sometime. We went to Basel, Switzerland, in the morning, and spent about one and one half hours in the jewelry store getting watches and clocks. The group brought twenty three watches and clocks. Some hadn't intended to get any, but yielded to temptation. We had dinner at the MCC center in Basel and met more of the MCC workers. It was good to see Mrs. Fast and Richard again. Richard is almost over his case of the measles. This afternoon we drove to Geneva. Switzerland is a beautiful country. We saw the loveliest scenery we've seen so far here. We had a huge supper at one of the Mennonite homes in France, very close to Geneva. We ate all the strawberries and cream, and drank all the lemonade we could. We admit we ate more than is good for us. After supper we attended a youth meeting that was held on the second floor of a garage. It was very interesting to us—most of it was in French. The church band and a group of girls sang and played their guitars for us. Of course we did our bit by singing for them. We surely appreciate the fellowship we can enjoy with European Mennonites. Tonight we're in a hotel in Geneva.

June 29, Friday - We spent the forenoon seeing part of Geneva. We saw the school Calvin, a leader of the Reformation, started. We also went through the church he preached in and saw the church of which John Knox was pastor. Geneva has a wall with the statues of the Reformation leaders carved into it; most of us sat for a minute on what is said to be the longest bench in the world. We spent an hour going through the League of Nations building. It's a very beautiful modern building. We sat in on a debate among labor leaders for a while, and could hear the speaker's arguments in about six languages just by turning a dial that controlled the earphones. This afternoon we came to Montreux, where the Castle of Chillon made famous by Lord Bryon is located. I'm glad I'm not a prisoner there. We're spending the night in a beautiful hotel with all our rooms overlooking Lake Geneva. We feel we're really living like a king! We sang hymns out on the terrace as we watched the sunset. Our hearts are lifted to God as we view His glorious handiwork.

June 30, Saturday - Peter, our bus driver, really put in a long hard day. We left Montreux for Italy at 7:30 a.m., and got there after 11 p.m. and most of the way was mountain climbing. We intended to get to Italy through the St. Bernard Pass, but when we reached the Italian border, we found the snow hadn't been cleared off there yet. So we had to go back down the mountains and take a different route. But we thoroughly enjoyed the drive. One of the girls said, "We have hairpin curves at home, but these in the Alps are bobby-pin curves." Our busses at home, I'm sure, could not

(Continued on page 483)

The New Draft Legislation

THE Committee on Peace of the Board of Christian Service finds itself short on funds. This committee is charged in addition to its regular peace work, with carrying out the General Conference Voluntary Service program, and since these projects operate only during the summer, the drain on the treasury is especially heavy now.

The work of this Committee on Peace will be increasingly charged with greater responsibility, especially as the new draft legislation goes into effect. In this new legislation there is provision also for the drafting of men registered IV-E. Up until now and until the provisions for the new legislation are set up the conscientious objector has been and is being deferred. When the new legislation is ready the C.O. will no longer be deferred but will "in lieu of induction, be ordered by his local board, subject to such regulations as the President may prescribe, to perform for a period equal to the period prescribed in section 4b (which calls for 24 months of service) such civilian work contributing to the maintenance of the national health, safety, and interest as the local board may deem appropriate . . . ."

It is not yet established just what the regulations will include when it says "subject to such regulations as the President may prescribe." It has been the burden of the Church agencies to have included in these regulations the broad types of service that are now being performed in relief work, both foreign and domestic; mission work; church work; voluntary service work; agricultural production and processing; education; social and public health services, and other related services now being performed which the C.O. could in good conscience perform. When the regulations are ready we will know better what the exact need will be.

As it appears now we will need counselors to help the individual C.O. with his local board to get into the right type of service; we will need more projects to which our people can be "ordered" to work; we will need those who minister unto these men, and many of these men "ordered to work" may be given assignments where they are alone; we will need personnel to direct the work administratively, both on the national level and on the individual unit level. In short: we will need both people and funds with which to carry into effect this program; and while we cannot tell as yet just what the program will call for in detail, it is quite evident that there will be needed both people and funds. Whatever the program is, the cost to the churches should not be as great as was the case in CPS, for the man is to receive pay for his work, which should provide for his maintenance, as well as for his medical care, his dependents and the other items that made the CPS program so costly.

We feel confident that our churches will make this a matter of prayerful study, and that they will give generously toward the work of Peace. We would wish that no quota system would be required, but that people would give of their own choice so that this work could be carried on unhampered because of lack of funds. Send your gifts to the General Conference Headquarters office, 722 Main St., Newton, Kansas, either for the Peace Committee or for the Board of Christian Service.

The funds with which our General Conference workers in MCC Voluntary Service are supported have been coming in so that to date we have been able to meet our share of the cost. We trust that the support of this cause will likewise continue as in the past, so that the avenues for young people to give of their time and energy to the Cause and in the Name of Christ may be kept open!

ALBERT M. GAEDDERT

M C C News Notes

STICA to Accept Four More Men

Agreement has been reached with STICA for the use of four more Voluntary Service workers in Paraguay. STICA is an organization of the Institute of Inter-American Affairs, cooperating with the Paraguayan government on development of agriculture.

Two young men, Darrel Albright of Pretty Prairie, Kansas, and Robert Snyder of La Junta, Colorado, have been serving in this work for nearly two years, in a mutually satisfactory relationship. The work consists of helping the Paraguayans to develop their agricultural production, and experimenting with new methods and crops in Paraguay.

Uruguay Movement Expected

Effort is being made to secure intergovernmental aid for the movement to Uruguay of Mennonite displaced persons, in much the same way that the IRO gave assistance to Russian Mennonites in migrating to Paraguay. A list of nearly 500 prospective immigrants has been presented to the government of Uruguay and it is hoped that this may be approved within a few weeks.

These Mennonite DPs have suffered much distress during and after the war, and even now after these years are yet unsettled and homeless. The group consists of Danzig Mennonites, and also some Russian Mennonites and others who have waited long to enter Canada or the United States, but have not been admitted because of requirements under which they could not qualify. Now they look forward to movement to Uruguay where they may meet relatives, and begin life anew.

Bulldozer Is Contributed for Paraguay

Attending the MCC Executive Committee meeting on June 28 were H.M. and Harry Harder of Delft, Minn., to make plans for the purchase of a bulldozer for the Mennonite Colonies in Paraguay. This special project is being made possible by the Layman's Organization of the General Conference Northern District, and is a noteworthy demonstration of mutual aid and concern for the brethren in South America.

The machine is needed by the various Mennonite colonies in Paraguay for road building, clearing land, and for making water pools for watering cattle. It is planned that

Jottings

—**First Church, Nappanee, Indiana:** While pastor and Mrs. Moser were on a two-weeks vacation, J. E. Hartzler presented the morning messages on June 17. On June 24, Roy Umble of Goshen College was our guest speaker. Twelve children were consecrated on Children's day. Our church participates in the union Sunday Evening Services during the summer months. They began at the community park on July 1. Mr. and Mrs. E. S. Mullett worshiped with us on July 15. Also the new Seminary bus was on display on the church grounds on that day. Mrs. Lyle Strauss, Corr.

—**First Church, Upland, California:** Our church joined the other churches in the Chaffey District on Sunday evening June 10 for the Baccalaureate services for the high school and the junior college graduates. Mr. W. Harry Jantzen, our choir director, received his Master's degree from the School of Music at Pomona College, Claremont, California. On May 27 he gave his graduate recital at the Bridges Hall of Music. Mrs. James Hutton (Evelyn Dettweiler), the church organist, received her A. B. degree from Pomona College. She graduated cum laude. Reynold Weinbrenner was installed as interim pastor on June 24. Mr. and Mrs. Weinbrenner moved into the parsonage during the week from Los Angeles where Mr. Weinbrenner served a Congregation Church while studying toward his doctorate at the School of Religion at the University of California. He will continue his studies while he serves the Upland church.

—**Menno Church, Lind, Washington:** The Harold Burkholder family gave a program at our church June 19. The A Capella Choir of Bethel College presented a concert here June 25. July 2, Mrs. Herbert Schmidt, daughter of Missionary P. A. Penner, gave an account of the Jubilee Festival held on the General Conference Mission Field in India. Interesting pictures were also shown. We are happy to have W. Wiebe and family back with us as our pastor. Our hearts have been stirred at the calling of the Paul Boschman's to the mission field in Japan, under our Board of Missions. We pray God's richest blessings upon them.
—Mrs. W. Jantz, Corr.

—**Greenfield Church, Carnegie, Oklahoma:** The community Bible school was held between June 11 and 15 ending with a program given by the children. A group of four young people in Voluntary Service Group held services on July 6, 7 and 8. —Mrs. Leo Nightingale, Corr.

—**Second Church, Paso Robles, California:** The remodeling of our church has been discontinued for the present, due to Daily Vacation Bible School being held there with about 50 children attending. Little Robert Bruce was born on June 8 to Mr. and Mrs. Louis Bergman. Little Robert Edgar was born July 3 to Mr. and Mrs. Edgar Fisher. Mr. and Mrs. W. Harley King and Ethella, Mrs. J. W. Claassen attended the Conference at Colfax, Washington. Mrs. Herbert Schmidt showed pictures and gave a very interesting resume of their trip to India's Golden Jubilee, and other places where they stopped. —Mrs. Frank Hamm, Corr.

—**St. John Church, Pandora, Ohio:** On June 23, the funeral of Charles Boehr, 24, one of our members, was held at our church. Mr. Boehr, the son of missionary P. J. Boehr, until recently of China, and the late Jennie Gottschall Boehr, was killed in an automobile accident near Elkhart, Indiana. He graduated from Grace Bible Institute, Omaha, Nebraska in 1947, attended Goshen College, Goshen, Indiana, two years and the past two years at Grace Theological Seminary at Winona Lake, Indiana, preparing himself as a missionary. He is survived by his wife, the former Eleanor Barkman of Henderson, Nebraska and a one year old son Charles Gregory, his father and step-mother, Frieda Sprunger Boehr, two sisters, Anna Louise of Newton, Kansas, Mary Ellen of Omaha, Nebraska, and three brothers, Richard of Henderson, Nebraska, John of Omaha, Nebraska, and Ernest of Columbia, South Carolina. Two weeks of Daily Vacation Bible school were conducted at our church with fifty children attending. Twenty seven members and friends of our Intermediate C. E. spent the Fourth of July at Old Man's Cave in the southern part of the state. —Mrs. Clarence Schneck, Corr.

M.C.C. NEWS NOTES

when the bulldozer reaches the destination, an experienced operator will be sent to supervise the use and care of the machine, and to train a Paraguayan Mennonite operator.

More Relief Shipments Sent

During the period since Feb 1, the following MCC relief shipments from Canada and the United States, valued at a total of $126,799.94, left port:

To Paraguay: a shipment of dental supplies, a Chevrolet carryall, and a Ford auto; **To Germany:** 94 tons of beans, flour and other food; 31 tons of clothing, bedding and related materials; **To Austria:** 2 tons mixed foods; **To Formosa:** 2 tons drugs and equipment; **To Palestine:** 9 tons clothing and bedding, and 1 ton Christmas Bundles, school supplies and equipment; **To Java:** one-half ton medical supplies and equipment; **To Belgium:** a small amount of clothing; **To Italy:** a small shipment of Christmas Bundles.

Unique Service in Japan

A unique type of relief service is that of helping to train teachers in Japan for working in a school for deaf children. Rhoda Ressler, who had previous experience in this work in America, reports that a new building is being opened and new teachers appointed to provide better teaching at the Prefectural School for the Deaf. The opportunity to help train these teachers is a significant contact for Christian service and influence.

EUROPEAN DIARY

(Continued from page 481)

have made the sharp turns the mountain roads have. We held our breaths more than once. We saw beautiful water falls, lovely valleys, stopped to take pictures of the cow-bells, had a snow-ball fight, picked the mountain flowers, etc. I'm glad we're coming back to Switzerland again. Tonight, after our midnight supper, we're staying in a guest house in Torino, Italy.

July 1, Sunday - Another Sunday is gone—but it doesn't seem like Sunday to me. That's because I slept late instead of going to church, and saw people hauling hay and cutting grain in the fields this afternoon. Some of the group visited a Catholic Church in the morning. This afternoon we went to a town about forty miles from Torino to visit a Waldensian Community. The pastor of the church there, who is really an Englishman, showed us their church, museum, nurses' home, college, etc. The only Protestant College in Italy is located there. One one-tenth per cent of the people of Italy are Protestant. I don't think we realize how hard it is for those few Protestants to carry on in a Catholic country. Pastor Ayossot gave us a few examples of the problems they have. We really had a most interesting afternoon. Tonight we're free to do what we please, so I'm writing letters. We're staying in the same hotel.

Beyond Our Own

BIBLE READING IN PUBLIC SCHOOLS is required in Alabama, Arkansas, Delaware, Florida, Georgia, Idaho, Kentucky, Maine, Massachusetts, Pennsylvania, Tennessee and the District of Columbia. It is permitted in Indiana, Iowa, Kansas, North Dakota, and Oklahoma. Bible reading has been barred by state court decisions in Illinois, Louisiana, Wisconsin, and Ohio. Bible reading has been upheld by court decisions in Texas, Colorado, Michigan, Minnesota and New York. The United States Supreme Court has agreed to review a recent decision of the New Jersey Supreme Court permitting Bible reading and the recitation of the Lord's Prayer in public schools.

GOSPEL HERALD

A NEW MISSIONARY OPPORTUNITY has been opened in Formosa, according to workers there now. Bob Finley, former Olympic boxing champion and Youth for Christ leader, reports that in some schools there, 95 per cent of the students are hearing the gospel for the first time.

A GROUP OF ABOUT 60 SENATORS AND REPRESENTATIVES meet once a week for prayer in the Senate Restaurant. This group has been in existence for about 10 years and has continuously evaded publicity from leading magazines and newspapers. One congressman said, "It would kill it because we would find many joining for publicity and the really serious and sincere ones would drop out."

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Volume 66 —— August 7, 1951 —— Number 31

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IN THIS ISSUE

Fight for Your Faith

What the Church Expects of Its Pastor

Pictorial Story of Medical Missions

In This Issue

EDITORIALS 487

FIGHT FOR YOUR FAITH
by Lotus Troyer 488

WHAT THE CHURCH EXPECTS OF ITS PASTOR 489

LIVE YOUR FAITH
by Erna J. Fast 490

IMPRESSIONS OF THE CANADIAN CONFERENCE
by S. F. Pannabecker 491

A GOOD-WILL VISIT TO BUENOS AIRES AN URUGUAY 492

PICTORIAL STORY OF MEDICAL MISSIONS 493

MENNONITE YOUTH:

ATTITUDE OF YOUNG PEOPLE TOWARD PEACE TEACHING 494

EUROPEAN DIARY 496

VOLUNTARY SERVICE ASSIGNMENTS 497

CLINIC ON YOUTH PROBLEMS 497

BEYOND OUR OWN 498

JOTTINGS 499

FUNDS ARE BEING RAISED by the Ohio Council of Churches to erect a skyscraper in Columbus, Ohio, to be known as the Temple of Goodwill. Officials hope this temple may become headquarters for the National Council of Churches and also other groups from the Protestant churches.

The Mennonite

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The Reader Says

Since the pictures of our new Church edifice near Lind, Washington, have appeared in THE MENNONITE (May 22) many have asked, "What kind of architecture is it?" "How do you like your new church?" "Where did you get your ideas?"

To me the story of our new church is an interesting one. It begins far back and includes much thought, discussion and prayer. I would like to share a little of that story which I think will help us to understand this new building.

When our committee made its first trip to the city (Spokane) to contact possible church architects we were beginning a new adventure. The day was spent in meeting and talking with many different men. Some were from large architectural concerns while others operated privately in small offices. On our return from the city we discussed our day's experiences in preparation for recommending an architect to the congregation. The architect whom we decided upon and whom the church chose to hire was a man whose approach to our building program was unique. While others seemed to know all about the Mennonites (one even told us that he had read of them in the Old Testament) and almost immediately suggested what style of architecture we should have, this man only asked questions. He didn't even talk much about church architecture to us but he wanted rather to know all about the Mennonites. He wanted to learn of our history, our doctrine, our way of life, etc., before he began his work of designing our church.

In order to gain this acquaintance with us our architect read literature on the Mennonites. We supplied him with a copy of C. Henry Smith's THE STORY OF THE MENNONITES, numerous back copies of MENNONITE LIFE, plus many other items that would introduce him to our people. On several occasions he came to worship with us and as building plans progressed those visits increased. After much consultation together with the architect the congregation settled on the floor plan. Then began the architect's work of designing the exterior appearance. It was not his purpose to follow any particular traditional church pattern but rather to seek to produce a building that would appropriately express the Mennonite faith, and it was also to be a building that would blend with our rolling and treeless wheat fields.

The result of this approach is a fresh and modern interpretation of our faith and a wonderfully practical building. The church has a soundproofed mother's room, a parlor, a kitchen, restrooms, a large entrance or narthex, and a flexible educational unit with classrooms and assembly room. The sanctuary or nave is plain but beautiful. A variety of soft colors are chosen to good advantage throughout the building. Only enough is excavated for the heating unit and storage room thus permitting the building to be entirely on ground level eliminating all steps.

It is too soon to make a judgment of this church building but from all indications it is meeting with much favor and we predict a long and useful ministry to the honor of God.

—Willard Wiebe

Of Things to Come

August 6-12 Senior Retreat, Shavehead Lake, Michigan

August 10-12, Western District Adult Retreat, Camp Mennoscah.

August 8-15 Minister's Retreat, Bluffton College

August 11-18 California Mennonite Young People's Retreat, Camp Gains, Lake Sequola, Miramonte, California

August 13-19 Junior Retreat Shavehead Lake, Michigan

August 20-26 Young Adult Retreat, Shavehead Lake, Michigan

August 26, 1951 CPS Reunion of unit 93, at Kalona, Iowa.

Aug. 26-Sept. 23—Christian Education Emphasis

Sept. 3-4—Opening, Freeman Junior College

Sept. 4-5—Opening of Mennonite Biblical Seminary

September 4-7 Enrollment, Bethel College, North Newton, Kansas

September 9 Bethel College formal opening

Sept. 11-12—Opening, Bluffton College

Sept. 13—Kansas All-Mennonite Women's Meeting, Hoffnungsau, Inman

September 16 Bethel Family Retreat Picnic

Oct. 16—Western District Ministers' Meeting

Oct. 17-19—Western District Conference

Nov. 11-16—Bluffton College Bible Lectures

Editorials

THE CHURCH AND THE PASTOR

SOME TIME ago (May 29 issue) there appeared in this paper a brief article entitled *What I Owe My Minister*. To see the other side of the picture we present this week a reprint sent in by a reader on *What the Church expects of Its Pastor*. Both sides need to be taken into account. It might be well to re-read the former column again and compare with this issue.

The relationship of church and pastor can be one of the finest to be found anywhere; a relationship of love and understanding and service that befits citizens of the Kingdom. But unfortunately, this relationship can also be strained and unhappy. In some churches the pastor is expected to live and work under conditions more difficult and less convenient than his members. He may be forced to live on inadequate financial support which makes it necessary to engage in some additional work—for which he is usually criticized. If he states frankly that his salary is inadequate, he may be due for a resignation. If he says nothing, he may be unable to do his best work because of the hardships placed on him, and the financial strain of properly caring for his family.

Or in some cases, the pastor may come to feel that he is superior to others, and that he deserves comforts and conveniences which his members could ill afford. He may feel that he should be shown special privileges and concessions, or that he does not need to work as hard or as long as the working men of his parish. Such a feeling of superiority quickly puts him out of touch with his people. In such a case the sermons largely lose their influence, for to be a good sermon it needs must be preached by a good man and not a selfish one.

Church boards would do well to make frequent checks to see if they are doing all they can to make it possible for the pastor to be and to do his best. Pastors should ever seek to be of more service to their people for, like their Master, they are not merely to be ministered unto, but to minister.

CAESAR AND GOD

THE mere stating of the great principle—render unto Caesar the things that are Caesar's, and unto God the things that are God's—is not enough. It is a great principle but like all principles, it needs to be carefully applied to actual life. We will probably always have difficulty with the problem of discerning our right relationship between Casar and God.

How much we owe to our government. We have a freedom and liberty unknown to other countries. Our nation gives careful consideration to its minorities and their opinions. As faithful Christians we should also be the best of citizens, and the most appreciative. We should love our country so much that we will be willing to pay any rightful price to work for her highest welfare and interest. But we believe that it is in peace and not by war that the best interests of our country are served.

God must come first. We ought to obey God rather than man. Our highest allegiance is to Him. Only when the government makes demands which in our conscience we feel are directly opposite to the will of God have we a right to disregard the demands of the law, but be willing to suffer the consequences.

Let's give Caesar his dues. But let's give God his, and this comes first. And may we have the spiritual discernment to distinguish between the two.

WHAT OUR YOUNG PEOPLE ARE THINKING

IN the Youth Section of this issue is a report of a study of the attitude of young people on peace. While, as the article states, the replies of the 716 young people may not be altogether typical of all our youth, yet it does give us a cross-section of their opinions on this important question.

Pastors should note with concern that about half of the young people believe the peace education of their church is inadequate. Sometimes we accuse the young people of not having a real interest in the peace question, but when half of them feel there is not enough teaching on this principle, pastors had better take note!

Parents will be interested to see that 58 per cent of the young people feel that the home is the most influential factor in peace education. This means that parents cannot shove off this responsibility on the church. By teaching and example, by counsel and advice they have a real part in shaping the peace thinking of their children.

This study deserves serious thought. Perhaps pastors and Sunday school leaders would like to conduct a similar study in their own church. Some surprising results might be disclosed.

REMEMBER HIROSHIMA

SIX years ago this week the first atom bomb dropped at Hiroshima. That mighty explosion killed some 200,000 civilians, and changed the course of history. After six years the conscience of America is still uneasy, as well it might be. We are unhappy and distressed about this anniversary.

Upon the peace memorial in what used to be the heart of Hiroshima, are inscribed these words:

> "We must never forget the experience of Hiroshima—
> In order that a recurrence of this bitter tragedy may be prevented:
> In order that there may never again be wars
> That bring such tragedy.
> For the sake of world peace, and
> For the sake of human welfare,
> This first experience must be the last."

As a historic peace church we have a grave responsibility to do our part by teaching and example, by life and witness, that such a tragedy will never be repeated.

Fight for Your Faith

Lotus E. Troyer

"Fight the good fight of faith." I Tim. 6:12.
(The president's sermon at the Central Conference.)

BATTLE lines are drawn at numerous places in our world today. Many of them indistinctly and without clear issues at point but they are there none the less. The fight does not belong exclusively to the armies facing each other or the navies sparring with one another. It belongs to all of us and in a very close and peculiar way to the Christian people of the world.

L. E. Troyer, pastor, Carlock, Ill.

Quite plainly the Christian view of things is not the obvious view else it would not have been necessary for men of penetrating vision and great faith to have attained it and to have handed it down to us. If it were perfectly obvious it should not have been required of Jesus that He should have authenticated it to us. No hasty, careless or superficial mind ever arrived at the conclusion that there is a God of love behind the whole march of things in this world. At a first view the facts suggest something very different. In order to be a staunch fighter for your faith, you as an individual must be strong. Strong individuals in turn make for a strong Church.

What Christian dare Believe

No inexperienced person considering the ways of the world would conclude that love is stronger than force, or that the ways of goodwill and brotherhood are the ways that lead to life. It took God to teach us that and it is with difficulty that it was first believed and with all too much reluctance at times in passing it on with a staunchness of purpose that says to the world that it is really believed. The Christian view of life declares that in the final analysis the truth about things is that through all the turmoil, the pain, the dust, the confusion of life, God is working out a divine purpose, and training men and women for Himself. It declares that it is possible for us, one by one, to pass into a living touch with God so that we receive His power and live in the inspiration of His fellowship. It declares that, though evil may triumph for a time, the ultimate victory is going to be with love. It declares that though troubles descend upon us, and the light of life seems to go out, there is always a way in which, with the help of God, we may turn our trobules to good account and win good out of evil. It insists that all beauty, all truth, all goodness, all love are but aspects of God Himself, and that ugliness, error, evil, hate are the enemies which God is perpetually overcoming and which in the end must cease. Better still, it insists that if you and I submit ourselves to the power of God, then ugliness, error, evil, hate may be cleansed from us. With a daring audacity the Christian faith tells you to hope and believe that you may be Christ-like.

Results of such a Faith

When you find yourself possessed of that faith and are possessed by it, it does at once redeem life. When you believe these things confidently you are deeply and profoundly happy in the joys of the Christian life. You find yourself possessed with a frame of mind that equips you supremely for the fight to maintain and spread abroad the tenets of the Christian faith which have led you to that state of joy and happiness in the Christian life.

All of us meet people now and then who by telling or deed make us feel that our Christian hopes for society are only beautiful dreams and at times absurd at that. The abominations of abominable men have gone all through recorded history, and they seem to be able to defy God. Try for a moment to hold to that opposite view: the view that Jesus was a deluded dreamer; that there is no Father in Heaven who has the situation in hand; the view that chance rules the world, and that evil is stronger than love. You will find that you *cannot* hold that view. It makes a nonsense of life. If you come back to the view that Jesus was not wrong but right, then you have won a great victory in the battle and you can trust Him for time and eternity.

Keep Faith with Jesus

"The fight of faith" means the fight to keep faith with Jesus. As individuals most of us a long time ago gave Him our word and we asked Him to accept us as His followers and we gave our word to keep faith with Him. God knows how far each one of us as individuals have kept faith with Him. But in every case it certainly has meant a fight and there undoubtedly have been numerous reverses. He has kept faith with us and has never let us down. Never has He turned His back on us though we have failed Him and wounded His heart again and again by our wanderings astray.

Go to the *Martyrs Mirror* and read the thrilling accounts of those early Christians who found themselves attracted to the idea of holding to Him whatever men might say and though Christ's cause might be a most unpopular one in the eyes of the ruling world. They despised compromise and meant to be thorough. They were true to their faith and convictions to the point of death by all manner of cruel torturings.

Has the church of today gone as far with Christ as that early church? There has been some awakening in the Church today and it has been seen in the evangelistic fervor of the last few years. When the Mennonite Church found herself in the peaceful years when we thought wars could come no more she was lulled into a false sense of forgetting to a large extent the God-given heritage of a historic peace Church and it was at the rude awakening of the fact that much of its teachings had either been

(Continued on page 498)

What the Church Expects of Its Pastor

THE word **pastor** has a significant meaning. It is a pure Latin word and comes into our language without any change in spelling. Its original meaning is shepherd. The close relationship of the oriental shepherd to his sheep is a good illustration of the relationship that should exist between a pastor and the people of his congregation.

Ezekiel charged the spiritual shepherds of Israel with unfaithful service. They killed the fat animals to feed and clothe themselves but they did not feed the flock; the sick and diseased were not ministered to; they did not search for the lost sheep to restore them to the flock. The shepherds ruled with force and cruelty and as a consequence the sheep were scattered and devoured by beasts of the field. The Lord said of these shepherds of Israel, "I will require my flock at their hand."

A flock of sheep must depend upon the shepherd for food, shelter and protection; likewise a church is dependent upon its pastor for spiritual food, encouragement, advice, leadership and protection against heresy and the beasts of sin.

A Christian Gentleman

A church can expect its pastor to be a Christian gentleman. The best Christian example in the community should be the pastor. If his life, attitudes and conduct are not such as would be a pattern for every layman to follow he is not worthy of his sacred position in the church. A pastor preaches no greater sermon than that which he preaches silently through the life he lives in his community.

A church should be able to look to its pastor as a prophet. A prophet's major responsibility is to proclaim God's plan for His people in this present day. A church should be made to feel that its pastor is in such close fellowship with God, that he is a student of the Bible and well enough informed of conditions of the times that he can proclaim God's plan and will for today.

A Priest

A church can expect its pastor to be a priest. Jesus became our High Priest and through the provisions of the cross we are redeemed and ordained to be priests of our own souls. We may come directly to Christ, our High Priest. There are many priestly duties assigned to the ministry. A church should be able to look to its pastor as one who stands between them and God to intercede for them. When sickness, sorrow or trouble comes to people they should be able to look to their pastor as one who can stand between them and God to pray for them and offer encouragement. When death comes, the people should be able to look to the pastor as one through whom God can speak words of comfort and consolation to their bereaved hearts. The church can look to its pastor as one in a priestly office to dedicate their infants to God, baptize the converts, and to pronounce the blessings of God and the church upon those united in marriage.

A Friend

The pastor should be the people's best friend. A church can expect its pastor to have a personal interest in his congregation. He should be thought of as a vicarious sufferer: one who will enter into problems, sorrows and trials with them. When people have an experience that makes them glad and overjoyed they like to have some friend to go to who will enter into their joy with them. A church should feel that the pastor is one ready to share their joys and one who will be anxious to hear any good news that has come to them. In the time of sorrow or disappointment people are consoled by the thought that they may have some friend who is deeply concerned.

A pastor should be such a friend to his people that they can feel at ease to come to him with their confidential problems, and know that their pastor will keep them as secret as if the matter were told to God.

A Spiritual Leader

A church should be able to look to its pastor as a spiritual leader. The pastor should be the most godly spiritual member of the church. The pastor should set an example in prayer and Bible reading and present such a spiritual program the people will be led to a more godly walk. The pastor should be practical and scriptural enough in his preaching that the people will be convinced that his exhortations on stewardship, the means of grace and Christian conduct are to be observed. The minister is investing his life in a study of things that make for godliness, and through his communion with God is in a position to be a wise spiritual leader.

Capable in Business of the Church

Finally, the church can expect its pastor to be one who is capable in business matters pertaining to the church. The pastor is not to serve as a business manager or a boss, neither is the church to turn all business matters over to him. It is the duty of the officers making up the church board to transact the business of the church. The pastor should be one the church may look to for suggestions and advice concerning church business, and feel assured that his ideas are sane and his judgment sound.

No man has a greater responsibility attached to his profession than the minister of the gospel. It is said that if a lawyer fails one may lose his liberty. If a physician fails one may lose his health. If a banker fails people may lose their possessions. If a preacher fails souls are lost. The pastor is not infallible. He is human and subject to temptations, trials and discouragements. He has little legal authority in the church. He can merely of-

(Continued on page 492)

Live Your Faith

Erna J. Fast

"Why did you come here?" This question charged with meaning was put to a large gathering of people in the spacious, pleasant room at the Vienna MCC Center.

To whom was this question put? There were grandmothers in the picturesque garb of their native land, now living the bleak and hopeless life of a refugee in a large city such as Vienna. There were mothers and children, and a few fathers, many of them Mennonite refugee folk who live in the Russian Zone surrounding Vienna and who so gratefully had come week after week because here at the Center they found that sense of "belonging" and that solace and understanding which they needed so much. There were neighbors and friends who over the period of months had found here a chance to mend and sew, to read in the library, to attend the Bible study hours, or just to talk to Mr. and Mrs. Wingert, the kind and friendly American couple always ready with a helpful word or hand. There were young people, students from the University and other young folk. And finally, there were the co-workers, local people who had served faithfully and well to make this Center the vital link of Christian fellowship which it had become.

The occasion was a farewell service, for in the next days the headquarters of the Austrian MCC work would be moved to Salzburg. This move was to be made in order that the Wingerts could better serve the scattered Mennonite families and other folk in need than was possible from Vienna, which always required passage through the Russian Zone.

The people had come to this last service with heavy hearts. In a few days this Center would be no more. They had come with hungry hearts, remembering the many blessed hours of Bible study and prayer which they had experienced here. And too, they had come with grateful hearts, knowing that something had happened here which could not be taken from them.

The question rang in their ears: "Why did you come here?" The speaker went on. "The food you received has disappeared long ago. The clothing—surely that is well worn by now and maybe even used up. Is that what brought you here? Or," he continued, "did you come for something else?" Then as this pastor of the Evangelical Church of Austria continued to speak, to challenge them to consider their real motives for coming to this Center, he reminded them of the renewal of their faith in man after the experiences they had been forced to endure. How much meaning in this little phrase *"Das es noch Menschen gibt!"* And their hearts told them what his next words would be: "Your faith in God—in a loving heavenly Father—has been strengthened and made new."

"Uncle Robert"

This message was followed by other short, but also inspiring talks. The Baptist pastor, who has been a missionary for many years, spoke in winsome words to these homeless, destitute people of the gracious invitation of our Lord: "Come unto me, all ye that labor and are heavyladen, and I will give you rest." Another reminded the listeners of the great invitation to "cast all your burdens on the Lord for He cares for you." Then there was the Viennese opera singer, a sincere Catholic Christian, who in simple yet eloquent words gave witness to the fellowship in Christ which unites us beyond the borders of nation or denomination and which truly makes us one in Him. He ended by singing in a beautiful and unaffected manner the well-known children's hymn: **Gott ist die Liebe.**

Then Uncle Robert stood up to speak, and everyone listened with full attention. Uncle Robert, as he is spoken of throughout Vienna—by pastors, policemen, people in all walks of life—is over 83 years of age. Born an Arabian prince of great wealth, educated in the best universities of Europe, widely-traveled and well-known by great people in America, England, and on the continent, a disciple of Tolstoy for a year in his youth—this venerable old gentleman had something to say. With radiant face and shining eyes he spoke quietly of the Savior and what He had come to mean to him. He needed no learned, forceful words to make his message understood by those who heard him. It was as a young Catholic student, one of those who have learned to know Uncle Robert well through their contacts at the Center, said to me after the service: "Uncle Robert? He not only believes what he says; he lives it!" Yes, here is a man who has learned to live his Christian faith. Quietly and unostentatiously over the years he has given away his entire fortune for those persecuted and in need. He has given his very life in service to Christ, and even now, though old and frail, he is serving from early morning till late at night to help the homeless, the prisoners, those ill in hospitals. Vienna, today a city which outwardly offers the appearance of cooperation and conciliation but betrays that underneath is turmoil and ferment of intrigue and espionage, this city witnesses suicide almost daily; often many, many cases in one night. It is Uncle Robert who is then called and who cares for these people. To him every door in Vienna is open at all times. "He lives his faith—how desperately our world today needs Christians who are possessed by their Lord to that measure that it can be said of them, "He lives his faith!"

Impressions of the Canadian Conference

S. F. Pannabecker

IT was a pleasure and an education to attend the Canadian Mennonite Conference during the first few days of July in Leamington, Ontario. Over 550 delegates from fifty-six of the seventy-six congregations met, along with a host of visitors. The congregation at the great mission celebration on Sunday over-taxed the capacity of the newly erected gymnasium of the Leamington Bible school. Probably 1,500 were present including the overflow meeting in the adjacent tent while between 900 and 1,000 were served the noon-day meal in the basement of the school building.

For one whose primary medium of communication is the English language it was still possible to follow the trend of the German discussions and to have inspiring fellowship with Canadian delegates from Ontario to British Columbia.

The vicinity of Leamington is one of God's garden spots. The combination of rich soil, warm sunshine, cooling breezes from Lake Erie provide the physical basis for luxurious plant life in great variety. Every farmer seems to have a greenhouse and at this season of the year one sees a great profusion of tomatoes, early potatoes, strawberries, and fruit. This area is the vegetable garden for much of Ontario. To those of us from the cities or from the prairies it was an inspiration to get into this beautiful country.

In mingling with these people four impressions stand out in my mind. Singing was notable. For every session, one two, or three choirs under expert guidance produced moving worship music. Yet the congregation did not leave their hymn singing to others, for when a number from the old **Gesangbuch** was announced it seemed everybody joined in their chosen part and the whole congregation became in effect one great choir. Such singing is surely a good beginning for true worship.

These congregations are growing. The big congregation of over eight hundred at Leamington was not started until in the late twenties when a few of the Russian Mennonite families, who immigrated after the first world war, gathered together. In recent years it has grown at a faster rate and now counting children and family members has a church community of fourteen hundred. The churches at Vineland, St. Catherines, Niagara-on-the-Lake have grown similarly. At St. Catherines a beginning of gathering members together occurred in 1945 after the second world war. The first church was built in 1946 and soon became too small so that a second one was built in 1949. That building is now too small. Such growth is embarrassing, yet who would have it otherwise. One estimate was that one third of the new members come from present immigrants entering the country and the rest from normal increase plus the gathering in of many who have been long disconnected from the church.

Large numbers of young people are also in evidence. Sunday schools are growing and as the young people go through Sunday school they are gathered into choirs. These young people are the hope of the church and the promise of its continuation of the future.

Finally one notices that there are problems of adjustments to be met. The language problem is one of these and perhaps typical of a wider range of problems brought about by bringing an old religious life into a new environment. Here again it will be necessary that the utmost patience and consideration be exercised in order to retain the deep religious heritage of these people and yet fit in to some of the new ways. The language problem in the states has been solved by largely discarding the German. Perhaps that is not the best solution and perhaps our Canadian brethren can retain more of the German language and more of the solid religious background of common life. In any case it will take much love and patience and understanding, and one can but pray that God may bless the efforts of this conference to express in the corporate and individual efforts the life of the risen Christ.

Gymnasium of the Leamington school where Conference sessions were held.

United Mennonite Collegiate Institute, Dormitory and Dining Hall used.

A Good-Will Visit to Buenos Aires and Uruguay

REV. A. A. Harder, Friesland, Paraguay, visited and studied religious problems in Buenor Aires, Argentina and in Uruguay, from May 10 till June 10 1951. The assignment was given him by the Home Mission Section of the Board of Missions. Brother Harder wrote a detailed report in German and the following is a short synopsis of the most important parts of his report.

Brother Harder emphasized the fact that in Buenos Aires as well as in Asuncion, there are hundreds of Mennonites. Martin Duerksen is the spiritual worker among these scattered Mennonites. Since there are members in from all three groups—M.B., General Conference and Alliance—the worker is under M.C.C. and ministers to the needs of all. Rev. Duerksen does a lot of visitation and seelsorge work and the fruits of his energetic labors can easily be seen in increased attendances at regular and special worship services and in responses in other ways. The Old Mennonites have a Mission headquarters in Buenos Aires, which serves as the rallying point for their own converts that come into the city to work or study from their country stations. This same building serves as center for Mennonites who come from Europe enroute to the Colonies in Paraguay, but who, instead of finishing their trips, remained in the city. Other Mennonites have come into the industrial center from the Colonies.

The Bible school, Bragado, Argentina, an Old Mennonite school, was studied by Rev. Harder. The Bible school, which, because of the curriculum and program would be well-fitted to give many of our Mennonite students from Paraguay good training is almost closed to our Paraguayan people because of political barriers. It is hoped that these barriers may be removed in due time so that the school may render the service for which is was intended.

Three years ago seven hundred fifty Danziger Mennonites were permitted to enter this country. It had been hoped that it would be possible to keep the entire group in more or less closely connected communities. The MCC leaders assisted the group to the best of their ability, but because of economic conditions and individual choice there is only one large settlement and a number of smaller ones scattered in different communities. Quite a few families and a goodly number of individuals live in Montevideo working in shops and factories. Naturally this makes it difficult to serve these scattered groups with worship services.

Elder Harder conferred with Elder Ernst Regehr and other Ministers to arrange, as far as possible, regular visits by ministers to these groups. Since Harder has had much experience with religious and Bible schools he also conferred with the local leaders in this field.

El Ombu, the largest Mennonite settlement, is about 182 miles north-west from Montevideo, in the state of Rio Negro. Land consisting of about 2,965 acres and containing the ranch buildings was purchased through the aid of MCC. This tract has been resurveyed and subdivided. One hundred families with a total population of 363 persons live on their own pieces of land. Seventy-nine of these persons are children of school age. Most of the families live in a type of sod house, familiar to earlier settlers in Kansas and other western states. The settlers are happy and hopeful as they look into the future.

There were a number of things to be obtained as a result of this good-will visit. Time will reveal how many efforts will prove fruitful. One thing stands out, a warm feeling of fellowship has developed between Mennonites in Uruguay and Paraguay. Later on, the Lord willing, other spiritual leaders from Paraguay and Brazil are to visit these pioneers in Uruguay.

Mr. and Mrs. Walter Klassen from Kansas are the efficient MCC leaders that live in El Ombu. Many technical arrangements would have been almost impossible except for expert help from people of experience in American ways of farming and business.

Rev. A. A. Harder was accompanied on this visit by his wife and daughter Eva. In Montevideo, Uruguay they were met by another son and the family came to New York by plane.

After a short visit with their son and brother, Rev. and Mrs. Ernst Harder, Pulaski, Iowa, and relatives in the vicinity of Newton, Kansas, the Harder family attended the Canadian Conference, Leamington, Ontario, July 1-4, 1951 and since then they are going westward visiting in many churches enroute till they arrive in Abbotsford, B.C. Rev. John A. Harder from British Colombia, a brother, and some friends, sponsored their trip and entry into Canada where they expect to make their home.

A. J. Neuenschwander, Sec.
Home Mission Section

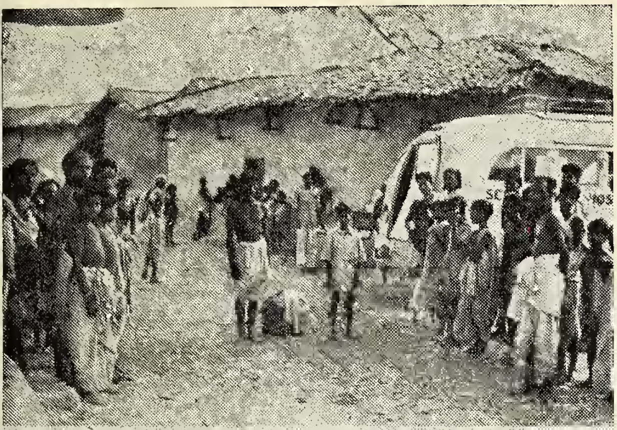
WHAT THE CHURCH EXPECTS OF ITS PASTOR

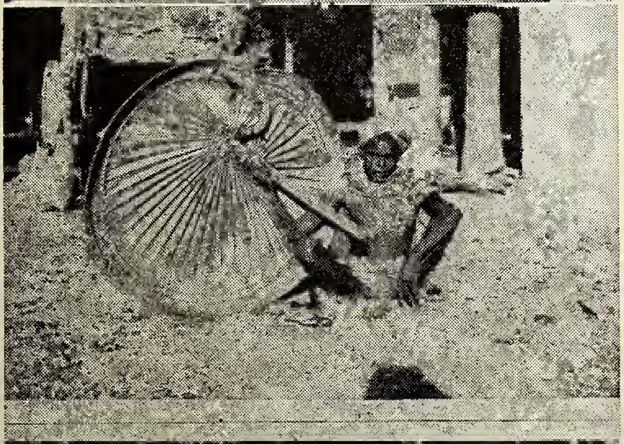
(Continued from page 489)

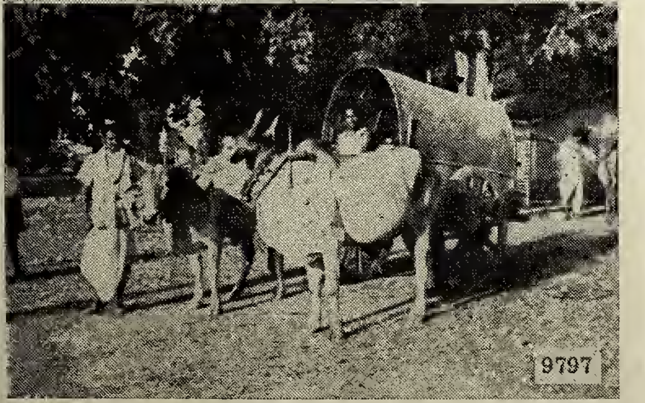
fer suggestions and advice. The minister can find his congregation to be a source of help. A pastor may receive valuable help from a good layman who will counsel with him and offer suggestions as to how his ministry might be improved. A good source of help is found from reading books, and from other ministers. But the pastor's greatest source of help is from the Chief Shepherd. The pastor is the undershepherd and Christ is the Chief Shepherd. The pastor will find the right pattern for his ministry, and grace to carry on his duties by listening to the voice of the Chief Shepherd as he hears Him speak through the Bible and in moments of prayer and meditation.

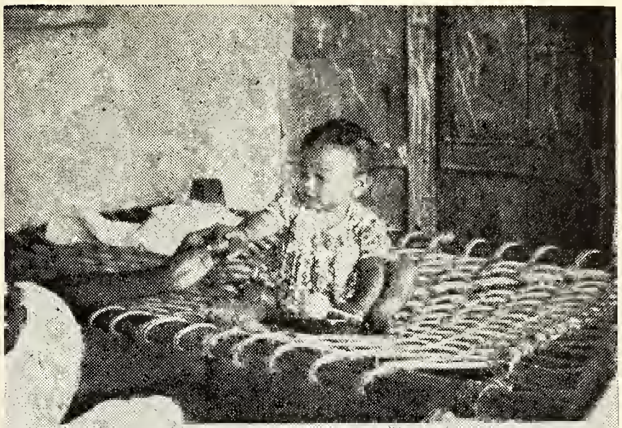
Buford Battin in *The Preacher's Magazine*. Reprinted by permission.

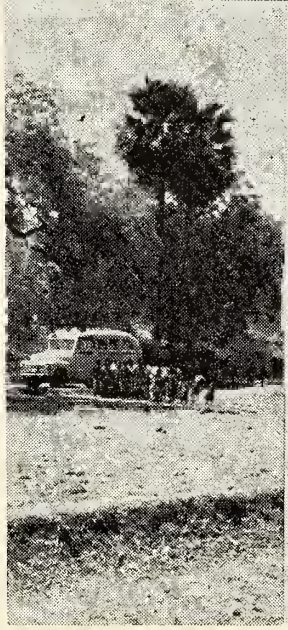
Pictorial Story of Medical Missions

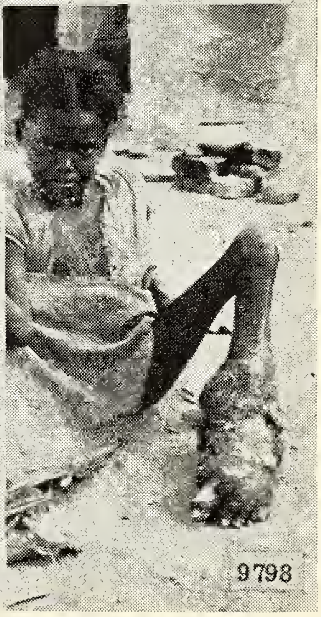












PICTORIAL STORY OF MEDICAL MISSIONS

Not all the medical work of the missionary doctor can be done in established hospitals. Much of it must be done in villages and roadside clinics, as the accompanying pictures illustrate.

Top, left: A village clinic. In these villages and roadside clinics, 1,000 patients were treated the first four months of this year.

Second: A displaced person near Nagpur, M. P., India.

Third: This patient is one of India's many priests. The umbrella, made from the palm tree leaf, is somewhat of a badge of his priesthood.

Bottom: Hospital ambulance; patient on the way home.

Top, right: A happy, healthy Indian baby.

Second: The first picture shows a roadside clinic in the jungle of the Jagdeeshpur area.

Second, right: A strictly surgical case. This condition is due to a fungus infection. In south India it is called "Madura foot."

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen ,Topeka, Indiana

Attitude of Young People toward Peace Teaching

By Robert Regier

IN the course in peace principles, which is taught annually at Bethel College, the class in 1951 decided to study the attitudes of the young people of the churches represented in the class on various questions pertaining to the historic peace stand of the Mennonite church. Twelve of the sixteen churches studied were in the Western District Conference, three were in the Northern District, and one was from the Pacific District. The young people included in the study were those from 16 to 25 years of age.

The class does not want to infer that the findings of this study are typical of the entire General Conference. It was unanimously agreed that this study reflected a more favorable peace position than is actually held by the young people throughout the conference. There were several reasons for this. First, the opinion was held that a larger percentage of those in favor of the peace position answered the questionnaire than those who were opposed. Secondly, statistics from World War II clearly reveal that the peace teaching is more widely held and emphasized in the Western District Conference than any other conference. Thus with twelve of the churches being of the Western District Conference, the class does not propose to have an accurate sampling of the entire General Conference.

The class sent out 1,111 questionnaires and 716 usable, completed ones were returned. This was a response of 64.4 per cent.

The first five factors of the questionnaire were purely for the purpose of gathering factual data and have little value unless they are used in correlation with other factors. Unfortunately, there was not sufficient time to make all the correlations which would have been preferable. However, the following is a brief summary of some of the factual data.

The greatest number of returns were from the 20-year olds and the returns diminished at either extremity, the 16-year olds and the 25-year olds. It may be inferred that those closer to the draft question reflected a greater interest in answering the questionnaire. Also, because of closer personal acquaintance, the class members received the greatest number of returns from those of their own age. There were 390 men and 326 women who replied.

Twenty per cent of those replying were married and the major occupations represented were the student and the farmer. Almost half of those replying were students in high school, college, or beyond college. It was interesting to note that 43 per cent have attended school on a level beyond high school. Only 3 per cent of those replying had less than a high school education. Of the 307 who have gone beyond high school 237 have at some time been in a Mennonite college. The number of non-Mennonite schools attended was found to be 53. An effort was made to correlate draft status and schools attended and it was shown that there was very little correlation between the colleges attended and the attitude toward the Mennonite peace position. It may be that the sample was too small to show significant correlations. It may, however, reflect that by the time young people go to college their basic attitudes on this point have been determined. This conclusion would substantiate the replies to a later question which gave primary credit for the formation of attitudes to the home.

Of the 716 questionnaires returned, 275 of them represented men with a draft classification. Forty-five per cent of those held the 4-E classification, 5.5 per cent were 1-AO and 10.5 per cent were 1-A. The remaining 39 per cent were of some other "deferred status" classification. Of those classified 1-A, 1-AO; 74 per cent were in the 4-E classification. This is a considerable increase in the percentage of 4-E's over any statistics from World War II. This is encouraging and could be much more so if we could say that this study was typical of the entire General Conference.

The first opinion question was stated in this manner:

Do you believe the New Testament exceeds the Old Testament as an authoritative guide on the question of one's duty to his government?

As may be expected, this question brought forth many different theological viewpoints from those answering and some went to considerable length to re-state the question. However, when all the answers were compiled 617 or 86 per cent answered in the affirmative. Four per cent gave no answer at all. This is a clear-cut majority opinion on the part of the young people and supports the traditional Mennonite interpretation of the Bible.

Another question touching upon Bible interpretation was the following:

Do you believe the Old Testament (a) always justifies war (b) sometimes justifies war (c) never *justifies war (d) is not clear on the subject?*

The largest number (49 per cent) stated that the Old Testament sometimes justifies war whereas only 2 per cent stated that the Old Testament always justifies war. Twenty-six per cent felt that the Old Testament never justifies war while 19 per cent declared that it was not clear on the subject. Some interpreted the latter choice as meaning they themselves were not clear. Thus there is some doubt as to the validity of the results of the fourth choice.

In an effort to see how Mennonite young people felt about aspects of our common social, political and economic life which are more indirectly related to war than outright military service, the following question was asked:

Which of the following could you conscientiously do? (a) work in a defense plant (b) buy war bonds (c) cooperate in scrap drives (d) pay income taxes (e) none

The answers indicated that 16 to 24 per cent could conscientiously work in defense plants, buy war bonds, or participate in scrap drives. Eighty-eight per cent checked the fourth choice while 9 per cent felt that they could not conscientiously be involved in any of the four activities mentioned above.

Three questions in the study were similar in that they were designed to determine the attitude of the young people in relation to the efforts of the Mennonite church in upholding the teaching of non-resistance. Each of the three questions had three possible choices for the answer.

The first question was to determine whether the Mennonite church should maintain, modify or give up her traditional peace teaching. The first two expressions of opinion are not necessarily contradictory. It is possible to want to maintain and at the time modify the traditional Mennonite peace position. It is encouraging to note that four-fifths of those answering want to maintain the position, presumably without modifying, and the other one-fifth would like the traditional position modified. In what sense it should be modified we do not know, since there was no opportunity for expression of opinion on that point. A correlation was made between the 275 men classified and the above factor. Most of those wanting it modified were classified in other than 4-E.

The second question was for the purpose of determining the practicability of the C.O. position. Three-fourths of those answering this question believe the C.O. position to be a practical position while about one-fifth of the replies indicated the position was of questionable value. Only 2 per cent declared it to be highly impractical.

The third question of this series was for the purpose of determining the attitude toward the church directed Voluntary Service program. The Voluntary Service program as an alternative to military service was regarded as highly satisfactory by more than half of the young people answering the question. It is regarded as temporarily acceptable by thirty-five per cent. It is not known from these figures how many of those answering are acquainted with the V. S. program. This, of course, could have a definite bearing on the manner in which the question was answered. Less than five per cent regard the program as highly unsatisfactory.

As has been previously indicated, one question was designed to determine what factors were most influential in forming the attitudes toward the peace question. The four factors considered were the home, church, school, and friends. Fifty-eight per cent of those answering credited the home as having the greatest influence. The second greatest influence was exerted by the church, and friends were listed as being the third greatest influence. Thus we can see that the most intimate and primary group, the home, is the most important agency in determining attitudes. Those answering may have underestimated the power of their friends in shaping their opinions because this is a subtle factor much less likely to be recognized. There also may be an overlapping of factors. For example, one who listed the school as the greatest influence may have actually been influenced by the friends in the school more than the school itself. One can conclude that at least in the 716 cases under consideration, the family has not lost its function as a character-directing agency. Certainly, then, if we desire to strengthen the doctrine of non-resistance within our church, the parents, as well as the young people who are directly facing the issue, need direction.

If the United States should become engaged in a full fledged war with Russia, do you think every young Christian should be willing to fight?

In asking this question we were attempting to bring the belief in non-resistance face to face with a realistic test. Eighty per cent thought that Christians should not fight in case of a war with Russia and 16 per cent thought Christians should fight. The 16 per cent who think every young Christian should fight under such circumstances may have completely surrendered the non-resistant position or they may think that a war with Russia is an exceptional situation justifying Christian participation. At this stage some inconsistency was shown. For instance, some 4-E's approved of all Christians fighting in case of war with Russia.

The final question in the study was designed for the purpose of having the young people evaluate the peace education program in their respective churches. About half of the young people feel that the peace education in their churches is inadequate. Thirty-seven per cent believe that it is adequate, and the rest did not express an opinion. The reason for the widespread difference of opinion may be that this question was answered in the light of the attitude that each individual had toward the entire peace program. Those who are opposed to the peace program presumably would indicate that the peace emphasis is adequate. However, the fact that half of the young people declared that the peace education is inadequate is a serious criticism and should challenge the leadership in all churches involved.

(Continued on page 497)

European Diary

by Grace Miller

July 2, Monday—This was another day of traveling. We got to Florence about nine tonight. We had bus trouble on the way—until Peter discovered that a tank full of gas was drained from the bus last night. We realize now that the advice we got about holding on to our possessions wasn't given just for fun. A number of the group have been "short-changed" already while getting cokes. We had a wonderful half hour in the Mediterranean Sea this afternoon. The water was just about the right temperature. The salt made our eyes sting a bit, but we didn't stay in long enough to let it bother us.

July 3, Tuesday—I know a lot more about Florence tonight than I did this morning. We had an interesting tour of the city. We saw two art galleries. Most of the pictures were on religious themes. We saw some sculpturing done by Michelangelo. We saw his burial place in the large Cathedral here. We've really seen very beautiful art work in the galleries and churches here. We spent quite a bit of time in a leather shop. Leather goods here are very inexpensive. Also interesting were our visits to the silver and the mosaic stone work shop. One could really spend the money! We had interesting experiences today. We suddenly met May Oyer, a Goshen College teacher, on one of the streets. She was as surprised to see us as we were to see her! Then tonight while walking around town we met one of the girls who came over in the same plane with us three weeks ago. The world is smaller than we realize.

July 4, Wednesday—I can almost see and hear the fireworks at home tonight. It seems rather strange to be in a country where the 4th of July is just like any other day. We did see a military band march down the street tonight, but I don't know what the significance of it was. We're actually in Rome tonight. This still doesn't seem real, but I'm enjoying the dream. On our way here we stopped for an hour at Pisa to see the Leaning Tower. It was quite a thrill to look down from the top. We spent a few minutes in the Cathedral Baptistry—just long enough to hear the beautiful effects produced by echos when the guide sang.

July 5, Thursday—I'm really impressed with Rome. I surely enjoyed sight-seeing today. We had a very pleasant guide—which helps a lot. I can hardly realize that some of the things we saw today were standing at the time of Christ—such as the Roman Forum. It doesn't seem possible that parts of buildings can last that long. We saw two Cathedrals today—St. Peter's, which is the largest in the world, and St. Paul's, one of the more simple churches. In St. Paul's, the windows are made of alabaster marble instead of stained glass. It also has the pictures of all the popes. St. Peter's is very elaborate. It has many statues, and mosaic pictures. Both churches are quite beyond description! We also visited the Catacombs, where early Christians were buried. I'd never want to go there alone—I'd be lost in five minutes. The bodies have all been removed now. Tonight Peter showed us how Rome looks at night. Because of its many hills, it makes a beautiful night scene.

July 6, Friday—Spent another day seeing Rome. We spent the forenoon seeing the Museum in the Vatican City. We saw the Sistine Chapel which has the paintings of Michelangelo on the ceiling and walls. It took him four years to paint the ceiling and he did the painting lying on his back. It shows the Creation. We also saw a large number of Bibles hand written and painted by monks before the days of printing presses. Those, I thought, were marvelous. It doesn't seem humanly possible to do such beautiful work. This afternoon we saw a most interesting church. The main floor is a Chapel for the monks. Underneath are five rooms decorated with the bones of dead monks from centuries back. I wouldn't care to walk through the rooms alone! They're really unique! Skulls everywhere you look. That should make for pleasant nightmares.

July 7, Saturday—We left Rome in the morning and arrived in Naples at 4:30 this afternoon. We stopped at Cassino on the way and saw the ruins left by the German and American armies. After supper Virgil Flickinger and his wife, who are the only MCC workers in Italy, showed us the slum district of Naples. It's hard to believe that people actually eat the meat and vegetables that are sold out on the street. We saw the filthiest markets. Dozens of small children were out on the streets. just going nowhere. How can they grow up to be good citizens?

July 8, Sunday—There was too much we wanted to do, so we split into two groups. I was in the group that visited the Isle of Capri. We had a two-hour boat ride to get there. I've never seen such clear blue and clear green water! We had dinner on a hotel veranda, and then climbed the mountains and saw the Blue Grotto, a cave. The Grotto was very unique. The water is lighted by the sun from underneath the rocks somehow, and illuminates everything in the water. I could hardly see my hand in the cave because of the darkness, but when I put it into the water I could see it clearly. It's hard to describe! Capri is a pretty island, but it's certainly commercialized. Sunday or not, there were dozens of souvenir shops begging for business. The other group attended an Italian Waldensian Church service in the forenoon, and then went to see a volcano from close up. They say they saw boiling rock and went into the steam caves. We all seem to agree that we had the best time.

Voluntary Service Assignments

The following assignments have been given for those enrolled in the June-July orientation class held at Goshen, Indiana.

Albert J. Ensz of Beatrice, Nebr. to MCO work in Paraguay; Gerald Thierstein of Whitewater, Kan., and Wilfred Unruh of Newton, Kan., to STICA work in Paraguay; Mr. and Mrs. J. Louis Esau of Beatrice, Nebr., and Miriam Glanzer of Dolton, S.D., to Topeka State Hospital, Kansas; Mary K. Fisher of DeGraff, Ohio, and Mr. and Mrs. Albert D. Klassen, Jr. of Newton, Kan., to Gulfport, Miss.; Charles Harnish of Eureka, Ill., Andrew Nachtigal of Freeman, S. D., and Leland Schroeder of Newton, Kans., to Stockton State Hospital, California; Mr. and Mrs. Elmer Janzen of Beatrice, Nebr., to Brook Lane Farm; Gerald Schmidt of North Newton, Kan., to the National Training School, Washington, D.C., Mary Regehr of Steinbach, Man., to Industrial Home School Annex, Washington, D.C., Stanley Zook of Eureka, Ill., to MCC Headquarters, Akron, Pa.; Melvin Musselman of Gettysburg, Pa. to the MCC relief canning program.

Mr. and Mrs. Floyd Bartel of Hillsboro, Kan. and Harriet Trautwein of Upland, Calif., were assigned to the MCO unit in Mexico, the latter to act temporarily as unit leader. She had previously served a term in this unit in Mexico. It is planned that the Unit will continue its service through the school and hospital at Cuauhtemoc with exploration of possible further service to the Mexican people. The Santa Clara clinic has been closed for the present until the status of the workers, in terms of entry permit, can be clarified.

Clinic on Youth Problems

Address all questions for the Clinic to Editor, Mennonite Youth, Topeka, Indiana

Question: What kind of projects are good for youth groups to undertake?

Answer: Before we make a list of projects which have been tried and proved by young people of this community we should make one observation. Young People's projects must have variety and allow for rotation. We must not expect a garden project or singing-for-old-people project to hold the interest of a youth group year after year. Young people despise 'sameness.' Youth demands variety and change in its program and projects. You will soon discover that variety and rotation are one of the keys to a successful youth program and a good project. This does not encourage shiftlessness and irresponsibility but merely recognizes a temperament which is characteristic of a certain age.

Garden projects to raise money or food in kind for any charitable cause or institution are good but should be discontinued for a time if only the officers do the hoeing. Our young people have decorated rooms in the hospital. They sanded floors, painted the walls and ceiling and woodwork and hung new drapes. One year the young people volunteered to hoe the hospital garden and maintain the grounds. If the interest is great enough, a youth group can hire a large bus to attend a rally or conference in a body. We did this one year and over 50 young people participated. Planning a special summer choir with a program in the fall, has become an annual project for our Fellowship group. A number of years ago this group bought a screen and projector for use by the two Mennonite churches. As a new project for this summer the group is planning a one-day program-planning, and fellowship retreat. This will be just before the young people leave for school. We might add to this list the common projects of caroling at Christmas and New Year's Eve, bringing food boxes to shut-ins at Thanksgiving and conducting a brief worship service in each home, and singing for sick and aged, visiting State Institution for Feebleminded, etc.

All of these projects together with many more that we have found to be interesting and worthwhile are 'good projects' to my way of thinking but anyone of them can be worked to death if not rotated and modified from year to year.

Jacob Friesen

Attitude Toward Peace Teaching

(Continued from page 495)

In analyzing three auxiliaries of the church the young people felt that the peace teaching was stronger in catechism than in Sunday school or the young people's meetings. However, even in catechetical instruction only one-fourth of those answering believed that the peace emphasis was very strong.

What can we conclude from this study? Various conclusions have been made with specific questions throughout the study and you may already have formulated some of your own. The class listed a number of conclusions but we shall not enumerate all of them here.. However, a few things are outstanding. (1) The majority of the young people in the churches studied want to maintain the traditional Mennonite peace principles. Thus the necessity lies before us for providing adequate and able direction to this desire expressed by the young people. (2) There were numerous evidences of inconsistency shown in the questionnaire which supports the point that (3) the study revealed areas of weakness in the churches studied in so far as the understanding and teaching of the peace principles is concerned. (4) A very significant number of young people themselves feel that the peace emphasis in their own churches is inadequate.

If the Mennonite church has defined war as sin ... if it believes that the cross is more powerful than the sword, then we as young people ought to have no greater desire than to pray that our churches can stand united on this point. If the conclusions of this questionnaire can inspire anyone to work toward a more united, clearcut peace witness first within his own church and then among all the churches; certainly the time spent on this project has been worthwhile.

Beyond Our Own

ABOUT TEN PER CENT OF ALL INVESTMENT FUNDS of the Evangelical Lutheran Church is used to help locate young couples in Lutheran communities. This denomination is 70 per cent rural and a recent check showed its national headquarters had a list of 174 farms, listed for sale or in the process of being purchased by Lutheran buyers. The church loans up to 80 per cent of the value of a farm, charges four per cent and amortizes the loan over a 20-year period.

A RECENTLY CONCLUDED 42 YEAR SURVEY, shows that a small-town boy has better chance of success than his big city cousin.

CARE is marking its 5th anniversary after sending a total of 10,000,000 packages abroad. ..These represent: in meat—the equivalent of 26,000 heads of cattle, 100,000 pigs, 230,000 canned whole turkeys; and 230,000 plum puddiings, 32,000,000 cups of sugar, flour for 33,000,000 loaves of bread, 23,000,000 pounds of butter, etc.; 3,000,000 cups of coffee, 45,000,000 cups of tea, 45,000,000 cups of cocoa, 56,000,000 quarts of milk, 26,000,000 bowls of rice, 1,680,000 cans of baby food, 426 miles of woolen suiting material, 204,000 sweaters, scarves, and pairs of socks, plus many other items. This shows what voluntary cooperation can accomplish.

—*The Watchman Examiner*

COMMUNISM IN CHINA is taking a new approach for member appeal. In a recent edition of the Tien Fend Christian Weekly, the evangelistic secretary of the Honan-Hupeh Synod writes, "Communism is truly the good friend of the Christian Church. The things Communism does are the things the Bible taught 2,000 years ago. Communism truly, with Christianity, is fulfilling the will of God."

KOREAN CHURCHES HAVE DELEGATES IN THIS COUNTRY now, confering with mission leaders and touring the country in behalf of Korean churches. Their purpose in being here is to implement the needs of relief and show the opportunity for a new and different type of missionary and church endeavor in Korea.

TRACTS FOR SERVICEMEN, written specifically for them and slanted to appeal to them under the difficult circumstances under which they live, are being increased by the American Tract Society. A million tracts every month will be distributed by civilian volunteers and chaplains.

CHARLES FULLER has just completed his 25th year of broadcasting his "OLD FASHIONED RIVIVAL HOUR." Now heard by over 20,000,000 people each Sunday, the "Old-Fashioned Meeting" is televised weekly with an estimated 150,000 television sets tuned in each Sunday.

THE PARK STREET CHURCH IN BOSTON this year totaled $163,178.22 for missionary contributions, compared to the $3,359 in 1936. ..Their total benevolences in twelve years is now a million dollars. How do they do it? Through big yearly missionary conventions and personal contacts with missionaries; the church supports 106 of them. Most of all through a sacrificial missionary spirit. These days no church can afford to be anything but a "missionary" church!

THE FORD MOTOR COMPANY has given the National Conference of Christians and Jews $1,000,000 to erect its own headquarters building in the United Nations area in New York.

CORRUPTION ON THE HOME FRONT is as dangerous as dangers abroad, reports a member of the Kefauver committee. United States residents spend some twenty billion dollars annually for gambling, more than for shoes and clothing.

A TWELVE-MEMBER EXECUTIVE COMMITTEE representing different sections of the city and different denominations, are making plans for a 1952 revival in New York, to be led by Billy Graham. The entire year is being set aside, with a January 1st mass meeting scheduled to launch the revival. At least 500 churches are expected to cooperate.

FIGHT FOR YOUR FAITH

(Continued from page 488)

neglected or watered down, that she finally began to realize its true worth and mission in this area of the Christian life. Our young men today with the proper teaching, training and encouragement have a real message to bring to a cruel and war torn world: The message of the Prince of Peace.

Silence is Cowardice

There have been times when Jesus' views of life have been ridiculed by the men and women of the world about us, and we have all too often kept silent out of cowardice. He asked us to stop disliking people and to learn to think of His brothers and sisters as our brothers and sisters. He asked us to be willing to carry crosses for His sake. Keeping faith with Him means living in daring ways, but have we not all too often chosen out the safe and easy ways?

He took us with all our faults and when we were most conscious of His love and the wonder of it, we saw that we must go through the humiliation of admitting those faults, and then face the task of conquering them. If such is the case with our church, we should begin there. With an honesty which would certainly hurt, we might face some of the facts which would seem to suggest that we have not kept faith, and about them we might enter into a new compact of faith with Him. It would mean the dawn of a new day in the lives of us as individuals and as a Church if we did. Either Jesus means what He said and that which has been handed down to us or He didn't mean them. If He didn't mean them, then we waste our time in dreaming. But if, as we believe, He did mean them, then we need to buckle down as an honest man to the toil of doing His will for His purpose in His kingdom with our whole body mind and soul.

There is a way in which we can keep faith in the fight of faith. As individuals or as a Church we can refuse to give in. We can begin again to work to win where we have failed and Jesus is the kind of a Saviour and Lord of men who never rejects any man or Church who will begin again.

Jottings

—**Calvary Church, Barlow, Oregon:** Guest speakers at our church were Mr. Handsaker, in the interest of Heifers for Relief on July 1, Mr. and Mrs. Harold Burkholder and family from Omaha, Nebraska, Tuesday, July 3 and Mrs. Herbert Schmidt, daughter of P. A. Penner founder of our Conference Mission in India. Last fall Mr. and Mrs. Schmidt attended the fifty year Jubilee. New members received July 8 are Mrs. William Schenk, Carol and Gail Zehr, and James Howard by baptism and Mrs. Rosa Stubhar and Mrs. A. C. Stume. —Mrs. Ivan Learfield, Corr.

—**First Church, Madrid, Nebraska:** Our congregation has had another very successful Bible school term this spring in cooperation with the other churches of this town with 66 pupils in attendance. The teachers were: Rev. Dahlenburg, Marian Regier, Mrs. Paulene Friesen, and Mrs. Eva Krause all of our church and Miss Eunice Freed of the Pilgrim Holiness church. The General Conference material was used exclusively. On July 1, we were privileged to have with us the Mennonite Singers of the Bethel College A Cappella Choir, giving us a religious program. People from neighboring communities attending, greatly expressed their appreciation for the wonderful program rendered. The church was filled to capacity. Mr. and Mrs. Dahlenburg and Mr. and Mrs. P. A. Regier attended the Northern District Conference. The S.S. had their Children's Day program July 15, in the park.

—**First Church, Shafter, California:** Sunday, July 8, Ernest Schroeder of Los Angeles, gave the morning and evening messages. The church has accepted the resignation of John Bartel which took effect July 1. Harold Burkholder and family presented an inspirational program Thursday evening July 12. All the children, except the youngest, took part. —Mrs. Albert Froese, Corr.

—**Grace Church, Chicago, Illinois:** Life never gets dull at the crossroads of the Kingdom. An unplanned blessing was ours at our church this Sunday. Mr. and Mrs. Henry Toews with Paul and Carol returned from Congo Belge, Africa and were welcomed here this Sunday. On the same Sunday Mr. and Mrs. Glen Rocke and children, Leland, Darrel and David who recently returned from Africa were with us. Also Miss Frieda Guengerich who returned with them. At the same time Mr. and Mrs. George Neufeld with son Lauren Ray, also Miss Lena Friesen and Miss Lois Slagle outgoing missionaries were with us. Thus we were privileged to have a group of 15 missionary people in our midst plus some of the C.I.M. office, Mr. and Mrs. Rediger and Mrs. and Mrs. Driver. —John T. Neufeld, Corr.

—**First Church, Mountain Lake, Minnesota:** On June 24 we had our mission and children's festival. J. N. Smucker spoke in the morning and showed his pictures of the India Jubilee in the evening. In the afternoon we had the children's part of the program and Mrs. Anna Isaac brought the message. The trio from the Pioneer Gospel Mission sang and gave their testimonies. Virgil Gerig and Mr. Kenneth Ross brought us the message on July 1, while our pastor was conducting meetings at Huron, South Dakota. The members of the First Mennonite mission society and their families had a picnic on July 12. The Oakleaf Mission Society and their families had a potluck supper July 20. Milton Harder, who has been doing relief work under the M.C.C. for the past three years, gave a few words of greeting to us on July 22. —Mrs. Sam A. Quiring, Corr.

—**Inman Church, Inman, Kansas:** Andrew Holliman presented the work of our General Conference Home Mission work at Paint Rock, North Carolina, through work and slides. Ferd Ediger also brought us the morning message in June. Mr. and Mrs. Ediger will be returning to Mennonite Biblical Seminary in Chicago this fall. On July 1, Ivan Deckert brought us the morning message and also showed pictures of their work at our union evening service from their work in Africa under the Sudan Interior Mission. We rejoiced to see six young people received into the church through baptismal services on July 15. Our church has participated in a community drive for food, clothing and bedding for flood relief. Members of our congregation have been going directly to the flood disaster areas to assist in clean-up operations. —Mrs. John Klassen, Corr.

—**Bethany Church, near Kingman, Kansas:** Peter J. Dyck brought his film "When the Light Breaks Through" on July 23. His lecture on his work with the refugees was most impressive and interesting. Dallas Voran, recently returned from China, is leaving for Japan where he will engage in relief work for the M.C.C.

—**Walton Church, Walton, Kansas:** The Ronald von Riesen family was given a farewell at our Mission Society's annual family night. The Mission ladies have made Christmas gifts for some of the children on the mission field in India. Miss Augusta Schmidt, returning missionary, packed the gifts and will present them. Mr. and Mrs. Frank Hiebert donated a floor refinishing job to the church. Because Ronald von Riesen will serve as president of Freeman Junior College the deacons have asked Erwin Goering to serve as interim pastor. —Harold Peters, Corr.

—**Immanuel Church, Los Angeles, Calif.** We are happy to welcome our church visitor, Arvilla Geiger, back after an absence of ten months. Our pastor has resigned and his future plans are to attend seminary. July 1 we were happy to have our General Conference President, Olin A. Krehbiel, with us for our morning worship service. Mr. and Mrs. Waldo Harder, missionaries to Africa under the General Conference, were with us the evening of July 4. Mrs. Harder also spoke at the Women's Missionary Society. Mrs. Herbert R. Schmidt of Newton, Kansas, who attended the Jubilee in India last December, gave us a first-hand report July 11. Reports of the Pacific District Conference were given by delegates on July 15. H. D. Burkholder, President of the Grace Bible Institute was with us for services July 15. The Burkholder family had charge of the evening service. Baptismal services were held July 5 at the Mennonite Brethren church., the candidates being Marilyn Schroeder and John Burkholder of Omaha, Nebraska. Married, June Eloise Hall and Paul Allen Yoder, July 21, at Arcadia, Calif. Mr. and Mrs. John Wilson are parents of a son, Ian Thomas, born July 7. Kathy Susanne, infant daughter of Mr. and Mrs. Fane Quillen passed away July 15. A social get-together was held July 20, honoring Miss Arvilla Geiger and the Burkholder family. —Mrs. Karl Quenzer, Corr.

Into the Beyond

MRS. DANIEL I. STAHLY, Nappanee, Indiana, member of First Mennonite Church, was born June 28, 1878, and died July 16, 1951.

JAKE EGLE, Wichita, Kansas, associate member of the Lorraine Avenue Mennonite Church was born October 28, 1886, and died June 8, 1951.

JOHN KOOP, Wichita, Kansas, associate member of the Lorraine Avenue Mennonite Church, was born August 1, 1879, and died July 17, 1951.

WILSON ESSER HUBER, Plumstead Township, Bucks County, Pennsylvania, member of the Deep Run Mennonite Church, was born November 14, 1866, and died July 5, 1951.

REINHARD WEINBRENNER, of Hillsboro, Kansas, member of the Lehigh Church, was born February 7, 1872, and died July 21, 1951. He was the father of Reynold Weinbrenner, former editor of *The Mennonite*, and now of Upland,, California.

Please enclose this label when writing

INVITATION FOR BIDS

ALTERATIONS TO THE GENERAL CONFERENCE MENNONITE HEADQUARTERS BUILDING

NEWTON, KANSAS

Sealed proposals will be received by the General Conference Mennonite Church, Newton, Kansas at the office of the Executive Secretary of the Conference, until 2:00 o'clock P.M., C.S.T. on the Twenty-seventh day of August, 1951, for Alterations to the Headquarters Building, 722 North Main Street, Newton, Kansas. The bids will be opened and read in public. All bids shall be made on the prepared forms attached to and made a part of the bidding documents which are on file in the office of the Executive Secretary of the Conference and the office of the Architects. The bidding documents may be obtained at the office of the Architects, Overend & Boucher, 1002 Brown Building, Wichita 2, Kansas, upon deposit of $15. This deposit will be refunded to the Bidder provided said Bidder submits a bona-fide bid and upon the return of the bidding documents.

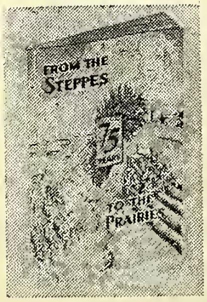
Each bid shall be accompanied by a Cashier's Check, Certified Check, or Bid Bond in the amount of 5 per cent of the bid and made payable to the General Conference Mennonite Church, Newton, Kansas.

Separate bids will be received as follows:

1. General Construction Work.
2. Plumbing, Heating and Air Conditioning Work.
3. Electrical Work.

No bids may be withdrawn for at least thirty (30) days after the scheduled time for receiving bids, and the General Conference Mennonite Church reserves the right to reject any or all bids or parts of bids and to waive formalities.

General Conference Mennonite Church
Newton, Kansas
By Rev. P. K. Regier
Executive Secretary



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Mennonite Book Concern
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Mennonite Book Store
Rosthern, Sask.

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 66 — August 14, 1951 — Number 32

IN THIS ISSUE

Missionaries Who May Last

The Communion of the Holy Spirit

Youth Work Among German Refugees

In This Issue

EDITORIALS 503

THE COMMUNION OF THE HOLY SPIRIT

by Daniel J. Unruh 504

A MOTHER'S SECRET 505

DESPERATION AND REVIVAL 506

HOUSE BUILT ON SAND

by Charles A. Wells 506

JAPANESE WOMEN WANT PEACE, NOT ARMAMENT 507

THE BETHEL CHURCH 507

MISSIONARIES WHO MAY LAST 508

MENNONITE YOUTH:

THE VOLUNTARY SERVICE YOUTH TEAM 510

BIBLE SCHOOL AT ENID, OKLA. 511

PRESENTING CONFERENCE WORK 511

YOUTH WORK AMONG GERMAN REFUGEES 512

EUROPEAN DIARY 513

CLINIC ON YOUTH PROBLEMS .. 513

MCC NEWS NOTES 514

FILM REVIEW 514

BEYOND OUR OWN 516

ADDRESS FOR OUR MISSIONARIES IN JAPAN

Verney Unruh states that their new address, as well as the address for other General Conference missionaries (W. C. Voth's still uncertain), will be:

12 Yamamoto dori
4 Chome, Ikutaku
Kobe, Japan

The Mennonite

Editor, J. N. Smucker
Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

THE MENNONITE is the weekly religious journal of the General Conference Mennonite Church in the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference. Entered at the post office at North Newton, Kansas as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1919. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas or 722 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor THE MENNONITE, Bluffton, Ohio. Postmasters Note: Send change of address Form 3579 to 722 Main, Newton, Kansas.

The Reader Says

Dear friend—(of birds, I hope)

In an otherwise happy little editorial in THE MENNONITE, issue of July 17, 1951, under the title "Where Birds Trust Men" appears this startling parenthetical statement—"(would that Christians were as enthusiastic about their cause)." Since when is a love of birds not a part of a Christian, or a care for them not his privilege? Does not God still mark each sparrow's fall? Since when are not bird sanctuaries a part of His kingdom? Was Saint Francis of Assisi less of a Saint and Christian, I ask, because of his concern for birds?

Would that our ministers today—and our Mennonite ministers at that—had a deeper appreciation for the sanctity of life—all life.

Yours for a more inclusive—more Christ-like view of God's kingdom,

Ralph W. Berky
Bally, Pa.

PRESS RELEASE
for
August 1951

Scottdale, Pa. The Publishing Committee of the Mennonite Encyclopedia, representing various American Mennonite groups, met here July 13 and 14 to review the progress of the work on Volume I, to be printed in 1952. Four volumes, each approximately 750 pages in length, are planned, with Volume I covering A through E. Paul Erb, Scottdale, Pa., serves as chairman of the Publishing Committee and H. J. Andres, Newton, Kansas, is secretary.

C.P.S. REUNION

The annual reunion for all Northwest C.P.S. men and their families will be held in Settlemeir Park, Woodburn, Oregon, on Labor Day, Monday, September 3, 1951. Picnic lunch at 12:30 p.m. For further information contact Daniel M. Widmer, Rt. 2, Woodburn, Oregon.

Of Things to Come

August 20-26 Young Adult Retreat, Shavehead Lake, Michigan
August 26, 1951 CPS Reunion of unit 93, at Kalona, Iowa.
Aug. 26-Sept. 23—Christian Education Emphasis.
Sept. 3-4—Opening, Freeman Junior College
Sept. 4-5—Opening of Mennonite Biblical Seminary
September 4-7 Enrollment, Bethel College, North Newton, Kansas
September 9 Bethel College formal opening
Sept. 11-12—Opening, Bluffton College
Sept. 13—Kansas, All-Mennonite Women's Meeting, Hoffnungsau, Inmna
September 16 Bethel Family Retreat Picnic
Oct. 16—Western District Ministers' Meeting
Oct. 17-19—Western District Conference
Nov. 11-16—Bluffton College Bible Lectures
Oct. 7—World-wide Communion Sunday

CORRECTION

In the July 24 issue of THE MENNONITE (inside front cover) the itinerary of Missionary Elmer J. Dick appeared. Please note that the middle initial is J not S.

Beyond Our Own

48 STATES, THE CANAL ZONE AND PUERTO RICO met March 29-31 at Earlham College, Indiana, to consider what could be done to end racial and religious discrimination in higher education. The meeting was sponsored by the American Council on Education and was attended by students from 251 colleges.

IN INDIA the political parties are issuing their manifestos towards next November's elections. The All-India Hindu Mahasabha has announced as its goal "Hindu rule" and the Communist party has announced a 34-point program calling for "political and economic emancipation" for the Indian people.

Bombay, is now celebrating its first anniversary of the introduction of total prohibition, which according to the chief minister of the state, B.G. Kher, has been the most bitterly contested but one which the government is determined to retain.

Editorials

"KEEP YOUR CONSCIENCE CLEAR"

CONSCIENCE has been variously defined, but it is that something very real within us which commends or condemns our conduct. St. Augustine said, "A good conscience is te palace of Christ; the temple of the Holy Ghost; the paradise of delight; the standing Sabbath of the saints." Another defines it as a guardian angel ever on the watch, ever ready to warn us of danger. A boy asked his father what was meant by conscience. The father replied that it was hard to explain; "but," said he, "when that 'phone rings' be sure to take down the receiver and listen."

Failing to keep our conscience clear, or to listen to its voice, can bring all sorts of complications. Frustrations and remorse, with the accompanying inner tensions can torment us terribly if we disobey conscience. Sophocles said many years ago, "There is no witness so terrible—no accuser so powerful as conscience."

But conscience itself must constantly be checked and brought in line with the plan and will of God. It can become warped or deadened and made of little value if it is ignored and neglected. Its likeness to an alarm clock still holds: if the alarm is not heeded in the morning one will soon be able to sleep through it and not be awakened, while if responding promptly it serves very well. So with conscience.

"Keep your conscience clear," says the Apostle. Not cloudy and dull; not confused and indistinct. Let it be corrected by God and coincide with His voice and will, then every man can have within himself a guardian angel.

ENCOURAGING REPORTS FROM THE SEMINARIES

FROM a nationwide survey recently made it appears that more students will be enrolled in Protestant seminaries this fall than ever before. Our own seminary in Chicago reports that at least forty young people will be enrolled at the opening of the school year.

This is very encouraging. There are still many vacancies in the pulpits of our churches as well as in other churches throughout the nation. The increase of young men training for these important positions is welcome news.

Now that our youth are willing to take the training offered to fit them for the important work of the ministry, it becomes our obligation to see that our training schools are properly supported, both on the college level and the seminary. We need to give them the best possible preparation for the places of leadership which need to be filled. Each year there will be ministers retiring who must be replaced whose places need to be filled with younger men. They should be thoroughly equipped in body, mind, and soul that they may be unashamed workmen, approved of God, rightly dividing the Word of Truth.

WHY NOT CEASE FIRE—NOW!

IT is sincerely hoped that when this reaches the reader a "cease-fire" agreement may have been reached in Korea. But at this writing the truce talks continue day after day. There are tense days when reports indicate that the negotiations may be discontinued entirely. The meetings are usually only for a very few hours at a time. In the meantime the killing and bombing goes on. It seems so useless.

Why could not a truce be called at once and a cease-fire order be given while the talks continue? Perhaps the average citizen is not familiar with all the ways of national diplomacy, but it is hard to understand why a halt could not be called to the killing at the beginning of our efforts at settlement and not wait till the end. In the mean-time many a heart-broken mother or wife will feel that the death of their loved one was so needless.

WHAT SHOULD BE REQUIRED FOR CHURCH MEMBERSHIP?

DO we take members into our church fellowship too easily? Is there any uniform standard among our churches for receiving members? How long a training in catechetical instruction should be given before accepting youth into the church? At what age should they be encouraged to join? Or should they join when they feel so moved and the instructions be supplied afterwards?

These and similar questions must often come to the mind of minister and laymen alike. Sometimes in their eagerness to add more members to the church roll, ministers may neglect the proper training and preparation of the candidate. To have the youth join as a mere matter of course, something like being promoted from one grade in school to another, is altogether too mechanical.

Nor must we forget that the mere imparting of Biblical knowledge does not make a Christian. He must be "born again." And it should be remembered, too, that Christ did not make it easy to be His follower. In fact, He warned against making the choice lightly without fully counting the cost.

We make a mistake when we think we must make it very easy for youth to join the Christian fellowship. They are attracted by the hard and the difficult. Perhaps if church membership were presented as more difficult and decisive, it would mean more, and those joining would expect to pay a higher price for the privilege. As a result, they would also appreciate much more being a Christian. For as a rule we appreciate that for which we have to pay a high price to attain. A further discussion of this problem is invited.

The Communion of the Holy Spirit

Daniel J. Unruh*

II Corinthians 13:14, *"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."*

GOD the Father, revealed to us in the Holy Scriptures, has at different times and in different manner communed with man, whom He created. In the Garden of Eden, before man had sinned against his Creator, God made him in His image that He might commune with man. This communion or fellowship was lost through sin. The image of God was marred and at once God sought to restore that communoin and fellowship with man.

The seed plot or redemption was revealed to Adam (Gen. 3:15) and when Adam received that revelation in faith he was restored to fellowship with God. In the ages that followed God communed with redeemed man and Enoch, "walked with God." "Noah found grace in the eyes of the Lord," Genesis 6:8. "God remembered Noah and God spake unto Noah," Genesis 8:1 and 15. God communed with Abraham and called him out of the Ur of the Chaldees. God communed with Moses saying, "Come now, therefore, and I will send thee unto Pharaoh that thou mayest bring forth my people, the children of Israel out of Egypt." And so through the years God tenderly communes with man, in the Shekinah glory, through the voice of His prophets, and sometimes through special revelations and angelic messengers.

The Lord Jesus Christ came in human flesh, to live among men, and for a brief period in the history of the human family, to walk and to talk with men. To the disciples he said, "It is expedient that I go away: for if I go not away, the Comforter will not come unto you;" John 16:7. The "Comforter, that He may abide with you forever," John 14:16. Though this is the dispensation of the Holy Spirit (governments have different dispensations), there is a wide spread ignorance, a pathetic neglect and a tragic misrepresentation of the place and person of the Holy Spirit in the Christian's life and in the ministry of the Christian church. Too often we want to use the Holy Spirit to further our work and our program instead of letting the Holy Spirit use us to further His work and His program.

There are two distinct sins against the Holy Spirit which the Christian is to avoid: "grieve not the Holy Spirit, Ephesians 4:30 and "quench not the Spirit," I Thess. 5:19.

I. THE NECESSITY OF THE COMMUNION OF THE HOLY SPIRIT

The word communion is found only in three places in the entire Scriptures. All three of these are in the Epistles to the Corinthians, one of which is contained in our text. Our text is one of the few distinct New Testament benedictions. The communion of the Holy Spirit is on a level with the love of God and the grace of our Lord Jesus, as Father, Son and Holy Spirit are worthy of equal honor, obedience and worship, so the communion of the Holy Spirit (John 14:16, 17) is to be received and enjoyed as much as the love of God, (John 3:16,) and the grace of our Lord Jesus Christ, (Eph. 2:8.)

Every Christian must be partaker of the Holy Spirit. Romans 8:9 tells us that we, "are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His." Ephesians 1:13 reminds us that "ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the day of redemption of the purchased possession, unto the praise of His glory." John 14:17 tells that, "He dwelleth with you and shall be in you," which makes the Christian's body, "the temple of the Holy Ghost." I Cor. 6:19.

There can be no Christianity apart from the Holy Spirit because there can be no Christian who is not born of the Holy Spirit. The Holy Spirit, therefore, is the One who imparts the new birth, the One in whom and by whom we are sealed as the purchased possession of God. He is the One who dwells within every true believer and who desires to be in fellowship and communion with the people of God, the objects of His love, the purchased by His blood, the ones whom He created and redeemed that He might have communion with them.

II. The conditions of the communion of the Holy Spirit.

In Ephesians 5:18 to 21 there is a distinct command, "and be not drunk with wine wherein is excess;" Too often we have stopped here at this negative, although necessary injunction. Notice the further command, "but be filled with the Holy Spirit," and see how the life filled with the Spirit expresses itself, "speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God." Then follows the instruction in regard to family relationships with a picture of the Christian's war-fare and an appeal that the Christian should be, "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. 6:18.

One cannot enjoy the blessings of such communion if we grieve the Holy Spirit. Grieving the Holy Spirit is possible when bitterness, wrath and malice is permitted in our lives. On the contrary, we are to be kind to one another. The indwelling Holy Spirit would have us walk in love and abstain from all filthiness of the flesh. The walk of the Christian is to be a pure walk, pure from the passions of the

---

***Pastor, First Church, Newton, Kansas; member, Board of Missions**

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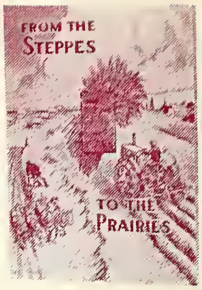
Edited by Cornelius Krahn



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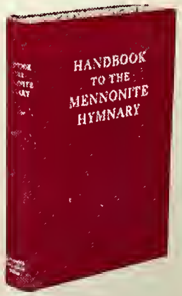

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by Lester Hostetler

flesh, pure in conversation, pure in association, and pure in understanding. No more are we to walk in darkness but to "walk as children of light," Eph. 5:8. For, "if we live in the Spirit, let us also walk in the spirit. Let us not be desirous of vainglory, provoking one another, envying one another," Gal. 5:25, 26.

The whole Christian walk is one of fellowship with the Father and with the Son, to which the communion of the Holy Spirit would lead us. "For when He, the Spirit of truth is come, He shall not speak of Himself; . . . He shall glorify Me," John 16:13 and 14. Thus He enables us to walk in the light which, at the same time, is the condition of more light and fellowship, I John 1:6 and 7.

If we would have the fullness of the communion of the Holy Spirit we must be careful that the teaching of the Holy Spirit as revealed in God's Word is maintained in all purity and simplicity. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy." I Tim. 4:1, 2.

While false and seducing spirits will be operative in the latter times, we can and must be safeguarded against these. The Holy Scriptures given by "inspiration of God" are our sufficient guide, and 'are able to make thee wise unto salvation through faith which is in Christ Jesus." The communion of the Holy Spirit must be in harmony with the Holy Scriptures given to us through "holy men of God (who) spake as they were moved by the Holy Ghost." The Holy Spirit can tolerate no substitute, not modification, no adulteration or failure to teach and preach the Word ofGod. To fail in teaching the Word of God is to "quench the Spirit" and to fail in living godly lives is to "grieve the Holy Spirit."

It would be well if we would heed the somewhat neglected writing of Menno Simons in this connnection. "For the gospel, the Word of God, preached in the power of the spirit without adulteration, is along the right and true seed out of which the true believing, obedient children of God are born. When the church of Christ brings forth children born of the teachings of men, instead of the Word of God, then she is false to Christ and her children are not His seed.

"Wherefore in Christ's kingdom, house and church, it is not permissible to preach any thing but the king's and the house-father's own command and word, whereby the whole house is to be directed and kept.

"This command, this word hath Christ enjoined to all true messengers and teachers, when He says: *Preach the Gospel,* He does not say: preach the instructions and regulations of men, preach the counsel, decrees and traditions, preach the remarks and opinions of the wise and the learned, but He says: 'Preach the gospel, and teach them to observe all things that I have commanded you.' Matthew 28:20.

"My dear reader, observe this, every true servant of God, in the Old Testament as well as in the New Testament teaches nothing but God's Word as one may see and read in many passages of Scripture."

III. THE RESULTS OF LIVING IN COMMUNION OF THE HOLY SPIRIT.

The benediction of the apostle Paul in our text desires that "the communion of the Holy Spirit be with you all." How great is this benediction! What grace that makes it possible for us to walk in such communion! What power must be ours for the Lord Jesus said, "But ye shall receive power, after that the Holy Ghost is come upon you." Acts 1:8. What a witnessing church we would be were we to enjoy the fruit of such communion. In Galatians 5:16 we are told that, "if we walk in the Spirit, ye shall not fulfill the lusts of the flesh." Galatians 5:22 and 23 we notice that the Christian character is the fruit of the Holy Spirit which is, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

It will be a life filled with all the graces of God, II Peter 3:18, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." It will make our lives more like the Master's and the world will take note that we have been with Jesus. For many a person reads no other Bible than what he sees reflected in the life of one who calls himself a Christian. The poet rightly asks the question, "Can the world see Jesus in you?" Such communion will give a peace, the peace of God which passeth understanding. It will make the Christian fruitful unto every good work and cause many a hungering and thirsting soul to say as a young man said recently, when he saw the joy and the peace of some other young Christians, "I'd like to have what they've got." Truly it is a great benediction, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

Are you enjoying the fullness, the peace, the fruitfulness, and the radiance of the communion of the Holy Spirit?

A MOTHER'S SECRET

SOMEONE asked a mother whose children had turned out very well, the secret by which she prepared them for usefulness and for the Christian life.

Without hesitation she said: "When in the morning I washed my children, I prayed that they might be cleansed by the Savior's precious blood.

When I put on their garments, I prayed that they might be arrayed in the garments of salvation and in the robe of God's righteousness.

When I gave them food, I prayed that they might be fed with the Bread of Life.

When I started them on the road to school, I prayed that their faith might be as the shining light, brighter and brighter to the perfect day.

When I put them to sleep, I prayed that they might be enfolded in the Savior's everlasting arms."

No wonder her children were early led to a saving knowledge of the Lord Jesus Christ; and became adornments to the doctrine of God our Savior in all things!

—*Now*

Desperation and Revival

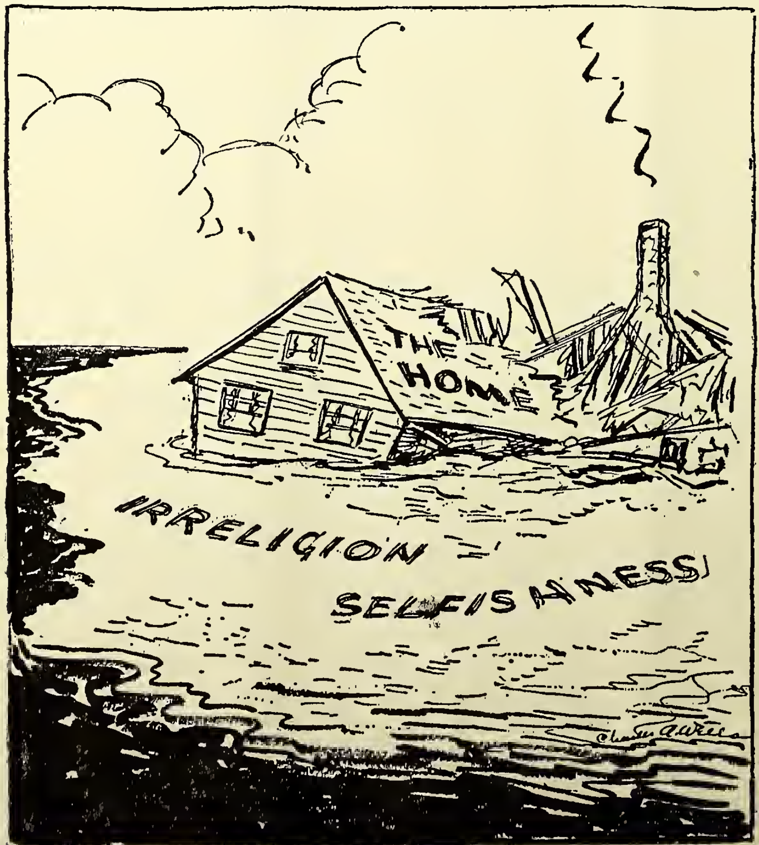
THIS is an hour that tries the souls of men, especially of the saints. Wiseacres may laugh at the idea of demonism and spurn the thought that this present pagan, anti-Christian world-order is of the devil, but true believers who have really contended with satanic forces in the heavenlies understand whereof we speak. Satan, knowing that his time is short, is using every wile and device, as a roaring lion, an angel of light, or a great accuser, to devour, deceive, or discourage God's people. He attacks body, mind, and spirit.

While the Great Avenger tarries, the great adversary besets the widowed church. Truth is on the scaffold, wrong on the throne. Bible students generally agree that our Lord's message in Luke 17 concerning His return, and the parable of the importunate widow in Luke 18, are one discourse. Woven together, they reveal that the last days will be marked by worldiness, as in the days of Noah and Lot; by corruption, as the carcass awaits the vultures; and by faithlessness: "When the Son of man cometh, shall he find faith on the earth?" In such an hour the church, like a widow beset by adversaries, must find her greatest weapon in importunate prayer, lest she faint. The prayer is not for vengeance but for justice: "Vindicate me against my adversary," says a new translation.

Certainly we have today the worldliness, the corruption, and the faithlessness. Surely we have the adversary. But the church has not yet learned to pray and not faint. The **situation** is desperate, but **we** are not desperate. We have not come experientially to holy destruction, the extremity which is God's opportunity. We are still trying to save our faces, puttering around with pet projects and halfway measures. We have not learned that we are too far gone, that it is too late in the day for all that. When we find that out, we shall quit boasting of our great numbers, our big preachers, the money we have raised. We shall quite bargaining with the adversary, letting the king of Sodom make Abraham rich. As long as we have a few tricks left up our sleeves, we shall never get down to importunate prayer. We need to be "shipwrecked on God."

We have done and are doing a lot of strange things. We have failed to condemn sin. We have tried to adapt our Gospel to trends and tendencies, instead of demanding that the age conform to the Gospel. We have acted as though we felt better about our religion every time a scientist spoke favorably of it, instead of letting God be true if science never spoke in His behalf. We have let higher criticism almost scare us out of taking texts. We have made man and not God the center of the universe. We have confused **evangelism** with **revival** and added numbers to churches already loaded

(Continued on page 514)



HOUSE BUILT ON SAND

Charles A. Wells

A house is no better than its foundations. You can build a very expensive home, have elaborate modern conveniences, luxurious furnishings, but if it does not rest on the enduring qualities of life the expensive investment will be in vain. Happiness cannot be created by material things. All over America are homes that cannot survive the inevitable storms of life for they are built on the shifting sands of physical attachment, religious indifference and selfishness. The first waves of emotional distress or testing privation will bring disaster. A religious faith turns selfishness into selflessness, a something enduring to mere physical attachment. Are you building your home on sand, or on the rock of eternal values? spiritual concept of life adds

Japanese Women Want Peace, Not Armament

(Excerpts from a memorandum presented to the American representative by a delegation of Japanese women members of both houses of the Japanese Parliament)

OUR first and the last prayer is to avoid war—war of all kind, civil, international, or class war. We, mothers and wives and sisters, simply hate war. We who are Japanese have suffered and made others suffer, to the extent that we have lost all trust in the method of war.

We have learned, with your kind assistance, that war and militarism never solve any problem but cause more severe troubles in human society, and that it was a reasonable and right decision for Japan as a matter of national policy to renounce war of all kinds. This soverign declaration of Japan to the world that it was forever renouncing war was the only hope and honor by which we were saved from despair when we bore utterly unbearable miseries at the close of the war. We still cling to this hope of renouncing war and we have taught our younger generation, "Never to kill" but to find other methods of reconciliation, even at the risk of death. Love is the strongest power in human relationships; so we believe in a world in the midst of struggle.

We women know only too well how militarism and imperialism can come back to this people which has just emerged out of her feudalism, when militarism was the chief virtue and never regarded as a crime or shameful. . . .

It would be a crime for us to expect American blood to be shed for the sake of "protecting" us; and it would be equally a crime to "invite" the shedding of Japanese blood in the name of "collective security" in a major war against Communism. We propose to develop genuine "collective security" by pledging "No More Killing Each Other" among the war-stricken nations in the Orient and in the world; for we owe a debt to these suffering nations whom we threatened, when our men felt their method of bringing evil on the world was justifiable. We do not believe any more in that method.

. . . (Communistic propaganda and penetration) cannot be controlled by force, nor police, much less by war and armaments; for these are the results of the last war and of the militaristic totalitarian regime of the past. The best method of preventing penetration and major war is to feed, feed the hungry and the starved, feed even the enemy, until there will be no hungry and frustrated man or child. U.S.A. taught us this by feeding us, the former enemy, Therefore, we cannot forget that kind of Christianity forever. . . .

To invoke the well-known words and, we trust also, the spirit of Abraham Lincoln, Japan must come back to the world "with malice towards none, with charity for all." As this phrase truly expresses the humanitarian soul of America, we sincerely and humbly plead that you will extend a broad tolerance and forgiveness to our impolite message.

The Bethel Church, Winton, California

"He calleth his own sheep by name, and leadeth them out." (John 10:3)

IT was in the month of October in 1950 that our group was led to move into their own possessions, the property purchased by the church. Repairs have changed things. The climb of Christian experiences on higher planes also continues.

The barometer of expressions or impressions read, "Most refreshing," when Missionary John Thiessen entered our little sanctuary. That night many learned much more about our mission work, especially India. The following evening the George B. Neufelds concluded our miniature missionary conference, refreshing our interests in the Congo.

The Malcolm Wengers presented Christ's concern for the Indians to about one hundred boys and girls at our Time Release Class. That evening some of them appeared in "off the street" or "Indian" fashion. Praise God for the Gospel they heard and the pictures they saw.

Our limitations were again explored when the Mennonite Singers arrived. We used a community hall for their appreciated program in order to have room for them and our neighbors. Three other Mennonite churches of Winton of varied branches were visitors as well as friends from near and far. In the morning the singers gladly did their own breakfast dishes in the school cafeteria while our teachers hurried to the church to be on time for our Mennonite Summer Bible School. Enrollment reached one hundred. Two M. B. teachers helped our twelve several times. The prayers and cooperation of many helped make it a success.

Many others from our Conference have served the Master faithfully here while "passing this way." On Easter morning one of the guests counted one hundred thirty four present at our worship services. In the evening the church was filled again for their first Easter program by the children. Some time ago a certain mother decided to follow Christ all the way. She recently received baptism with one of our younger girls. Her new stand in Christ is proving to be a fine witness to her friends and the community.

Winton continues to be a large mission field with many possibilities. It is not overchurched now because the community is growing very rapidly at the present.

The true Shepherd is leading on. Pray with us that many others, too, may come to a knowledge of salvation. "That they might know" He alone is God and Saviour.

Yours in the bonds of Calvary,

Mr. & Mrs. Myron D. Hilty

Note: Rev. and Mrs. Myron D. Hilty have served the Bethel Church, Winton, since October 15, 1947. Brother and Sister Hilty felt the Lord leading them to resign. The resignation was accepted and is to take effect August 26, 1951.

The members of the Home Mission Section and

(Continued on page 509)

Missionaries

SOMEONE has calculated that perhaps 65% of the new missionaries who reached India in the past five years have returned home with no intention of further service here. How correct this figure is I have no way of determining but I do know from observation and questioning that the percentage is very high. A study of the reasons for premature return would be most useful. The missionary is the most expensive item in all missionary society budgets and it is poor economy, if nothing else, to have such a high rate of losses. The loss spiritually and morally, is of course, even greater.

Some of the loss may be explained away by the usually high turn-over in foreign personnel which characterizes some of the "faith missions"; some may be explained by the hasty selection in filling the urgent calls created by war-time stress and strain,—and loss. It is not within my purview to analyze the causes for failure. It is the part of wisdom, however, that to avoid similar loss in the future and to render more continued and unbroken service to the new Churches of India we consider some of the qualifications required by the missionary for India today.

The Churches in India have placed themselves on record as continuing to want an inflow of western missionaries. From time to time they have told the Western Churches what types they would particularly like. As for the Churches in the West, for their own spiritual vitality it is essential that they continue to send out ambassadors, for no church is a vital church unless it is a missionary church.

This article deals with the spiritual and moral factors which are essential to an effective Christian witness. These qualifications will not come easily and can only beobtained by serious consideration and effort.

1. The first is a sense of mission and urgency. "They were men sent from God." There must be a genuine experience of religious faith and belief in Him who said "I am the Light of the world." No amount of training or natural ability or charm can ever take the place of this essential qualification. Bishop Mondol told the N.C.C. Triennial,—"We have to show India, not what we have in common with her other religions but what we have different. 'For all have sinned and come short of the glory of God, —the wages of sin is death but the free gift of God is eternal life, through Jesus Christ our Lord.'" A primary conviction that this world cannot of its own ever rise above its spiritual deadness, save in the power of Jesus Christ the Saviour, is essential to anyone who contemplates being a missionary. Without a profound and personal belief in the fundamental element of our Christian faith no missionary can ever expect to get anywhere. Neither the East as a whole nor India in particular is very anxious to know much more about the materialism of the West or any particular nation's so-called "way of life," but men and women the world over are interested in a faith that is real. They are interested in Christ.

2. The missionary candidate must look upon his calling as a life job. Too many have come with the idea that if they didn't like it they would return home,—a sort of trial marriage, with all its weaknesses. Trial marriage is notoriously a failure because each party knows that when the first strain comes they can fly apart. In real marriage, such a strain should serve to make the knot even tighter. There may be some special considerations for bringing out the short termer, but on the whole they are few and unconvincing. Let the missionary candidate look upon his job as a life work.

3. The missionary candidate should seriously study to acquaint himself with conditions in India today. We all have much to learn from the East, and India is changing rapidly. A sympathetic understanding is a prerequisite of service. With this must come a willingness to identify oneself with the people and the Church,—always remembering that one comes now to work as a colleague within the Indian Church. To prepare for this a study of movements within the Indian Church is valuable; ample material is available. If such a grasp of the situation is gained before one begins his career in India, adjustments to Indian life will come more easily. Wilful ignorance in this respect is inexcusable.

4. With the foregoing there must be a willingness to adapt oneself. A stubbornness that refuses to mould to the new life and new set of circumstances still remains too common. In missionary service this is suicidal. India has little to offer to anyone who comes expecting to find a standard of life similar to that in his own country. The new life is to be different from anything he has known before. He must be prepared to change his ideas about what he thinks are essentials. This does not mean that he will not strongly believe in the rightness of the best of his own land, but it will mean that as far as he is concerned he will be willing to adapt himself to that which may not just because it is different be wrong.

5. The missionary candidate must come with the foreknowledge that learning a vernacular and learning it well is a "must." He should be prepared to spend the first two years studying the language of his assigned area with a singleness of purpose almost fanatical. There is no alternative to a real grasp of the language. Many have rendered yeoman service without this grasp, but I do not know one of them who did not regret the shortcoming. The language is the foremost tool in our trade. Few people have a natural capacity to learn an Eastern language. For most of us it is a struggle involving as much effort (and probably a lot more) than a university education. The missionary who fails from the start to realize this is in for severe disillusionment. On the other hand the study is fraught with

o May Last

great compensations and each new language learned is as the opening of a new door into a larger room in life.

6. I would also suggest that a missionary candidate should come prepared to spend at least a year in a language school, if not more. The language school has much to offer, not only in the systematic study of the language but in the teaching at first-hand levels of the new movements within the nation.

7. In India today, the Christian Church is essentially ecumenical. It is, therefore, important that the candidate be trained to the ecumenical outlook. Sending societies should find ways and means of further promoting this outlook. Attendance at important interdenominational conferences and church councils as visitors should be made possible for the intending missionary. A grasp of the significance of the Mission of Christ as Saviour of the world, as against the more narrow denominational and national background may make all the difference to a young missionary and his contribution to the Church in India.

8. It is doubtful whether much of what is called 'leadership training' in the West fits a person for service in the East. The ideas involved are often diametrically opposed. It is said of Bishop Stephen Neill that on a visit to the U.S.A. he was shown a good deal of leadership training efforts of the churches there. It was impressed so upon him that this was the real thing in religious learning today, that he thought in order to put some of those ideas into practice in Great Britain when he returned he would make a real study of them from a scriptural point of view. So on his Atlantic trip he searched the Scriptures to see what they had to say on leadership training. But all he could find was two verses,—"blind leaders of the blind" and "He leadeth me!"

India does not need nor want the 'bouncy' kind of missionary who always wants to be up front leading in everything. India needs the leadership of Christ,—of brothers and sisters with spiritual experience who are willing to be effaced for Christ's sake, who can say as the Lord said,—"I am in the midst as one who serves." The Indian church needs leadership, but leadership from behind, the friendly advice, the kindly example, and the firm conviction, —given as friend, guide and counsellor.

9. One of the greatest avenues of service open today is the avenue of friendship. Never did Indian leaders so earnestly seek for brotherly assistance. By way of sincere friendship we can reveal our Lord as in no other way. You will be imposed upon and people will take advantage of you but that is of minor importance ("Be ye as wise as serpents, but as harmless as doves" is the answer here). And be prepared for set-backs and disillusionment.

10. Missionaries must learn to live with one another. This is not new advice. Most missionaries are strong characters. Were it not so probably they would not be missionaries. But this is no excuse for clashes of personality. Some missionaries find it easier to live with unbelievers than with each other. As servants of Christ we must learn to subject our feelings and personal desires to the higher service of Christ.

It might be well for all candidates to have to learn to live with each other under the same roof for several months and to see each other under conditions which are not ideal. Learning to put up with each other before breakfast is quite a Christian accomplishment that many never learn.

It is still too true that some of the finest opportunities for Christian service have been lost because strong-minded individual missionaries have been so determined to enforce their own convictions on unwilling people that the project has had to be abandoned—to the irreparable loss of the church they have come to serve. No missionary can truly fulfill the calling of the Master until he has learned to share with others the burdens, the trials, and the victories of the cause.

11. One of the saddest things in recent years has been the number of mental and nervous breakdowns in missionary lives. Some of this could have been avoided had there been a good psychiatric screening before the candidate was accepted and had the advice received been acted upon. But that is not enough. The life of a missionary demands self-sacrifice and self-control and self-discipline. No person is entirely free from spiritual and moral temptations. These can do much to destroy the souls serenity. The life you must live demands a great pouring out of all you have. It requires a strong physical stamina (not physical immenseness)—a body which like that of the Apostle Paul is kept under strict control. It will mean shedding many ideas of physical comfort. It will mean a continuous spiritual, mental and moral discipline. The way of discipline is never the easy way, but it is the only way. It is difficult, but it makes MEN.

And as for the years which lie ahead, none of us know what will happen. If the sphere of communism continues to spread, certainly the missionary family will disappear from the field. It is highly probable that the only missionary who will be able to operate under those conditions will be of a celibate order. It would be well to bear this in mind now and perhaps start to prepare for it. Then more than ever it will be true that "he who would my disciple be must take up his cross daily and follow me." —*R. M. Bennett, secretary of the Canadian Baptist Mission in India.*

THE BETHEL CHURCH, WINTON, CALIF.

(Continued from page 507)

Bethel congregation solicit your prayers so that God's choice for this field might be found. Prayer is also solicited that Brother and Sister Hilty might find the field where God desires to use them.

A. J. NEUENSCHWANDER
Sec. Home Mission Section

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen ,Topeka, Indiana

The Voluntary Service Youth Team

For several years, a Youth Team has gone out each summer to work in Conference churches. They do a host of different tasks. This year the Youth Team is visiting in Kansas and Oklahoma. Their report is given herewith.—E.L.

Itinerary

June 15-17 Unit orientation on Bethel Campus, North Newton, Kansas

June 17-July 4 Bethel Church, Enid, Oklahoma

June 24 (Evening service) New Hopedale Church, Meno, Oklahoma

July 1 (Evening service) Medford Church, Medford, Oklahoma

July 6-8 Greenfield Church, Carnegie, Oklahoma

July 8 (Morning service) First Mennonite Church, Geary, Oklahoma

July 10 Unit outing, Wichita Mountains

July 11-12—Herald Church, Cordell, Oklahoma

July 13-15 Lorraine Avenue Mennonite Church, Wichita, Kansas

July 16-17 Put out unit News Letter

July 17 First Church of Christian, Moundridge, Kansas

July 18 Eden Mennonite Church, Moundridge, Kan.

July 19 Joint meeting of Young People's groups, Inman, Kansas

July 21-27 Goessel Church, Goessel, Kansas

July 28-29 Western District Young People's Convention, Inman, Kansas

Members of the Team

Eleanor Weaver hails from Bluffton, Ohio. She spent nearly two years in Puerto Rico as an MCC worker. Eleanor is a graduate of Bluffton College and at present is secretary to President Ramseyer at Bluffton.

Aldine Zimmerman, from Gridley, Illinois, is a graduate of Bluffton College and has spent a summer in Europe with the student Voluntary Service tour group of 1949.

From Whitewater, Kansas comes Gordon Dyck, the tallest member of the unit, 6'7". Gordon will be a sophomore at Bethel College this fall and is chairman of the Fellowship division of the General Conference YPU. He served as our song leader until he left the group on July 3.

On June 29 Walter Jost, from Hillsboro, Kansas, joined the team. Walter is a graduate of Bethel College and has received his Masters in Music from Wichita University. He teaches music at Freeman Junior College, Freeman, South Dakota.

Our unit leader, Dan Graber, is a native of Crawfordsville, Iowa. Danny is a graduate of Bluffton College and expects to attend Chicago Biblical Seminary this fall. Two years ago he served in a Voluntary Service unit at Utica, New York, working with migrants in that area.

The Witness of the Team

"And suddenly there was with the angel a multitude of the heavenly host praising God and say, Glory to God in the highest, and on earth peace, good will toward men."

Are you registered for a program of peace in this world? Are you praising God and crying for a joyous peace on earth and good will toward all mankind? Has your idea of nonresistance and the basic truth of the Bible been lost in associations with the worldly pleasures of our day? Can you rightly call yourself a Mennonite as our forefathers did some 400 years ago?

The motto, "Youth who chooses right chooses Christ," must not be taken lightly. The beginning is an undivided loyalty to Him and His way of love. Through history the men that have led the way have had a love for Jesus Christ. Greatness will not always end at lofty mountain heights in our modern world; it is often to be found in the valley of suffering and sacrifice and service.

Long before the Mennonites were known ordinary Christians might engage in just wars but the clergy were not to take part in fighting because they were to be set apart for a better and higher kind of living. Are we going to go along with the world and be just an ordinary Christian as the world knows them, or had we better start living Christ-like lives and expressing the way of love in our daily actions.

We must learn to be consistent in our non-resistant lives. The fruit of the spirit is more than a mere nonresistance in war; it is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance." Likewise our families, communities, schools, and churches must be favorable influences on young people of our society if we are interested in a vital Christian faith for all mankind.

We as Mennonites must not shirk our duty to lead forth in this world. Let our light so shine that all men can see our good works and glorify our Father in Heaven.

Bible School at Enid, Oklahoma

"Here they come! Here they come!" These were the shouts that would greet us as we turned the corner with our Ford and pulled up along the side of the little white frame church on the outskirts of Enid, Oklahoma. Although we had not seen many children as we approached, we had no sooner stopped our car when they came running from all directions and surrounded us begging to carry our books and other supplies into the church for us.

Forenoons were devoted to Bible school for the white and Indian children of the Bethel Church and community, and in the afternoons we taught the colored children. We regretted that the groups were segregated in this way, but it was felt by some of the church people that more of the white children outside of the church could be reached if they were divided. Also, since the church was very small the enrollment would likely have had to be limited had we had the children all in one group. The V. S. team that worked in Enid last year had Bible school for only the colored children. This year about 20 white children and 26 colored children were enrolled, with ages ranging from 3 to 15 years.

The two weeks were concluded with an evening program in which all the children took part. It was interesting to see three little girls on the platform repeating together a poem they had learned about the Bible—one a Negro girl, one an Indian, and the other white. We were reminded of the little chorus which we used often in our Bible school, "... Red and yellow, black and white, **all** are precious in His sight." We were glad to have some of the Negro and Indian parents present at the program this year along with the white parents.

It was a little hard to leave the Enid community, knowing that we might never again see little mischievous Jerry Lee, Hubert Leroy, and all the other children we had learned to love, as well as the kind and hospitable people who cooked us such delicious meals and made us feel so much at home there.

Presenting Conference Work

Although the Youth Team has been engaged in vacational Bible school activity, perhaps the most important aspect of its work has been the presentation of programs emphasizing aspects of Conference work. Peace is receiving considerable stress. Short talks are given by unit members including "The Biblical Basis for Nonresistance," "Nonresistance in Daily Life," "Teaching Peace in the Home," and "The I-AO Position." The remainder of the time is devoted to discussion of questions submitted by the congregation. Many questions have been difficult to answer but have proved extremely challenging.

It has been disappointing to see how some leaders have been "fence riders" on important issues. A clear position on their part would help young men when they face the serious issues in their lives. It has also been quite evident that not all churches are whole-heartedly behind Conference activities. Conference materials have sometimes not been used. YPU Program Helps have been chucked into bottom drawers and young people have not had the help of this material.

Programs describing Voluntary Service have also been presented. People often have little knowledge of this kind of service. It is apparent that even though our church has adopted the 100 per cent plan for **The Mennonite**, people still do not read it carefully. If they had read the YPU section of **The Mennonite** they would have known more about our Voluntary Service program.

Evenings have been devoted to slides giving a survey of General Conference and MCC units throughout the world. Interest in Voluntary Service has usually been enthusiastic when people understand the philosophy behind the work and the contribution it is making to our own people as well as to people who are being served.

In communities that have been interested, church music has received some emphasis. Song services have been devoted to learning new hymns as well as to the improvement of hymn singing. Many churches now have the **Mennonite Hymnary** and are gradually moving in the right direction in their hymn singing. Small churches are definitely limited with regard to choirs. Too small a group and inadequate leadership are the two greatest limitations.

In most of the churches visited YPU work was presented. Many churches have no organizations for their young people. We need to catch the vision that service is the core of a Christian witness in the community and in the world.

If the unit has helped stimulate interest in the Mennonite peace position, and if it shall have caused some young people to become interested in and go into Voluntary Service, the work will not have been in vain.

All the members agree that this experience has had as much worth as a term of college. Our eyes have been opened to some areas of need as they exist in our church. On the other hand, ideas that were previously held as to our church's virtues have been underscored.

Next summer should see not one but several Voluntary Service teams on the road. People have become lax because they so often have not known about the work. Others merely need the stimulus that a group such as this can give.

FOR TODAY'S TROUBLED WORLD

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." II Chronicles 7:14

Mennonite Youth

Youth Work Among German Refugees

by Wolfgang Fieguth

This is another interesting report of youth work among German Mennonites. Wolfgang Fieguth is traveling contacting scattered German refugee youth building a program. Wolfgang was a student in America several years ago.—E. L.

"It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness.
Lam. 3:22-23

Many of the Mennonite refugees are living in Northern Germany, scattered all over and for them it is extremely difficult to find a way and means to come together. It has become the task of Wolfgang Fieguth to visit those young people and to gather them for devotions, worship and Christian activities. Here are some of his experiences and problems those young people are struggling with.

In keeping with the proposal of the "Mennonitischer Arbeitsausschuss" I started my work on April 14, 1951 among the scattered youth of the former Mennonite churches in West-Prussia. To begin with I had to face some problems which I was not able to overcome alone by myself. I am visiting by bicycle different groups of refugees in the British Zone in order to gather young people where they happen to live. If possible who are aiming at having regular activities in Christian Endeavor. Wherever this was put to practice somebody turned up who was able and willing to run those meetings. However, those young people are lacking experience and are not familiar with the necessary manuals to bring about a vivid discussion and Bible study. Nor are they experienced in how to arrange the meetings so that everybody is taking part in it. These facts lead to the considerations that it will be best to give to them not only a plan of the material to be used, but also worked out topics comprising background, aim problems and issues which may be involved.

On my trips there is hardly any time for rest and I think it will be better to have methodical instructions from more than just one side, therefore, I would be glad to receive contributions in this field from the members of the "Mennonitischer Arbeitsausschuss." Especially welcomed are articles on Bible study, issue on religious decisions, discussions on problems arising from our present day situation as to a Christian-Mennonite point of view, devotions, aspects of history of Christianity and Mennonite history.

At our retreat in Hamburg on May 1-2 our discussions centered around the issue of baptism being a main challenge to our Mennonite youth. With a great majority we accepted the following sentences as to conversion and baptism:

1. Reasons given for an early age for baptism we cannot accept any longer after having had those experiences of the war and post-war-times. We want to become a member of the church after having lived through a personal experience and conversion.

2. We ask our parents and teachers not to exert a social pressure to have us baptized when leaving grade-school and starting as an apprentice.

3. We believe that in case we would return to our forefathers' baptism, the baptism in faith our work with young people would become more fruitful, because:

   a. under those circumstances our youth groups would consist of people endeavoring a decision for Christ and not of people who are "through" with that issue.

   b. a new meaning and a new task is given for work with young people, namely to bring a person to baptism and to membership of the church as a responsible individual.

   c. youth work will become of special value to those who are really working with it as a means to prepare and supplement baptism.

At the time being baptism really is a genuine and vivid issue in our Mennonite churches; our forefathers stood up for that principle whatever the consequences were. May we think about this problem according to our principles and our present situation? May the faithfulness and mercy of God help us henceforth!

OUR LOVE TO GOD

The love of God on our part is the result of the knowledge of His love revealed and brought home to our hearts by the Holy Ghost. "We love him, because he first loved us," wrote John, the very apostle of love. In proportion to our realization of His love does our love to Him glow in our hearts and manifest itself in our lives. It is a reflection of the divine love. It consumes what is impure, unholy, and selfish in us.

Attention Ministers ! !

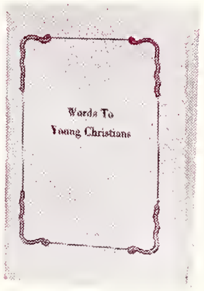
Minister's Manual

There are two little black books that are absolutely indispensable. One is the "date" book where you record your various engagements. The other is the little black book that is almost as essential as your Bible. No, it does not contain your "cut and dried" sermons but it does have much other helpful material for your every day needs.

Minister's Manual $2.00

Contains services for marriages, home dedications, funerals, baptisms, consecration of children, etc.

WORDS to YOUNG CHRISTIANS



This little booklet, for many years a "must" as a book of instructions to baptismal candidates, recently joined the out-of-print group, but by popular demand was reprinted.

Demand is usually an indicator that it is well liked!

Baptismal certificates are very fine, but we believe young people would appreciate this booklet much more.

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European Diary

by Grace Miller

July 9, Monday—Another interesting day is gone. This forenoon we saw the ruins of Pompeii, the city that was buried by the Mt. Vesuvius volcanic eruption in 79 A.D. Workmen have done a wonderful job in digging out the city from under the lava. We saw parts of homes, the Roman Forum, the baths, shops, etc. We spent two hours walking among the ruins. This afternoon we got up as high on Mt. Vesuvius as we had time for. We didn't climb to the top, but we walked on plenty of hot rock. We walked to the place where the mountain erupted in 1944. It was a thrill to actually see these famous historical places. We also spent about two hours shopping this afternoon. Quite a number of us got linen things, since Italy is famous for its linens.

July 10, Tuesday—We spent the day traveling with a short interlude of swimming. That was really fun 'cause we were pretty warm. The water was just the right temperature with some breakers coming in. I wouldn't mind a few hours like that every day! We're spending the night at Naples, in the same hotel we had last week. A few of us went to see an operetta tonight, but we were disappointed. The music and the acting wasn't so special, and of course, we couldn't understand the Italian. We had hoped to see an opera, but we got here the wrong night for that.

July 11, Wednesday—We spent another day traveling. This was almost everyone's "off day." Quite a number of us didn't feel well. I don't know if it's the hot sun or something we ate. But I hope there aren't too many more like it. We're spending the night in Florence—again the same hotel we had last week. A few of us spent the evening around the piano. We don't hear good music often enough.

July 12, Thursday—We're actually in famous Venice now. It is an unusual town! There are no streets for cars. The only way of transportation is to walk, or go by gondola, or boat. There aren't even bicycles to bump into us. These water streets are pretty nice—except for the smell. We spent a little time this afternoon looking at the shops. We saw a small glass blowing factory—and also looked at lace. But glass work and lace are both beyond my means. The work is beautifully done, but we have to pay for it if we want to buy it! This evening I finally had my desire fulfilled—a number of us heard a concert by a large orchestra. The concert was good! As is the custom, it began at almost 10 and wasn't over till midnight.

July 13, Friday—Though this is Friday the 13th, nothing drastic happened to us. We took a gondola ride for an hour in the morning. I don't like the smell of the canals any better than I did yesterday, but, otherwise, it was a nice ride. The rest of the morning we saw another glass factory, the palace of the Doges, and St. Mark's Church. We left Venice this afternoon, and are spending the night in Milan. Most of us are too tired to see the town tonight.

July 14, Saturday—Milan proved to be interesting. The Milan Cathedral is one of the most beautiful. The outside is especially elaborate. We also saw one of the oldest churches—the Church of St. Ambrose. We were even permitted to see his dead body enclosed in glass. But the most interesting for me was to see da Vinci's original painting of "The Last Supper." It was damaged very much during the war, but the expression of the picture is still there. We said good-bye to Italy and came back to Switzerland this afternoon. I enjoyed Italy a great deal, but it does seem as if the cool fresh air and lovely scenery of Switzerland give a lift to one's spirit. I think all of us felt that. We're staying in a very nice hotel in Lugano, right next to Lake Lugano.

July 15, Sunday—Again it's the beginning of a week. I spent a nice restful Sunday in Lugano. This is really a lovely place. We divided up this forenoon and attended various churches. I attended an English Anglican, some attended a German Reformed, and some attended the Catholic service. This afternoon about half of the group took a three hour boat ride on Lake Lugano, while the rest of us took a walk in the park or just rested. I really enjoyed having the day off to relax.

Clinic on Youth Problems

Address all questions to Editor, Mennonite Youth, Topeka, Indiana.

QUESTION: Where do the boys in the local church belong? Do they belong in the young people's organization or in the 'Mennonite Men' organization?

ANSWER: In answering this question let us think of "boys" as those in high school. Since all education at this age level is co-ed, it would seem logical that boys of this age should be a part of the young people's organization which includes both girls and boys. It is true that this age has divided activities in the boy and girl scout program, but there is nothing in our church activities that compares to this. We might work in the direction of specialized activities to attract the boys as well as girls of this age into a more exclusive religious program. Our present youth program is not intended to meet this need and therefore the boys should be a part of our young people's organization. Our 'Mennonite Men' organization as planned in our conference proposes projects and activities which would not appeal to the high school boy. When the boy becomes older he will be attracted by the 'Mennonite Men' provided this organization presents an aggressive program. —Jacob Friesen

M C C News Notes

New Regulations for CO's Still Pending

The Presidential regulations to implement the new law under which conscientious objectors will be ordered by their local boards to do work "contributing to the maintenance of the national health, safety, or interest" are now being prepared, bu it is likely that several weeks will elapse before they appear in final form and are made effective. In the meantime the regulations under the 1948 Selective Service law remain in effect and registration, classification, and appeal procedures are continuing as before.

A number of our young men have found it necessary to appeal to state appeal boards in order to obtain the classification to which they feel they are entitled. In the case of an appeal for a IV-E classification, the state appeal procedure includes an investigation by the Department of Justice and the opportunity for a personal hearing before an officer of that department. Young men concerned should be sure to avail themselves of this opportunity upon receiving notice of the time and place of the hearing. Failure to do so is almost certain to militate against the interest of the person appealing.

500 Mennonites to go to Uruguay

The group of about 500 Danzig and Russian Mennonites who wish to migrate to Uruguay will probably not leave Germany before September. A number of details remain to be worked out. The government of Uruguay will approve each person separately and not as a group as they did for the previous immigration.

Agricultural Trainee Program Expanded

Thirty-one young people, twenty-one men and ten women, from Germany, France, Holland and Switzerland will arrive in the United States the first part of September. They will be assigned to different Mennonite farm communities where they will help with the farm work and learn American agricultural methods. An important part of this program is to give these young people opportunity to become acquainted with the American Mennonite churches and especially with youth work. The young women will probably be assigned to work in Mennonite institutions, hospitals, children's homes or old people's homes. If anyone is interested in taking one of these trainees into his home, write to Mennonite Aid Section, Mennonite Central Committee, Akron, Pa.

C. J. Dyck to Visit West Coast Churches

C. J. Dyck will visit the churches on the west coast from August 1-8, beginning in Orgeon. Brother Dyck returned from South America last May and is making this tour in the interest of the Mennonite colonies in Paraguay. from August 1-8, beginning in Oregon. Brother Dyck re-and Oklahoma.

Relief Personnel

Agnetha Duerksen returned to her home in Kansas after spending two years in Germany at Bad Duerkheim working with refugee children.

Alta Schrock of Goshen College left July 23 for Stuttgart, Germany, where she will replace Miriam Bowers in the MCC-IRO team.

Mr. and Mrs. E. E. Miller returned to Akron July 27. Brother Miller served as Far Eastern Area Director for one year. They will return to Goshen College where he will again take up his duties as president.

Mr. and Mrs. J. N. Byler who have served the MCC at Akron for many years, he as director of relief and she as matron, plan to sail August 30 for the Far East. Brother Byler has been appointed as Far Eastern Area Director. Mrs. Byler will serve as matron in the Hong Kong MCC center.

DESPERATION AND REVIVAL

(Continued from page 506)

down with members that have been "starched and ironed, but not washed." We have imagined that we had a revival every time a church paid out of debt. We have seen Modernism sneak in while shepherds have failed to warn of wolves in sheep's clothing. We have succumbed to the fad for tolerance until we have become "dumb dogs . . . (that) cannot bark." (Isa. 56:10).

The Saviour, in the parable of the importunate widow, spoke concerning His return. That precious truth has become a poor relation in the family of doctrines, recognized with embarrassment, if at all. Yet it may be questioned whether there will ever be another awakening until the church, aware of her desperation, recovers the prayer, "Even so, come, Lord Jesus; avenge me of mine adversary." One does not hear that often, for since Constantine we have been building the kingdom here but not looking for the King hereafter.

But how could such a prayer produce revival? Because when men really have this hope within them, they purify themselves—and that is revival.

When the **saint** become as desperate as the **situation**, something will happen!—Condensed from *The Watchman-Examiner*, in *Christian Digest*, and *Gospel Herald*.

". . . I suppose that nowhere on this various globe is there natural splendor more wonderful than the Grand Canyon of the Colorado. To stand upon its brink is to behold a vast sweep of space and depth and sunset color so profound in beauty that the immense silence welling up from it is eloquent, 'If I were an American,' says J. B. Priestly, 'I should make my remembrance of it the final test of men, art and policies. I should ask myself: Is this good enough to exist in the same country as the Canyon?'

"All of us have our yardsticks of superlative beauty—the redwoods, the Maine Coast, the Great Smokies. It's good to use them—to recall them, and how you felt when you looked at them, how sure of your values, how reassured of some ultimate, enduring goodness. These experiences leave us a great fund of comfort and strength, and we can add to it daily by looking for more."

From "Why be Blinded to Beauty," by Donald Culross Peattie, In **Reader's Digest,** for Feb. 1951.

Jottings

—**Bethel Church, Hydro, Oklahoma:** Mrs. John Entz, McAllen Texas, who has been bedfast since January, passed away July 11 at her home at the age of 82. Funeral services were held at the Bethel Church, Hydro, of which she was a former member. Burial in the church cemetery. Her husband passed away in 1937. Lee Thiessen, son of Mr. and Mrs. B. H. Thiessen, who is in the armed services, is home on a ten-day leave, after which he will be sent to the Far East. —Wilford Ewy, Corr.

—**First Church, Pretty Prairie, Kansas:** Our pastor, Howard G. Nyce and family are spending a three-week vacation in Allentown, Pennsylvania, their former home, visiting friends and relatives. On July 15, an emergency relief collection amounting to $929.25 was taken for the stricken flood area. The offering was given to the Western District Conference where it was distributed by a special committee. —Theodore Graber, Corr.

—**First Church, Nappanee, Indiana:** Earl Salzman has accepted a call from our congregation to serve as pastor for the next three years. He begins his service in September. Nine of our Intermediates attended the first retreat at Friedenswald and Mrs. John Weldy served as a cook. The Goodwill Bundle program is being promoted by the Projects Committe of the Women's Christian Society. —Mrs. Lyle Strauss, Corr.

—**Lehigh Church, Lehigh, Kansas:** The Lehigh M. B., Springfield A. M. B. and our church join together for union services every Sunday evening during July and August. July 15 a joint C. E. program was given. July 22, Lester Hostetler told of his work under M.C.C. in Berlin, Germany. July 8, Randelyn Peters and Donald Kessler, both from our church were joined in marriage. Members of our congregation rendered help in various ways to our unfortunate flood victim neighbors. Funeral services for Reinhard Weinbrenner were conducted here July 24. —Mrs. Alvin Goertz, Corr.

—**Calvary Church, Barlow, Oregon:** Mr. and Mrs. George Fast, celebrated their twenty-fifth wedding anniversary July 18, with a reception held at the church. The Fast family gave the program. The second annual junior retreat was held this year at the Evangelical Camp grounds, Jennings Lodge, Oregon, from July 16-20. Fifty-five children attended from the five local churches. Our Women's Missionary Society meets every two weeks. Quilting and bandage wrapping is done. —Mrs. Ivan Learfield, Corr.

—**First Church, Newton, Kansas:** I greet you with Psalm 153:3. Our hearts were lifted up Sunday, July 22, when surrounded by the congregation, mission friends and family, Mr. and Mrs. Waldo Harder were ordained and commissioned to mission service in Africa. Mr. Harder preached a heart searching sermon in the forenoon on "Jonah, The Unwilling Servant." In the afternoon Mrs. Harder was ordained by our pastor D. J. Unruh, and N. J. Smucker of the Congo Inland Mission Board spoke briefly and handed them the commission papers. J. E. Entz, uncle of Waldo Harder, spoke briefly and Sam J. Goering of the General Conference Mission Board led in the closing prayer. Music was furnished by our choir and the Berean Academy quartette. Representatives of different church organizations gave one minute farewells in the evening interspersed by music and a short address by J. E. Entz —B. E. Regier, Corr.

—**New Hopedale Church, Meno, Oklahoma:** The harvest in our settlement is a thing of the past. The yield was not a very good one on the whole. On account of the green bug and cut worms, some farmers had a total failure and some had a yield of over 25 bu. per acre. Very little oats was raised. Feed is fair. An explosion occurred in the home of Herbert Unruhs, but no one was hurt. —H. U. Schmidt, Corr.

—**Salem Church, Dalton, Ohio:** Bruce Harlan, a baby boy, has arrived in the home of Mr. and Mrs. Adrian Amstutz of Lewisburg, Pennsylvania, through adoption. David Michael was born into the home of Mr. and Mrs. Laverne Amstutz of Cleveland, Ohio, July 16. Grandfather of these children is L. E. Amstutz, our mission treasurer, whose wife died a year ago. She had taken an outstanding interest in church and community affairs. Gary Stanley is the name of the baby boy born into the home of Mr. and Mrs. Stanley Tschantz of Columbus, Ohio. Sonnenberg School, a one-room school situated across the road, has now been acquired as church property. Miss Floy Hoover of the Cleveland Hebrew Mission spoke aptly on "Trees" at a vesper service July 22. The colored slides shown by the Missionary Alfred Habegger were very interesting and inspiring. Several of our members assisted as guides at the open house of Dunlap Memorial Hospital in Orrville in June. A Junior Christian Endeavor party was held at the home of their superintendent, Mrs. Arnold Raber, July 6. This was a send-off party for the eighth grade graduates who have now been promoted to the Young People's C. E. Society. Also, a welcome gift was presented to Ronnie Ewert. Six attended the intermediate camp at Friedenswald July 23-29. —Mrs. Ivan Badertscher, Corr.

—**Goessel Church, Goessel, Kansas:** Our church has organized a junior choir with the children in grades 1 to 8, with Ruth Fast as director. Mr. and Mrs. Frey were gone to California for a short vacation. During their absence P. P. Buller was in charge of worship services. After the election of our new C. E. officers July 8, W. F. Unruh showed some of his films. July 22-27 the Voluntary Youth Team was in our midst. July 29 Miss Augusta Schmidt brought the morning message, telling about her work in India. She will soon be on her way back to India again. July 29 in the evening, the consecration service for Mr. and Mrs. P. K. Dicksen as mission workers was held. P. K. Regier and P. A. Wedel were the speakers. Mr. and Mrs. Irvan Buller are leaving for Akron, Pennsylvania to enter voluntary service for a year. —Mrs. K. W. Wiens, Corr.

Eastern District Quarterly Conference

The first Quarterly Conference of the 1951-52 conference year in the Eastern District, met on a sultry July 30, at the conference camp grounds, "Menolan" near Quakertown, Pa. In the afternoon, Missionary John Thiessen, newly-appointed Executive Secretary of the Mission Board, gave a valuable message on the expansion of missions at home and abroad in our General Conference. This was followed by a lengthy paper on conference loyalty, read with much enthusiasm by Andrew Shelly.

In the evening Brother Elmer Ediger, newly-appointed Executive Secretary of the Christian Service Board, helped ministers and laymen present to understand anew the close relationship of missions and relief and peace witness as integral parts of the Gospel of Jesus Christ. Information was also furnished on the latest draft status and growing concern for conscientious objection to war in our congregations.

Guests present, not taking part in the program, included Howard G. Nyce, of Pretty Prairie, Kansas; Mr. and Mrs. Russell A. Lantz, of Bluffton College, and members of the 1951 Menolan Retreat Voluntary Service Unit, which had just concluded its activities at the summer retreats.

Into the Beyond

(MISS) MARTHA E. AUGSPURGER, member of Trenton, Ohio, Mennonite Church, was born January 5, 1872, and died at Woodburn, Indiana, July 25, 1951.

JOE T. JANTZ, of Meno, Oklahoma was born in McPherson County, Kansas April 28, 1887, and died June 14, 1951. He was a member of the New Hopedale Church, Meno, Oklahoma.

MRS. ELIZABETH BECKER, member of New Hopedale Church, Meno, Oklahoma, was born in McPherson County, Kansas, April 4, 1887, and died July 23, 1951.

KATIE G. GOERTZ, Freeman, South Dakota, member of the Salem-Zion church, was born November 15, 1864 and died July 18, 1951.

Beyond Our Own

AMONG THE RESOLUTIONS PASSED AT A CONVENTION OF THE NATIONAL ASSOCIATION OF EVANGELICALS, meeting in Chicago April 10-13, are the following: To register protest against harmful television programs with the FCC, Congressmen and Senators; to implore Almighty God to aid His people in their desires for peace, and end the Korean conflict; to help prevent juvenile delinquency by enlarging the Sunday School activities to reach, teach and train children and young people for Christ; to register opposition to the compromise of the principle of separation of church and state, which is involved in the naming of envoys to the Church of Rome; to set a national example of concern for moral integrity by the studied casting of votes in federal, state and local elections across the land for worthy candidates; whereas the Bible teaches that all men are created in the image of God, resolved to afford equal opportunities to everyone in education, wages, housing and free enterprise. Dr. Frederick Curtis Fowler, pastor of the Knowxville Presbyterian Church in Pittsburgh, Pennsylvania, was re-elected president of the National Association of Evangelicals for 1951-52.

EARLY IN JANUARY twenty observers surveyed the offerings of the seven New York television stations. Of the 564 hours programs observed, 57 hours were crime dramas, 44 hours were westerns, 37 hours were quizzes, stunts, and contests, 56 hours were devoted to sports, including wrestling, and 76 hours to vaudeville and variety shows. Commercials took up 10 per cent of the time. Only an hour and a quarter were allotted to good music.

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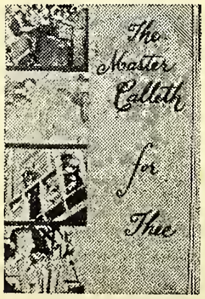
When JULIUS K. HOFFMAN, DEAF AND MUTE SINCE CHILDHOOD, became a new man in Christ, he determined to tell the other 125,000 deaf in the United States and Canada about Christ. Now Hoffman regularly contacts 24,000 people in the forty-eight states, Canada, England, New Zealand and Australia, besides working full time as a printer in St. Paul, Minnesota. His work for the deaf is organized under the title, "Gospel Witness to the Deaf."

TWELVE CHINESE CHURCHES IN WESTERN CHINA have lost complete touch with the United Board for Christian Colleges in China, reportedly due to the United Nations discussion between General Wu and Austin. In the Austin speech the Christian colleges in China were cited as an example of American friendship and named one by one, immediately followed by attacks on Western teachers by the Communist Government in China.

THE AMERICAN FRIENDS SERVICE COMMITTEE has bought and shipped 1,200 bushels of wheat to Calcutta, India, the first Indian relief shipment by them since 420,000 pounds of surplus milk were sent last fall.

THE 200,000th REFUGEE UNDER THE DISPLACED PERSONS ACT arrived in New York in December, aboard the GENERAL STURGIS, along with 1,298 others.

YOUTH FOR CHRIST INTERNATIONAL is sending out 104 evangelistic teams in 1951 from 22 states, four provinces of Canada and four foreign countries. They travel in 42 foreign countries. Eleven teams have already completed their tour, 14 are now abroad and the rest are getting ready to go.


The Master Calleth for Thee

YOUTH ON THE MARCH

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Are you a "call dodger"? These are not marching with God—but without Him! There are many places of service waiting for young people who have never responded to the call of God. Work like: music assistant, writing, counseling, artists, engineers, etc. Is God calling you? What is the challenge of full-time kingdom work? Are there opportunities for you? READ

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The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 66 — August 21, 1951 — Number 33

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Mennonite Church, Lehigh, Kansas, Peter W. Goering, pastor.

IN THIS ISSUE

First Impressions of Japan

Is College Really Worth While

Great Evangelical Meeting in Berlin

Report of the Central District Conference

In This Issue

EDITORIALS 519
REPORT OF CENTRAL DISTRICT CONFERENCE
by R. W. Hartzler 520
IS COLLEGE REALLY WORTH WHILE
by Joanne Buhler Voth 521
GREAT EVANGELICAL MEETING IN BERLIN
by Erna J. Fast 522
A YEAR AT THE MARY-MARTHA HOME 523
FIRST IMPRESSIONS OF JAPAN
by Verney Unruh 524
AN EXPRESSION OF GRATITUDE 525
MOUNTAIN MISSION FELLOWSHIP CONFERENCE 525
MENNONITE YOUTH:
EUROPEAN DIARY 526
MEET THE V.S. WORKERS 527
I-A TO 4-E 528
CLINIC ON YOUTH PROBLEMS 528
A DAY AT TAICHUNG 529
M C C NEWS NOTES 530
JOTTINGS 531

THE COVER PICTURE

On October 1, 1950 the members and friends of the Mennonite Church of Lehigh celebrated the Golden Jubilee of the founding of the church. The present membership of the church is 215. Peter W. Goering is the pastor.

The Mennonite

Editor, J. N. Smucker
Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.
THE MENNONITE is the weekly religious journal of the General Conference Mennonite Church in the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference. Entered at the post office at North Newton, Kansas as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1919. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas or 722 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor THE MENNONITE, Bluffton, Ohio. Postmasters Note: Send change of address Form 3579 to 722 Main, Newton, Kansas.

1800 HEAR EASTERN CHORAL FESTIVAL

A 300 voice Eastern District Conference Choir made up singers from many of the congregations, sang Sunday afternoon and Sunday evening, August 5, before crowds of 1000 and 800 people at the Souderton High School, Souderton, Pa. Prof. Russell A. Lantz, well-known choral director of Bluffton College, conducted the huge, mass choir through a splendid program of hymns, chorales, and sacred anthems. Soloists included Mary Reese Deischer, Contralto; and Gerald H. Kriebel, Trumpet.

The Brotherhood of the Eastern District sponsored and managed the entire program. The Choral Committee included Stanley R. Fretz, of Lansdale, Chairman; Edith Rick, of Second Philadelphia, Secretary; and Norman Gahman, of Deep Run, Treasurer. For six weeks, Professor Lantz had rehearsed the singers in groups meeting at Upper Milford, Souderton, Lancaster, Quakertown, and Philadelphia.

The one and a half hour's program was climaxed with the chorus "The Heavens Are Telling" from Haydn's "The Creation." Recordings were made of the entire program. It is expected that records of the concert will be for sale in the future. Those interested should contact John Fretz, 531 School Lane, Telford, Pa.

NOTICE TO ALL WESTERN DISTRICT CHURCHES

The Constitution Revision Committee of the Western District Conference has now completed their task.

According to the Constitution of our Conference, any proposed additions or amendments must be published in our Conference papers at least two months prior to the session of Conference. However, the proposed revised Constitution is so lengthy that we do not feel the Editor could possibly yield the amount of space in **The Mennonite** it would take to print the Constitution. We are, therefore, printing the revised Constitution in booklet form and sending one copy to each pastor of our Conference, and also other copies as your church might have delegates. Will you please hand a copy to your leading laymen, or to the ones that might represent your church in the next session of our Conference, asking them to study it, so that they may discuss it and vote intelligently when it comes on the Conference floor? Thank you very much for your cooperation.

Elbert Koontz, President
Harvey Jantz, Secretary

Of Things to Come

August 20-26 Young Adult Retreat, Shavehead Lake, Michigan
August 26, 1951 CPS Reunion of unit 93, at Kalona, Iowa.
Aug. 26-Sept. 23—Christian Education Emphasis.
Sept. 3-4—Opening, Freeman Junior College
Sept. 4-5—Opening of Mennonite Biblical Seminary
September 4-7 Enrollment, Bethel College, North Newton, Kansas
September 9 Bethel College formal opening
Sept. 11-12—Opening, Bluffton College
Sept. 13—Kansas, All-Mennonite Women's Meeting, Hoffnungsau, Inmna
September 16 Bethel Family Retreat Picnic
Sept. 16-23—National Sunday School Week.
Oct. 7—World-wide Communion Sunday
Oct. 16—Western District Ministers' Meeting
Oct. 17-19—Western District Conference
Nov. 11-16—Bluffton College Bible Lectures
Nov. 11—Men and Missions Day.

THE MINISTERS' RETREAT

At the mid-point of the Ministers' Retreat at Bluffton, Ohio, the enrollment stands at 67, including children. Among the states represented, we have the following adults: Ohio 19, Kansas 18, Indiana 7, Illinois 5, Minnesota 5, Pennsylvania 4, and other states. Africa and Mexico are also represented. A fuller report will appear next week.

Editorials

GOD HAS NO FAVORITES

THE shameful riots in Cicero, Illinois, when a respectable young negro family attempted to move into a white section of that city shows how deep-seated is our racial prejudice. Since God is no respecter of persons, how dare we make such distinctions?

Race equality is written into the very nature of the universe and as long as we discriminate against other races we are fighting against God. What a mockery for a Christian to oppose the very God he claims to worship.

Christians should be a leaven in a community and in a nation, which should make such outbursts impossible, unless—as one is led to suspect—not all who call themselves Christian are free from the feeling of white supremacy.

Throughout the whole world there is a rising tide of opposition toward white domination or attempted supremacy. Since whites are in a minority. we had better take note of this trend. But as Christians we can do much to express the spirit of love to all since we believe that Christ is all and in all.

EACH CONFERENCE IS DIFFERENT

THOSE who have the privilege of visiting the various district conferences will notice that no two are alike. The editor has just spent several days with the Central Conference in their gathering at Gridley, Illinois.

This conference is noted for its fine sense of Christian fellowship and its inspirational meetings. In its early years the entire regular sessions were of an inspirational nature and the business was taken care of on the side, between the regular sessions. At this last conference, all the various reports were presented the first day. Then followed two days of inspiration and worship. On the last half day the necessary business matters were taken care of, in the so-called delegates business meeting.

Always, conferences seem to face the problem of blending and balancing the business and inspirational phases of their work so that each receives its proper place. But it is so easy for the business to encroach unduly upon the inspirational. To be sure all reports of the work of the Lord should be inspiring but the tendency is to have our minds directed so much to committees and reports that they may be drawn from God and His supreme report through His Word. The Central Conference has something to teach us in its refusal to allow the mechanics to eclipse the spiritual.

THE PEN IS STILL MIGHTY

A look at our Conference chart in the July 24 issue shows that, with half of the year gone, the Board of Education and Publication has reached only 16 per cent of its budget. Letters have been sent out to all ministers calling attention to this disturbing fact.

It is very probable that this phase of our Conference work is not so well known nor so fully appreciated as some others. But who would say that it is not very important? Unless we educate our children in the ways of God, and unless we furnish good literature, plenty of Sunday school material and Christian reading matter, our youth will be engulfed in the secularistic culture surrounding us.

The pen is still mightier than the sword, but unless we rally to the aid of the pen's cause its might will be greatly weakened. The people of this country are spending their billions to strengthen the cause of the sword. We, who believe in a better way, need to spend more than we are for the cause of Christian teaching and Christian literature.

Our people are usually ready to respond to worthy needs. The cause of Christian education and publication merits our hearty support. We should come quickly to the rescue of the 16 per cent and bring it up to where it should be. Special church offerings and individual or class gifts could easily do it.

A MINISTER RUNS FOR MAYOR

PHILADELPHIA didn't like what the Kefauver report said about it—"a city almost too lazy to raise a hand" against its shocking political corruption. The better citizens became aroused and determined to do something about it. Why not elect a leading Christian minister as mayor and clean up the city?

The project was put up to Daniel Poling, prominent minister and editor of THE CHRISTIAN HERALD. He has had much to say about municipal mis-management. When confronted with the proposition to run for mayor he hesitated, then went to his knees and arose to accept the challenge.

The result of this election in Philadelphia will be watched with great interest. Can a Christian minister who stands for decency and Christian principles be elected in a great city, or will the forces of evil be strong enough to prevent it? If he should be elected, how much can be accomplished in attempting to drive out vice and crime and corruption? Can the leading newspapers be counted on to support a minister who seeks to bring back Christian standards and morals? Let's see what happens in Philadelphia.

GREECE PAYS TRIBUTE TO PAUL

NINETEEN hundred years ago, during the second missionary journey, Paul responded to the Macedonian call and crossed over into Greece. This year the government and the church combined for an anniversary celebration. The Greeks state that the observance "will constitute an echo of the general desire which has been manifested in our day for an understanding between the different Christian churches for the creation of a Christian unity."

Report of Central District Conference

R. W. Hartzler

THE 52nd annual session of the Central Conference of Mennonites, a district of the General Conference Mennonite church, was held August 3-6 at the high school building in Gridley, Ill., with the Meadows and Flanagan churches as hosts. Some sessions of the conference were attended by as many as 800 persons and the whole was characterized by a spirit of unity and love.

All of the business sessions of the conference were presided over by Lotus Troyer, of Carlock, Ill., the president of the conference, who also delivered the conference sermon at the opening session on Friday morning. Both morning and afternoon sessions on the opening day were given over to reports from the various officers, boards and committees of the district.

At the Friday evening session Harold S. Bender, a member of the MCC executive committee, addressed the conference on the theme, "For Such a Time As This." He pointed to the vast opportunities for service which confront the church of Christ today and spoke of the broad program of the Mennonite Central Committee for meeting some of these needs.

At the Sunday school session on Saturday morning Robert Kreider, of Chicago, made a very effective presentation on the subject, "Teaching and Practicing our Peace Testimony," in which he showed how our doctrine of love and non-resistance are related to our daily living in our home communities.

At the women's session on Saturday afternoon, presided over by Mrs. Esther Stutsman of Carlock, Ill., president, the women's organizations reported total contributions of $13,500. They elected new officers for the coming year: president, Mrs. H. E. Nunemaker of Goshen, and secretary-treasurer, Mrs. Leland Martzler, also of Goshen.

Saturday evening's meeting was in charge of the YPU organization. Glenn Rocke, missionary to the African Congo under the Congo Inland Mission board, brought a missionary appeal. Virgil Gerig of Smithville, O., was the principal speaker of the evening. He spoke of the role which young people could, and ought to, fill in the life of the church.

The Sunday morning service was the largest in point of attendance. H. E. Nunemaker, pastor of the Silver Street church east of Goshen, Ind., delivered the sermon on the subject, "The Eternal Gospel." The combined choirs of the Meadows and Flanagan churches provided special music.

Sunday afternoon's service, also largely attended, was in charge of the conference mission board, with Ben Esch, chairman of the board, presiding. Two principal addresses were given, the first being by R. L. Hartzler, of Bloomington, Ill., field secretary of the Central Conference, speaking on "Missions at Home." The second address was given by Harvey Driver, Wauseon, O., executive secretary of the Congo Inland Mission board, whose subject was "The Year Past and the Year Ahead." Also appearing on this program were two recently returned missionaries, Agnes Luttke and Frieda Gingerich.

The closing session of the conference was held Sunday evening with Olin Krehbiel, president of the General Conference, bringing the devotional address and Robert W. Hartzler of Goshen, Ind., speaking on "Spiritual Adequacy for Trying Times."

A session for delegates was held on Monday, August 6, at which items of old and new business were acted upon. Matters of interest acted upon here included a most favorable reaction from the delegate body to the proposal made earlier by the Middle District that the Middle and Central districts merge. The executive committee was authorized to negotiate with the officers of the Middle district to work out a basis for a merger.

(Continued on page 530)

Ministers of the Central District Conference and several guests.

Is College Really Worth While

Joanne Buhler Voth*

NEVER have I heard the statement made, "Im sorry I went to college." Even though a person does not enter the specific field his training prepared him for, he values his college education as one of his most worthwhile experiences.

"What is so valuable about a college education?" you may ask. "I'm going to farm all my life so why waste time in extra schooling?"

As one answer to this question I would like to make a specific list of advantages in having a college education. These advantages have been compiled from those who have been out of college long enough to realize its multiple benefits as well as from my own experiences.

1. College helps you to become acquainted with other young men and women who will become leaders in their communities. Here is an excellent place to make lasting friends. Some one has gone so far as to say that the good of a college is from the students who are there and your association with them.

2. College helps you to have better command of the tools you need to use—your mind, and body. It teaches you to see, to think, to judge and be trained to the habit of sustained application and systematic work. Many have said, "I never learned how to study until I went to college." It also may help develop a good reading habit and confirm your highest thoughts of life. It may raise a thousand questions which it leaves unanswered and your mind may well represent the difference between a running stream and a stagnant pool.

3. College will furnish you with a constantly increasing store of happiness for old age, and add much to your youth. The general knowledge you have gained will help you to enjoy life and benefit more from it. It will prepare you for more complete living. **The purpose of education is not only to make a living, but to make a life.**

4. College tends to help prevent stereotyped living. It will open your eyes to the perpetual fund of new ideas, worlds and horizons. It also aids open-mindedness because here everyone is equal. The son of a senator or a mountain boy sit side by side in classes and in other phases of college life. The poor and the rich may become friends for life, as well as persons of different races and creeds, in a small school especially.

5. College stimulates ambition and enthusiasm as young men and women get together and share ideas. Here even the dullest can share in the fruits of the works of genius. Good library facilities and other resources are available to aid in many ways to stimulate the mind. Many persons who start out in life to make only a woodshed, find later they are able to build a large temple, after they receive the inspiration and training. The world will turn aside to let a man pass who knows where he is going!

6. College helps you to adapt to your surroundings. As our civilization becomes more complex and its products become more numerous, richer, deeper and far reaching, it takes longer for a person in this generation to adapt to his surroundings. Therefore his period of schooling should be extended. Education has been defined as "a general adjustment to the spiritual possessions of the race."

7. College may give you wealth and distinction and for some this is even the main reason they attend college. More important than this, however, is the culture and character you receive. Almost anywhere these two are more respected than a large bank deposit, especially among church-going people.

8. College may be the focal point in your decision on a life career. Here with teachers interested in you and your future and ready to help guide you, friends to consult with in whom you can confide and who know your capabilities and wishes, courses in school to guide you and present opportunities never visioned—open new vistas which often heretofore remained closed to you.

9. College may help you to experience a personal richness and beauty of life which can come in no other way. Education is not to make us seem greater to the world, but that the world and all life and eternity may seem greater, richer and more beautiful to us.

10. A college education, especially from a small denominational school, will help you formulate your spiritual ideas. Since religion is such a personal thing, each person must decide for himself "which way his soul shall go." Fellow classmates, ministers, teachers and religious organizations are there to serve and help you. Facts learned may be forgotten but your mind may be transformed by the thoughts that pass through it.

These and many other benefits can be received from a college education. A farmer may be a prominent leader in his community as well as a banker can, if he is trained to do it. How can we feed our neighbors when our own barn is empty? How can we lend a helping hand when our arm is not trained? Now more than ever before there is a demand for trained men and women for leadership.

The old and beautiful parable of the talents, found in Matthew 25:14-30, might find a fitting application here. Here we read, "For unto everyone that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath." Therefore, the talents which God gives us we should use and develop to help further His kingdom on earth.

***Mrs. Voth is a 1951 Bluffton College graduate.**

Great Evangelical Meeting in Berlin

Erna J. Fast*

On Sunday, July 15, 300,000 people from East and West Germany gathered in the Olympic Stadium and adjacent Maifeld for the closing session of the third "Evangelischer Kirchentag." As the mighty chorus of voices rose in the hymn, "Praise to the Lord, the Almighty," on sensed that here something was happening, something very hard to put into words. There, where the eternal fire of the Olympic games had burned on its pagan altar now stood a large, plain wooden cross. This cross spoke more eloquently than all the words which had been spoken during the preceding days of study and worship. Looking about among the people, many of whom had already sat for hours on the wooden bleacher seats in order to attend this final service, one could see that they were the common, ordinary men and women from the farms, shops and factories. Here were the mothers reunited with their sons who had been forced to flee to West Germany for work or continued study; here were families reunited for the first time since the war; here were young people who for the first time in their life experienced the fellowship of faith in a living, victorious Savior which broke the bounds of their small, shut-in existence, and they caught a vision of that "one great fellowship of love throughout the whole wide earth."

Speakers at this final session of the four-day conference included such lay leaders as Dr. von Thadden-Trieglaff, president of the Kirchentag, Dr. Visser't Hooft, general-secretary of the World Council of Churches, Dr. Heinemann and Dr. Ehlers, and a locksmith, Herrn Stein. The closing message and prayer were spoken by Bishop Dibelius, after which the entire assembly rose to sing the great hymn of the Church, "A Mighty Fortress," while deaconesses brought the offering forward and placed it on the grass in the center of the stadium. Six wash-baskets were later needed to transport this offering of East-West currency which had been designated for Christian education purposes.

Greatest Assembly of European Protestants

The official opening of this conference took place on the preceding Wednesday. In the afternoon official delegates and invited guests met in the bomb-scarred Marienkirche in the East Sector of Berlin while large crowds gathered outside to hear through the loudspeakers set up for the occasion. Uniformed East Zone police stood about. Posters and banners proclaiming the Christian Church as champion for world peace and unity were sprinkled among the familiar red flags of the Zone. That evening worship services were help in five places throughout the city.

All during the day and preceding night trains and buses loaded with people had been coming into Berlin. The registration offices of both East and West, the former located in the sawdust ring of a circus tent, were crowded with folk who were arranging for their sleeping accommodations, getting their inter-zonal passes stamped for the return trip, changing money, and all this interspersed with the joyful greetings of friends meeting again after long absences and separation. It is estimated that over sixty special trains and 170 chartered buses plus regular transport facilities brought people into Berlin for this Kirchentag. A word must be said about the warm hospitality of the Berliners. The stories of how people doubled up in order to welcome guests into their homes are many. They vied with each other to provide their East Zone guests with those things so foreign to them: a banana, an orange, a cup of real "Bonnen-Kaffee."

How this conference affected Berlin can only be conjectured. One caretaker at the huge fair-ground exhibition halls where the majority of the meetings took place said that never in all his years of dealing with masses of people had he experienced such well-disciplined and quiet crowds. It was also here that a large share of the noon meals was distributed to the thousands who had come. On Sunday 200,000 people were served. It happened many times—that crowds waiting for subway or streetcar transportation would start to sing a hymn, followed by another and another. There was no crowding, shoving, or pushing here. The same thing happened at the railroad stations where a group on one platform began a hymn and soon pockets of people on neighboring platforms joined in.

"After All, We Are Brothers

"Wir Sind Doch Brüder" (After All, We Are Brothers) had been chosen as the theme for this conference. From the start, many forms of interpretation became evident. But, as the preparatory booklet, which was sent out to all congregations of East and West Germany months before, stated it is no common heritage or ideology, no concentrated world view, but faith in the one Lord Jesus Christ which is the basis and only justification for such a theme. "This is a daring enterprise which will make manifest not only what the churches in West and East Germany have in common, but what separates them from each other," it went on to say. The delegates divided into four groups, each of which had one special subject for consideration: Brotherhood within the Church; in the Home; within the Nation; and at Work. Special addresses and open discussion periods were concerned with such questions as: What is the Mission of the Church? To whom do our children belong? Does power make evil? Are we servants of two masters? What are we working for? It was at these open, free discussions that the misuse of the school for party and politics, the forced lie that parent, teacher and child alike must live, and the evil consequences of might in a man's hands were articulated by men and women who knew of what they spoke and who could not keep still—though it endangered their return to their homes in the East Zone.

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*Mennonite worker for the "Evangelisch and Studentengemeinde" of Germany.

Prayer Service and Bible Study

Each morning was begun with a prayer service. A smaller hall, seating about 200, had been arranged for this purpose, but from the first day it was evident that it was far too small, and by the last morning 2,000 had come to join hearts and voices in united prayer and intercession. Through sentence prayers and hymns of praise this hour became the dynamo of God's Spirit at work which undergirded the entire day's activities. As one pastor said, "We learned anew the meaning of the words in Acts 4:24. 'They lifted their voices together to God.'"

After the opening worship service in the various exhibition each morning, there followed a period of Bible study led by outstanding Bible teachers. These truly were hours of great blessing for the thousands who came with their Bibles and studied unitedly before the questions of the day were approached in the work groups.

Guests from Asia, Australia, Africa, America, and neighboring West European countries had come. One evening 50,000 people met in the zoo in the heart of the city for fellowship and making new acquaintances. The foreign guests expressed their greetings, hymns were sung in small groups, and at the close the entire assembly met for a closing song and season of prayer. For those who attended this was an unforgettable evening.

The Street Meetings

For Friday afternoon street meetings had been pastors, choirs and brass bands were scattered throughout the city witnessing through song, prayer and the spoken word to the passersby and small crowds that gathered. At the Bahnhof Zoo the service had as a backdrop a theater with its huge gangster film advertisement; at Potsdamer Platz the speakers and choir stood on a truck and spoke to the large crowd standing amidst the ruins of that historic spot. At the Alexanderplatz in the heart of the East Sector the service continued for three hours without a break, and people stayed by the hundreds to listen. As the hymn, "O Power of Love" was sung one day-laborer was moved to tears and said, "I must go home and tell my wife and children!" That evening evangelistic services were held in twenty-two churches of the city, as well as in the halls of the fairgrounds. God blessed the words of His messengers.

Real Fellowship in Christ

The testimony of those who attended revealed that the pilgrims who had come to this Kirchentag had really experienced "Gemeinde"—fellowship within the congregation of those who belong to the Lord Jesus Christ. From the very first words of the opening session to the echoes of the closing service the name of Jesus Christ as Lord and Savior was at the very heart of this experience. The encouragement and strength through united praise, prayer, and study which came to the isolated and the little groups, as well as to those who are in danger of becoming lost in the large congregation is something which cannot be judged or measured. The challenge to "go home and do" is one that shall be long remembered by the many who heard it. The theme, "After all, we are brothers" became vital to all who therein realized the truth that in Christ Jesus we are brothers because He is our eldest Brother and God is our Father. In Him there is the triumphant victory for every individual Christian as well as for the Christian Church over every sin and evil because of that simple, wooden cross, the emblem of our faith!

> **"'Thou our Father, Christ our Brother,—all who live in love are Thine:**
> **Teach us how to love each other, lift us to the Joy Divine."**

A Year at Mary-Martha Home

WE know that the beginning of our year approaches when suit-cases line the hall and the double bed in the dining room is opened up or a mattress is added to accompany one more.

Several times during the opening season in the Fall of 1950 we were pleasantly surprised when someone would bring us fruit and vegetables. Then we filled all our cans; it was a busy time.

The 'phone would ring continuously. If we had girls that liked to do housework, ladies would make appointments to see them. More and more girls come who would like to do house work by the hour.

Suddenly the time for Christmas preparations was upon us. The Christmas eve was a wonderful event. After Christmas were many days when nothing eventful seemed to happen.

We found time once a month after the prayer meeting to have a special program. At that time we took up a collection for Paraguay.

Before Easter we found time to paper three bedrooms. Before we knew it, spring arrived and that brought up the topic of strawberries.

Soon it was time again for the annual "Missionsfest." We gathered $385.00. We hope it will be a blessing to others. With a combined birthday and farewell celebration we closed the year. Is it really closed one is wondering? No, it isn't, because not nearly all the girls go berry-picking.

In the hopes that the next year is going to open like the previous one, we send greetings to all who are interested in our home.

Tina Lehr, matron, Mary-Martha Girls Home
6460 George St., Vancouver, Br. Col.

First Impressions of Japan

Verney Unruh

THREE weeks ago today a Danish freighter docked at Kobe, Japan. On board waiting to get off were two families representing the General Conference Mennonite Church. They were the W. C. Voths and ourselves, the Verney Unruhs.

After three weeks how do you like it? What are the people like? How does it feel to be 'foreigners'? What is it all about anyway? These must be some of the questions running through your minds at home and are some of the questions these 'first impressions' will attempt to answer.

One of the great surprises we have had is to find that Japan is so much like America, particularly in the cities. Wherever a person goes he could easily imagine being in any large city in America. The people, of course, are a different nationality but for the most part dress like Americans; the streets are constantly humming with traffic—trucks, cars, taxis, motor-cycles and bikes; there are large factories, their smokestacks belching forth soot and smoke; the people work in western-styled office buildings; street-cars and trains are jammed to the doors as they are in any US metropolitan area during rush hours; large department stores have nearly anything and everything for sale; neon lights of all kinds illuminate the streets at night; and there are gadgets galore, some American made, but many more Japanese duplicates. All these things make us feel that we are not so far removed from the States after all.

A second thing that we have learned in Japan is that the people are human just like **ourselves.** During the war the army propoganda machine tried to make us believe that even by his appearance the Japanese is a sly, cunning, treacherous creature. This is simply not the case at all. We have found that these people have feelings and emotions like anyone else. They can be gay and happy or they can be sad and sorrowful.

The people are human; they are also industrious. One does not find them loitering in groups or loafing on street corners, in shops and elsewhere. Perhaps we are impressed with this in contrast to Manila where we spent several days. There we could look nearly anywhere and see men and boys sitting on their haunches doing nothing. Not so here; the people, both men and women, work and many of them work extremely hard.

Again, Japan has impressed us as a land of contrasts. It is country where both wealth and poverty are found. One can see the wealthy Japanese being chauffered around in big new cars and at the same time see a poor man pulling a load along the street that should be pulled by an ox or a horse. That reveals another contrast; Japan is both ancient and modern. There is a fine network of railroads and fleets of new trucks, but the ox and horse are still used as beasts of burden. There is both filth and cleanliness. In the slums one finds conditions much the same as in the slums of America; but the more well-to-do people take pride in their homes and keep them neat and clean. There is also a contrast in what man has made, factories with their dirt and smog, and what God has made, mountains, trees and flowers.

Another noticeable aspect of Japan is the 'national air.' It is not generally known in the States that Japan soil is quite poor and requires fertilizer. There is some commercial fertilizer but it is too expensive for most people to use so they use human waste. Every night it is collected in 'honey buckets' and then spread on the soil. Of course the odor is very obnoxious. Not only that the practice is quite unsanitary in that disease germs are spread much more easily. The only excuse for using this 'night soil' is that it causes quick growth but even then it does not provide the right kind of plant food and vegetables are lacking in vitamins.

We have also discovered there are some annoying things about Japanese life. The main grievance we have is the traffic. Everyone and everything it seems, has the right of way. If there is any doubt pedestrians quickly dispel the doubts by marching where they please whether you are coming in a car or not. I suppose that in time we will get used to it.

In the area of religion we find that we have come to a land that is very religious. Temples and shrines are prominent and right now is the time for religious celebrations. Each community puts on its own show, quite heathen in fact, but nevertheless an expression of their religious belief. It is when the drums are beating that we are reminded of the reason for being here— to proclaim Christ Who alone is "the Way, the Truth and the Life." To this end may God guide us in locating our field, help us persevere in learning the language, and finally help us be bold in proclaiming the 'good news' of salvation.

LIVING ON THE VICTORY SIDE

If you can hum a cheerful tune when tired
And tested all along the rugged way;
If through the garden you can watch and pray
And pray with all that is within applied;
If through a stormy day your soul can live
In Him; and just a pilgrim here below,
If you can travel light and make it go
With Christ alone to comfort and to guide;
If sometimes led astray: from sin and strife
If you can cleanse your way, still looking up;
And to the water, springing into life,
If you can add a portion of His cup—
Then you're living on the vict'ry side,
While Christ in you, my friend, is glorified!

—*Contact*

An Expression of Gratitude

Dear brethren and sisters in North America:

The District Conference, which is meeting at present (May 28, 1951), while in all probability the leading men from our societies in Curitiba are purchasing the land and signing the contracts, would like to express their gratitude toward you and the Heavenly Father, and pray that God may award you.

The 25th Psalm expresses our feelings best.

We know very well that there will be many problems in connection with the resettlement and, the obligations that follow, but trusting in the Lord and secure in your loyal sympathies and the strength that results from it, we will hopefully look into the future.

We will earnestly pray and work for its success, in the knowledge that everything humanly possible has been done to preserve our Mennonite ideals and that which unites us.

We extend our hands to you and greet you and give thanks to the Lord.

Chairman, David Koop
Secretary, D. Nikkel

Other signatures: Johannes Janzen, Johann Boldt, Gustav Janzen, Peter Fast, Heinrich Warkentin, Robert Janzen, Jakob Siebert, Abram Dueck, Cornelius Rempel, Jakob Thiessen, Cornelius Pauls.

HOW TO HAVE A REVIVAL

Dr. R. A. Torrey, the famous Evangelist, gave a plan for bringing to pass a Revival in any Church or community throughout the world. Dr. Torrey declared that the plan had never failed to work. He even went so far as to say that "it cannot fail" if the suggestions are faithfully followed. Here is Dr. Torrey's statement:

"I can give a prescription that will bring a Revival to any Church or community or any city on earth.

1. Let a few Christians (they need not be many) get thoroughly right with God themselves. This is the prime essential! If this is not done, the rest that I am to say will come to nothing.
2. Let them bind themselves together in a prayer group to pray for a Revival until God opens the heavens and comes down.
3. Let them put themselves at the disposal of God for Him to use as He sees fit in winning others to Christ. That is all.

"This is sure to bring a Revival. I have given this presciption around the world. It has been taken by many churches and communities, and in no instance has it ever failed; and it cannot fail."

East Swamp Church Bulletin

Believers should be like vessels that stand to be filled or emptied at the will of their owner.

Mountain Mission Fellowship Conference

PLACE—Pine Mountain School, Incline, Kentucky

DATE—Monday evening, Tuesday and Wednesday, August 27, 28, and 29, 1951

COST—No registration fee. The Board of Missions, Home Section, has agreed to allow .03 per mile, either by automobile, train or bus, and the room and board expenses.

WHAT TO BRING—Personal toilet articles, pillows, pillow slips, sheets, a few blankets, sporting goods, camera, slides from your field.

RECREATION—There will be some time for recreation and fellowship

HOW TO GET THERE—If you come by train or bus, go to Harlan, Kentucky. Notify Miss Pfister, Incline, Kentucky, of your time of arrival so she can meet you.

If you come by car via either Hayden or Harlan, take Route 421 (marked 257 on older maps). From Harlan go to Baxter and turn right. From Hyden, follow road about 25 miles to Baxter. Follow markings approximately 8 miles on gravel road to Pine Mountain School.

THE CHILDREN—There will be something for the children. Happy hours are assured for them so that parents can enjoy the conference.

REGISTER—Notify Miss Elsie Pfister at once if you plan on attending and how many in your family, children and adults, so that the necessary arrangements can be made.

BIBLE STUDY—Abe H. Schultz, pastor of the East Swamp Mennonite Church, Quakertown, Pennsylvania, will lead us in Bible study

MISSIONS—Miss Wilhelmina Kuyf, recently returned from China, will challenge us in missions.

MUSIC—Abe. H. Schultz will take charge of the music

ATTENTION—1) If possible, get to the school on Monday evening for supper and enjoy the informal fellowship. 2) Bring some of your slides along so we can get a good understanding of your work. 3) Register with Miss Elsie Pfister on or before August 20.

PRAY! PRAY! For the showers of blessings to come upon the conference.

Yours in Christ,
John J. Plenert
Andrew Shelly
Committee from Home Mission Section

Note: The Home Mission Section sponsors this Fellowship Confeernce.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen ,Topeka, Indiana

European Diary

by Grace Miller*

July 16, Monday—We saw more Swiss mountains today. We drove through them from 8 a.m. to 5 p.m. We came through three passes. I don't think the roads seemed as narrow and the curves as sharp as on the other passes, but it could be that I'm getting used to this. Peter had to use the brakes so much that they really smoked awhile! The rain all day and a lot of fog made riding not quite as enjoyable as it could have been if this had been a sunny day.

After getting settled in this friendly home-like "hotel" at Interlaken, we all went shopping. I think everyone came back with at least some little thing. A number of the group got musical plates or music boxes or other wood carvings. I could spend hours looking at the lovely things they have here!

July 17, Tuesday—This was to have been the big day for us camera fans—but it certainly wasn't! We went up the mountains by train to see the famous Jung Frau mountain peak. But the clouds were so thick that we didn't even get a glimpse! So we spent a disappointing one and one-half hours picking mountain flowers and looking at the wood carvings in the shops. Oh well, at least we tried! In the afternoon we went over another beautiful mountain pass—from Interlaken to Lucerne. The hours really flew by because some of us were playing games and having a hilarious time! We went through towns made famous by William Tell in history. We're spending the night in the Schiller Hotel. That's rather interesting because Schiller wrote the drama of William Tell.

July 18, Wednesday—We had just the kind of a day I think we should have in Switzerland. We took a boat ride and then hiked up above a village and just sat enjoying the peaceful scene around us. One couldn't help but feel the calm atmosphere. I'd love to spend a few months living up on a mountain in Switzerland. After dinner we visited Glacier Gardens, and saw what a glacier can do. An interesting side-light of the gardens was a labyrinth of mirrors. If you've never been mixed up, just try walking through one. I can guarantee confusion!

Our evening pastime wasn't unusual—we saw the town. This time it's Zurich, the city so rich in Anabaptist history.

July 19, Thursday—This has been a very full day. We spent the forenoon touring Zurich, with a Baptist minister as our guide. He spoke only German, but we enjoyed him so much because he really taught us a lot. He told us the story of Zwingli and the Antibaptist movement, and showed us where Felix Manz was drowned, Zwingli's Church, the city hall where discussions and controversies of the church were held, the church where believer's baptism was first practiced, the church where the priest of a church openly was married after that had been forbidden for hundreds of years. etc. We had our supper in the Tuebingen University dining hall. We received a royal welcome from the German students. Maybe that was because this was the first time in 400 years that they had girls in school—or so we hear! After looking around the University, we came to Stuttgart, and here we were placed into Evangaliscke (Lutheran) homes. The hospitality of these German people is wonderful!

July 20, Friday—We've had a long, but very enjoyable day. In the forenoon we saw the Bible printing press of Stuttgart. I've never seen anything like it, so I learned a lot. We saw how the print was set, how the pictures were put in, how the paper is stamped, folded and cut, how the covers are made and put on, how the gold is painted on, and everything else that goes into the making of a Bible. I never realized how much was involved in it. We spent the afternoon seeing a castle in Ludwigburg and going through the Schiller Museum. This evening we went to a Youth Center in Stuttgart that service campers had built two years ago. There a lot of young people were gathered for the purpose of becoming acquainted with us. We had a lunch together, a number of short talks were given, they sang some folk songs for us, and we worshiped together. I think we all agree that the time was well spent. I hope we have more opportunities for similar experiences the rest of the summer.

July 21, Saturday—My hostess and I spent the forenoon in the Wilholmat Park, which used to be the garden of the Wuttemburg kings. It's a huge place with botanical gardens, lots of pools, all kinds of animals, and beautiful lawns and flower beds. It takes a whole day to see it all. At noon we had to leave our families and go on to Thomashof. I felt I was just becoming acquainted and was sorry to leave. But Thomashof is interesting also. It is a place where German Mennonites often have their conferences, meetings and youth rallies. Tonight a few of the young people came to meet us. It doesn't seem like they are from a strange country. It's just like meeting young people from another community. There certainly is a bond of fellowship and friendship through Christ.

***Grace Miller is Sec.-Treas. of the General Conference Young People's Union. She has been traveling with the student group in Europe this summer.**

Meet the New One Year V. S. Workers

LEADING the list of married couples are **Elmer** and **Winnona Jantzen,** since they have been married 10 months longer than the other couples. They both consider Beatrice, Nebraska as their home, but Winnona comes originally from Inlo, Okla. Elmer has been in carpenter and construction work for the past four years. Winnona worked as a practical nurse at the Mennonite Hospital at Beatrice the last two years. Both are members of the General Conference.

Next in line are newly weds, **Albert Dale** and **Kathryn Klassen** of Newton, Kansas. They were married June 3, 1951. Kathryn graduated from Newton high school in spring. Dale has just finished two years at Bethel College. He plans to major and minor in Natural Science and Bible. They are representatives of the General Conference.

Another Kansas couple, married two hours later are **Floyd** and **Pearl Bartel.** They represent Hillsboro and Buhler, Kansas, respectively. Floyd taught elementary school for three years. Pearl is the unit nurse. She received her B. S. degree in nursing from Bethel College this spring. They are active workers in the General Conference.

Our youngest married couple is **Louie** and **Ellen Esau.** They were married June 5, 1951 at their home church in Beatrice, Nebraska. They were both born and raised on a farm. Louie is still active in farm work. Ellen worked as a secretary since her graduation from high school. She spent some time in V. S. two years ago in the Industrial Home School Annex in Washington D. C. As members of the General Conference Louie and Ellen were active in church activities.

Steinback, Manitoba, Canada presents us with **Mary Regehr.** She is from the M. B. Church. The past five years have been spent clerking. In her spare time she did church work. Mary is not heard very often but has an active mind.

Our school teacher, **Miriam Glanzer,** comes to us from Dolton, South Dakota. She spent two years at the New Elm Spring County School. She is a member of the General Conference. Her ever present smile makes her pleasant to have around.

Mary K. Fisher is a native of DeGraff, Ohio. She has spent her past three years at Ballefontaine, Ohio teaching school. As member of the Old Mennonite Church Mary K. has been an active church member and is a music lover.

Upland, California supplies us with a very unique personality, **Harriet Troutwein.** She is a member of the Brethern in Christ. She is "Jack of all trades and master of all." Harriet loves children's work but seems to have a way with every one. She spent two weeks here at Goshen helping with some of the classes.

Another represenetative of Kansas is **Gerald Thierstein** of Whitewater, Kansas. A farmer's son, Gerald attended Bethel College before entering Voluntary Service. He is the strong and silent type, speaking only when he has something meaningful to say.

Stanley Zook comes from a farm near Eureka, Illinois. He worked as a carpenter before attending Goshen College. "Stan" likes to receive letters from somewhere. (?)

Andrew Nachtigal comes from a farm near Freeman, South Dakota. He received his B. A. degree from Tabor College, Hillsboro, Kansas. After serving two years in Voluntary Service, Andy expects to return to school for more work in biology. He enjoys gathering and studying biological specimens.

The only member of our unit that holds a private pilot's license is **Leland Schroeder** of Newton, Kansas. He attended Bethel College, Newton, Kansas, two years. The past year he taught in an elementary school. He enjoys working with crafts and other projects that require artistic skill.

Another unit member is **Albert Ensz** of Beatrice, Nebraska. In the winter of 1945-46 he served on a boat which transported cattle to Poland. Before entering Voluntary Service, he worked in a lumber yard at Newton, Kansas. Being quite tall and strong, "Al" received the name "Muscles."

Melvin Musselman is the only Pennsylvanian in our unit. He comes from a farm near Gettysburg, where he worked as a printer before entering Voluntary Service. He graduated from the Biglerville High School in 1948. Being only 5 ft. 3 in. tall, some people tell him he'll grow up in time.

Wilfred Unruh came from a Kansas farm near Newton. He attended Bethel College the past year. "Freddie" is a camera fan. He saves money by developing his own pictures.

From the small town of Goessel, Kansas comes **Gerald Schmidt.** "Curley" graduated from Bethel College in June with an A.B. degree. After spending some time in Voluntary Service he plans to teach in a secondary school. He also plans to tie the "nuptial knot."

Charles Harnish, a Goshen College graduate, comes from Eureka, Illinois. He attended Eureka College at Eureka, Illinois, also. "Chuck" is a veteran of Voluntary Service; he worked in a mental hospital in Delaware for ten weeks.

Mennonite Youth

Clinic on Youth Problems

QUESTION: Sometimes we are given the impression that Christian youth should not associate with those who are not Christian. If we are to be exclusive, how would others ever be taught the Christian way? In the case of marriage, should I avoid those who have not made a Christian profession?

ANSWER: Christian youth should have constructive training on how to meet non-Christian people, especially youth. It is definitely a part of being a Christian to learn to associate with those who need Christ for a wholesome view of life and for consistent living. There come occasions for disapproval. These need to be met in the spirit of Love—Agape—and not in the spirit of what may seem pharisaic or clannish, which often tends to become just that. Segregation, as a result of compulsion from without, may be unavoidable at times, but as a choice it is not wholesome from a Christian standpoint. There is a lot of room for adult education at this point. Because people do not know how to meet a situation they tend to withdraw themselves.

The marriage problem has caused more disturbance than has been good. Perhaps the best answer I can give you is to tell you what I have learned to do throughout fifty years.

1. I never perform a marriage service unless I have had a chance for a good heart to heart talk with both parties together some time before their wedding day. That gives one an opportunity to face the need of the presence of Christ in the home. It has repeatedly led to a special course in catechetical instruction. I have never had a couple resent this way of dealing with them. On the other hand they have always expressed their gratitude. I have sometimes married people who were not professing Christians because I felt that the Church had a better opportunity of winning them in that way than by branding them and having them go to a judge or a "marrying parson." Out of several hundred marriages performed for all kinds of people there have been but two divorces. In the one case a jealous sister of the bride was the cause of separation. In this case I had no opportunity for a heart to heart talk. I knew the bride as a student and the groom not at all. That case made me decide as I have about pre-marriage conference. In the other case all concerned were Mennonite church members. This was early in my career and I had no chance to meet with them except for a few minutes. That set me to thinking. Some of the friends and relatives—all Mennonites—were found giving the unprepared groom "advice" in a questionable way soon after the marriage. This marriage lasted for almost 20 years. The case ended pitifully for mother and a young and capable daughter. Here also a lot of adult education is necessary among some of our people. Children have a right to know that body, mind and spirit are all created by God for carrying out what He has in mind for the good of mankind. When this is done in the right way the danger of "going wrong" is minimized very much and the opportunity for leading a wholesome Christian life is increased.

J. H. Langenwalter

Send your question to Editor, Mennonite Youth, Topeka, Indiana.

I-A TO 4-E

My draft case started in 1948. I registered in September 1948 and was classified I-A. I did not belong to any church at that time.

In the spring of 1950 I began going to a Mennonite church. I knew my draft call would soon come, but I didn't know quite what to do. I had been learning the doctrines of the Mennonite church and the truths of Jesus Christ.

August 7-8, 1950 I took my pre-induction physical examination and passed. Soon after that I was convinced that it was wrong to kill or participate in war. "Thou shalt not kill." Ex. 20:13. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Matt. 5:44.

I was married September 1, 1950 and on September 3, 1950, I was baptized and joined the First Mennonite Church of Beatrice, Nebraska.

I made application for a 4-E classification but it was not granted. I appealed but to no avail. I was ordered to report for induction November 15, 1950, but through the State Draft Office I received a fifteen day postponement. My pastor and I asked for help from the MCC and the National Service Board for Religious Objectors and I was granted an indefinite postponement. My appeal went to the National Draft Headquarters but to no satisfaction to me. Again I was ordered to report for induction on February 23, 1951. I reported but refused to take the step forward required for army induction.

A few weeks later I was arrested and released on bond. In the next few months my church and I enlisted the aid of an attorney to try to convince the authorities that my wife and I wished to enter voluntary service to prove our convictions and beliefs. June 14, 1951 our prayers were answered; we received notice to report to Goshen, Indiana for our orientation school in V. S. Although my case is not completely cleared we are hoping and praying that it will soon be settled and that we may stay in V. S. to serve humanity and our Lord.

Elmer Jantzen

A Day in Taichung, Formosa

Ruth Fisher*

WELCOME to Taichung, the most beautiful city in Taiwan. I am so happy you have come to spend the day with us. Now that breakfast is over I will talk to the cook for a few minutes and then we'll be off to the orphanage. As we walk the four blocks to the orphanage, we see and hear many strange things. On the main street I think I hear a band playing "Shall We Gather at the River." The nearer we get to a primary school, the louder the music becomes. Now as we look in we can see the children doing some interpretive dancing while the band plays the hymn. Somewhere someone heard this hymn and liked it. For that reason this one and many others are used in many ways other than the way they were meant to be used. A little farther on, as we turn the corner, a small group of children are waiting to call to us. Each day they try to add to their English vocabulary by calling to me as I pass. As we meet some students one calls, "Good evening, Miss Fisher." She is one of my Bible students and since that class meets in the evening that is the proper greeting. If it is proper at that time, it must be so at all times.

In due time we reach our destination, the orphanage. As soon as the children see us we are greeted with shouts. Some are already at play, on the ball diamond and the swings.

This morning Shu-kin and A-mi are washing the dishes. All the older children have their turn at this task. Bed making, cleaning, and gardening are shared by all. Often we can hear the children singing as they work. They are a very happy group of boys and girls.

Gradually, we seem to have acquired quite a menagerie. Our monkey loves to eat rice balls and bananas. Also he enjoys pulling the ears of our two white rabbits. However, the feeling doesn't seem to be mutual and they are very happy for the protection of their little bamboo house. Of course the dog and cat are great favorites of all the children. One of the hens has gotten in the flowers but as soon as Sheng-it calls she comes running. Once there were ten chicks but it seems they could not withstand the hardship of life and now there are none. I think most of them suffered from being treated too affectionately by our younger set. Our two black ducks love to waddle around in puddles of water. We mustn't count our ducks before they are hatched but there are fourteen eggs under a hen and it seems the days pass very slowly, but of course this is the Orient and all things are slow here. Our latest addition has been silkworms. This addition has great possibilities.

Twenty-six of our thirty-one children are in school. Here they go to school only half days and then have homework. Our native staff of five are all very willing and efficient workers. They love the children and are willing to help out wherever needed. Much of my time is spent paying bills, writing reports and letters. I am looking forward to teaching in the vocational school we are planning for this summer.

Although only two of the children come from Christian homes, they have all learned Bible stories, verses, and songs. Now the older children take turns conducting the evening worship. On Sunday morning they are all up bright and early, for they would not want to miss Sunday school which begins at 8:30.

Two evenings a week I am busy teaching English Bible classes in the churches. The classes are large and the questions are many and varied. When one of the students returned my Bible, which he had borrowed for a week, I learned that during that time he had copied the whole book of John. I gave him a New Testament, and he is very interested student. Another student came to me one day asking many questions. He then told me he had decided he needed some kind of religion and he was trying to decide whether to be a Christian or a Buddhist. When he left, he took with him a Bible and a devotional book. He promised to read both. Also he said he would come to church on Sunday. The other evening, someone asked me, "Who is Jesus?" The questioner was a seventeen-year-old middle school student. That day he had received a letter from his mother on the mainland, and she asked him to go to church. Evidently he is a very obedient son, for he began looking for a church at once, and that is the way he happened to find the Bible class. He left carrying a Bible and promised to attend church on Sunday and to come to class next week. Each week I give a few Bibles to people who are either too poor to buy them or are not quite interested enough to spend their money in that way.

Thus ends another busy day. Each new day brings many problems, but there always seems to be a solution somewhere. Along with the problems are many interesting and pleasant things, so that by the time the day ends, the less pleasant things have been pushed into the background.

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*Ruth Fisher is an MCC worker in Formosa.

There is more joy to the square inch in the Christian life than there is to the square mile outside of Christ.

He who reproves sin merrily as one that takes a pride to show his wit and to make the company laugh will destroy the sinner instead of the sin.
—Swinnock

M C C News Notes

Brook Lane Farm Expands Facilities

A farmhouse has been purchased near Brook Lane Farm, Hagerstown, Maryland, in order to provide more adequate quarters for the hospital staff. Necessary remodelling is being done by a voluntary worker, Elmer Janzen of Beatrice, Nebraska. The purchase of a strip of land with the house also makes it possible to improve the hospital entrance and land. Mrs. Janzen is helping as an aide in the hospital.

Additional housekeeping personnel is needed at Brook Lane Farm, as well as at Kings View Homes, the Mennonite mental hospital in California.

ECA Assistance Sought

The ocean fare for moving the new group of 500 Mennonite refugees to Uruguay has been quoted at $210 per adult. Effort is being made to get assistance from ECA toward this ocean transportation cost. At present it is not certain whether Congress will permit ECA to give this help for migration, but it appears hopeful. The House Committee on Foreign Affairs is reviewing the program of ECA, and out of this may come the decision on assistance for refugee movement.

The MCC and the committee representing the present Uruguay colony, are planning to take the new refugee group to the El Ombu settlement in Uruguay, and from there the people will be absorbed in the colony as rapidly as this is possible.

Twofold Relief Service in Java

In Java the relief unit continues to carry on a medical clinic program. In the month of June an average of 92 patients were served each day at two places, Kajuapu and Margeredjo. The recently added laboratory increases the effectiveness of the work. The procedure is organized so that patients are registered by a clerk, then seen by the doctor, and finally several helpers dispense the medicines, give injections, apply salve, wash and bandage ulcers, or apply other treatment as prescribed. These clinics are located in the general area of the Javanese and Chinese Mennonite churches, and among the patients are those from the Mennonite churches.

The MCC also has assisted the Mennonite churches in opening a Bible school for training church leaders.

Meryl Grasse who recently returned upon completion of his term of service as doctor in the Java Unit, emphasizes that the work there in the clinics and Bible school makes up a "hand-in-hand" relationship in which the MCC can give needed help to these younger churches.

REPORT OF CENTRAL DISTRICT CONFERENCE

(Continued from page 520)

Also at this session officers for the new year were elected as follows: president, Lotus Troyer; vice president, Robert W. Hartzler; secretary, Esko Loewen; treasurer, Earl Stuckey; field secretary, R. L. Hartzler.

It was voted to accept the invitation of the Topeka Mennonite church to hold the 1952 session of conference there.

The secretary reported that the membership of the district now stands at 3,171, a net loss of 24 for the year. He also reported total giving for the year of $176,405.92, an increase of about $20,000 over last year.

Congregational singing at all sessions of the conference was led by Marvin Dirks of the Seminary in Chicago.

Many people commented on the spiritual richness of this year's conference. It was without disharmony of any sort. It gave the impression of moving forward and upward. It was a blessing to all who attended in a seeking spirit.

The Executive Committee of the Mennonite Central Committee. Standing, left to right, H. A. Fast, C. F. Klassen, Harold Bender, C. N. Hostetler, Jr.; seated, Orie O. Miller, P. C. Hiebert, J. J. Thiessen.

Jottings

—**Bethel Church, Inman, Kansas:** Mr. and Mrs. G. B. Neufeld and son Loren Ray left July 21 for New York, from where they sailed for Bruxelles, Belgium, on July 25. They will study French for a year in Belgium before returning to the mission field in Africa. Many of their friends and relatives were at the station in Hutchinson to see them off. Mr. and Mrs. Henry Toews and children, Paul and Carol, arrived in Inman on July 24. he Toews family has been doing missionary work in Congo, Africa, for 6 years.
—Mrs. A. F. Enns, Corr.

—**Tabor Church, Newton, Kansas:** A double farewell service was held in the evening of July 29 for missionary Augusta Schmidt who will return to India soon, and for Wilfred Unruh who is leaving for Paraguay, South America. He will be in Voluntary Service there for a two year term. He will be working with a government supervised agricultural unit which comes under point four in President Truman's Four Point Program. W. F. Unruh gave the farewell address for both. Several of our retired missionaries from India gave short words of farewell.

—**Curitiba, Brazil:** Because of overcrowding of the Krauel valley, the colonists at Witmarsum, Brazil, have for some time sought a flat tract of land on which they could establish a new settlement. Meanwhile, a group left the colony and moved to Bage. As a result, non-Mennonites moved in and the structural unity of the colony was seriously endangered. Now it was decided to establish a closed settlement in Parana, at Curitiba, where the largest portion of Brazilian Mennonites are already living—the settlement to be organized along the accepted pattern, on a cooperative basis. The intermediary traders are thereby excluded and public institutions, such as schools are promoted. Proximity of the cities of Curitiba and Ponta Grossa will facilitate the marketing of products from the settlement. Both cities are about 40 miles distant on a good auto road. Besides, the settlement is also a support to the brethren in Curitiba, which will serve as a strengthening of Mennonitism in Brazil. For some time the colony leaders have been working with the brethren in Curitiba to find suitable land. Many thorough investigations have preceded the purchase. On June 7 the purchase contract was signed. This became possible only through the generous and brotherly assistance of the General Conference.

—**Bethel Church, Perkasie, Pennsylvania:** Three of our youth, the youngest but 18, are doing Voluntary Service this summer. Raymond Detweiler Jr. of Perkasie who has been a student at Grace Bible Institute, Omaha, Nebraska, during the year, served at Daily Vacation Bible schools among the Indians at our Mission stations in Montana. His brother Clayton worked at our E. D. C. Retreat, Camp Men-O-Lan. in various capacities for six weeks. Arthur Landis is in V. S. in the Mennonite Migrant Unit, near Utica. The migrants who are working at bean picking are negroes and Puerto Ricans. In some cases part of their wage goes for drink; but the recreation and religious service is appreciated. Our Bethel Sunday school conducted a Daily Vacation Bible school for one week. The attendance was about 90. The personnel of the teaching staff was all from our church.

—**Salem Church, Dalton, Ohio:** William Dale was born into the home of Mr. and Mrs. William Gerber July 27. Esther Cleaver and Lawrence Zuercher were united in marriage in the Mt. Pleasant Presbyterian Church August 5. Mr. and Mrs. Harold Himes, both recent graduates of Ashland College with a Bachelor of Science degree in education, have accepted positions to teach in Strasburg for the coming year. Mr. Himes will be teaching in the high school and Mrs. Himes will teach the second grade. A recent change in our Christian Endeavor set-up was promoting all young married couples into the adult discussion group and forming the group called Young People's Christian Endeavor Society which starts with freshmen in high school and includes all unmarried persons. Curtis Sprunger has been elected president of this new group which has held a hayride and a treasure hunt. Irvin Richert is their advisor with Thomas Badertscher assistant. Franklin Wiig from California gave the morning message July 29 and showed colored slides of Bible school work among Indians in Alaska at the evening service.—Mrs. Ivan Badertscher, Corr.

—**First Church Reedley, Calif.:** Our minister, H. G. Wiens and family, returned from a month's vacation with their respective families in British Columbia. Marvin Ewert, intern pastor, had the services in the regular pastor's absence. We were privileged to have Cornelius Dick, from Paraguay in our midst August 5 and 6. He showed slides and told us much of interest and of the needs of Paraguay.
—Mrs. A. Weinbrenner, Corr.

—**Deep Run Church, Bedminster, Pa.:** Missionaries Habegger's showed travel pictures of their recent trip abroad. Our pastor, Herbert Fretz, visited the MCC Service Units in Allentown, Wilmington, Washington, Akron and Cleveland, Ohio. Andrew Shelly filled the pulpit the Sunday he was absent. Laurence Burkhalter of Bluffton College gave a violin Concert of sacred music. The MCC Service unit from Allentown sang for us and worshiped with us on a recent Sunday. Our church had 27 singers in the All-Conference Choral Festival of 300 voices conducted by Russell Lantz of Bluffton, College. Pastor Fretz and family will make a two week's trip to New England, Montreal, Ontario and New York from August 13-28, during which Orlo Kaufman of the MCC office and Charles Strasbaugh of Kellers Church will preach for us.—Corr.

—**First Church, Fredonia, Kansas:** Sunday, July 15, Henry Thiessen of Independence, Kansas, brought us the morning message, since pastor and Mrs. Neuenschwander visited his parents and attended family reunion at Berne, Indiana. July 29 our Sunday school picnic was held in Fredonia Park shelter house. Our guest speaker was Willard Claassen, from South Dakota. Following the picnic, the afternoon was spent visiting.—Mrs. Alvin Schmidt, Corr.

—**First Church, Paso Robles, California:** July 1 it was our privilege to celebrate the Silver Wedding Anniversary of our former pastor and his wife, Mr. and Mrs. Chris Hege. The choir sang two suitable songs. After the program refreshments were served. A very memorable evening. Henry Allen was born to Edna and Alfred Heer in the Paso Robles Memorial Hospital. Chaplain James G. Jones conducted the morning services July 8 and 15 in the absence of our pastor Mr. Galle. For the C. E. program we were fortunate to have Mrs. Herbert Schmidt, (nee Mariam Penner) daughter of our first missionaries to India. She gave a very interesting word picture of her trip to India by plane, and followed it up with colored slides taken at the Jubilee celebration of Missions in India. Don't miss her if she comes your way. July 10, Harold Burkholder and three of their children gave a program in the interest of the Grace Bible Institute in Omaha, Nebraska, of which Mr. Burkholder is the president. Also showed colored pictures. July 17, Elizabeth and Lydia Quenzer entertained the Girls Sew Club, in their tiny hillside home. Evelyn Lichti was in charge of the devotions. July 22 the Young People held their C. E. program at the beach home of Mr. and Mrs. John Neufeld followed by a wiener roast. Mr. and Mrs. Edwin Schroeder returned July 29 from their hurried trip to Kansas to stand by the Paul Kuhlman family in their tragic auto accident of two weeks ago. Mrs. Paul Kuhlman is the sister to Mr. Schroeder, our deepest sympathy goes to all, may the Lord comfort them. July 29 the young people put on an impromptu party in honor of Miss Irene Classen, everyone present had a good time. Mrs. Ed Leisy is at home again and convalescing from her three weeks bout with a severe case of summer flu and bronchitis. Mrs. Rudolf Baer of Atascadero is still very sick.

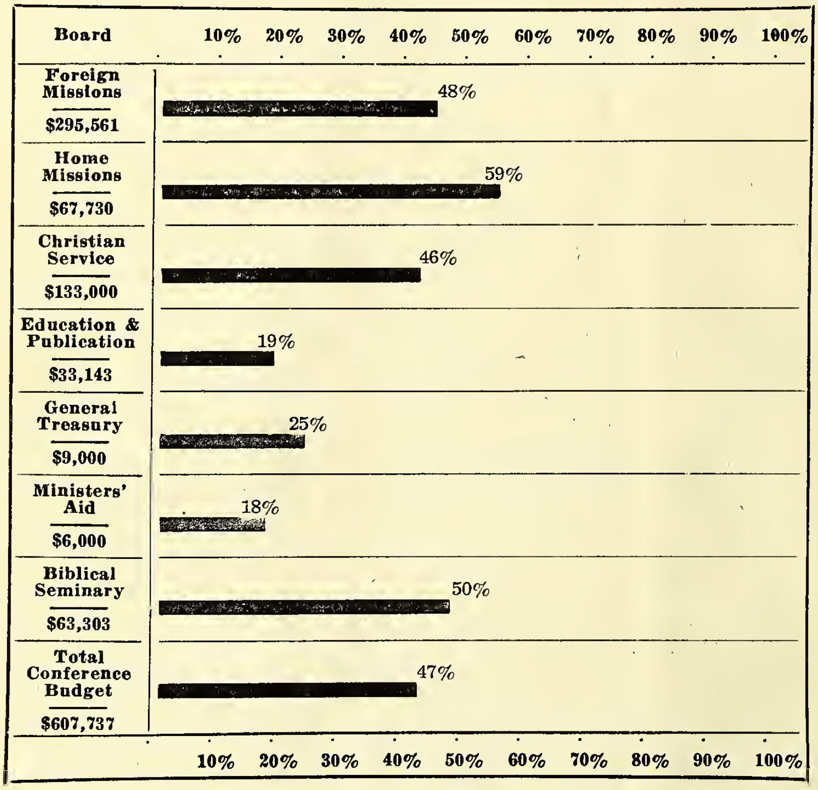
Into the Beyond

PETER F. BARTEL, member of the Zion Church, Souderton, Pennsylvania, died July 27, 1951 at the age of eighty and a half years. Surviving are two brothers, a sister, and three children.

BENNIE E. BECKER, member of the New Hopedale Church and residing near Meno, Oklahoma was born at Moundridge, Kansas, August 19, 1887, and died at Bethel Deaconess Hospital, Newton, Kansas, July 31, 1951.

Please enclose this label when writing

CONFERENCE STEWARDSHIP CHART



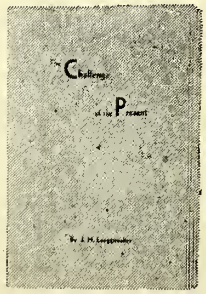
Average Percentage for July 1950—58 1/3% This year—47%

July 31, 1951

Budget receipts for July amounted to $35,419.55. This brings the average for the year to 47 per cent. The vertical line on the chart shows the percentage of the year past. Let's keep our boards and committees from falling behind this line!

We again express to each of you our sincere thanks and appreciation for your support of your Conference. We are confident that you will continue your faithful and loyal support and trust that each board and committee may be able to reach its goal by the close of 1951.

Very sincerely,
Edna Ruth Mueller, office secretary
Gen. Conf. Headquarters



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WRITTEN - For young people, but also read by everyone—even Grandpa!

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The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 66 — August 28, 1951 — Number 34

MENNONITE LIBRARY BIBLICAL SEMINARY

Group attending the Ministers' Retreat, Bluffton College, August 8-15

IN THIS ISSUE

New Frontiers
O. A. Waltner

Daring To Live By God
J. Herbert Fretz

New Leprosy Projects In Paraguay
Cornelius J. Dyck

Echoes from the Ministers' Retreat

In This Issue

EDITORIALS ... 535

ECHOES FROM THE MINISTERS' RETREAT ... 536

DARING TO LIVE BY GOD by J. Herbert Fretz ... 537

NEW LEPROSY PROJECTS by Cornelius J. Dyck ... 538

THE ILLUSION ... 539

NEW FRONTIERS by O. A. Waltner ... 540

MENNONITE YOUTH

- EUROPEAN DIARY ... 542
- MCC WORK IN JAPAN ... 543
- FROM OUR MISSIONARIES ... 544
- CLINIC ON YOUTH PROBLEMS ... 544

MCC NEWS NOTES ... 546

JOTTINGS ...

BOOK REVIEW ... 548

Cover Picture

The total number of registrations for the Ministers' Retreat was 80. There were 39 men, 30 women, and 11 children. Some attended only part time. In addition there were about 20 ministers and church leaders from the local community, and others passing through, who did not register.

By states and countries the registration was as follows: Kansas 24, Ohio 23, Illinois 11, Indiana 7, Paraguay 7, Pennsylvania 3, Minnesota 2, South Dakota 2, Mexico 1.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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MOST OF OUR ALLIES DRAFT AT AGE OF 20

(Summarized from AP dispatch from London)

1. **France**—Starts service at age of 20. Serve for 18 months.
2. **Belgium**—Starts service at age of 20. Serve for 14 months.
3. **Holland**—Starts service at age of 20. Serve for 12 months.
4. **Norway**—Starts service at age of 20. Serve for 12 months.
5. **Britain**—Starts service at age of 18¼ Serve for 2 years.
6. **Portugal**—Starts service at age of 20. Serve for 18 months.
7. **Italy**—Starts training at age of 21. Serve for 18 months.
8. **Iceland**—No conscription, no army.
9. **Luxembourg**—No conscription, no army.
10. **Canada**—No conscription.

ANNOUNCEMENT

Rev. and Mrs. Paul W. Boschman and Beverly Ann left for Petaigan, Saskatchewan, August 15, where they will be ordained as missionaries to Japan on September 2. Rev. J. J. Thiessen, Canadian member of the General Conference Board of Missions, will officiate. The ordination will take place in Paul's home church, the Hoffnungsfeld Mennonite Church.

Of Things to Come

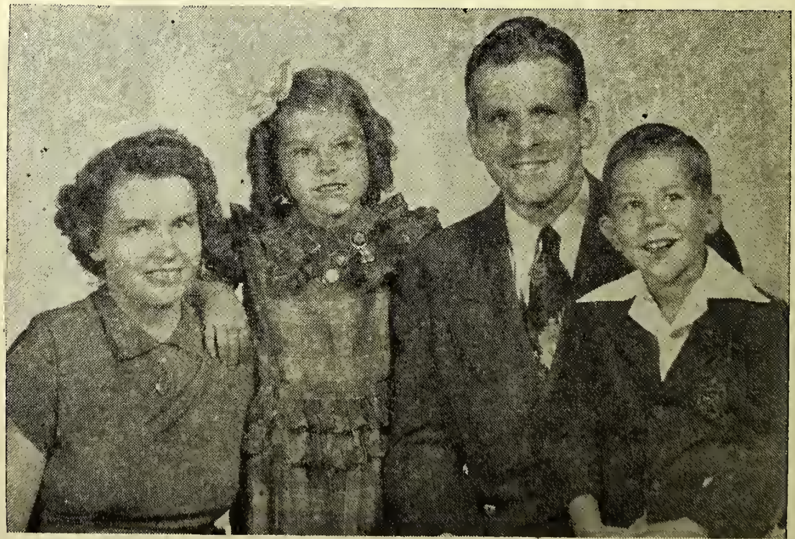
Sept. 4-5—Opening of Mennonite Biblical Seminary
September 4-7 Enrollment, Bethel College, North Newton, Kansas
September 9 Bethel College formal opening
Sept. 11-12—Opening, Bluffton College
Sept. 13—Kansas, All-Mennonite Women's Meeting, Hoffnungsau, Inmna
September 16 Bethel Family Retreat Picnic
Sept. 16-23—National Sunday School Week.
Oct. 7—World-wide Communion Sunday
Oct. 16—Western District Ministers' Meeting
Oct. 17-19—Western District Conference
Nov. 11-16—Bluffton College Bible Lectures
Nov. 11—Men and Missions Day.

A PRAYER—FOR LABOR DAY

O God our Father, renew our spirits and draw our hearts unto thyself, that our work may not be to us a burden but a delight; and give us such a mighty love for thee as may gladden all our obedience. Let us serve thee, not with the spirit of bondage as slaves, but with the cheerfulness and gladness of children, delighting ourselves in thee and rejoicing in thy work; through Jesus Christ our Lord. Amen.

—From "The Book of Worship."

Know Your Missionaries



The Harder family, recently appointed to mission work inAfrica. Mrs. Waldo Harder, Carolyn, Waldo Harder, and David.

Editorials

WORTHY OF THE GOSPEL

LET your manner of life be worthy of the Gospel of Christ, says the Apostle Paul. (Phil. 1:27 R.S.V.). The Gospel is a holy and divine message. The life that receives this Gospel should also be holy and Christ-like. Our manner of life and conduct should fit in and blend with the life and teaching of our Lord. Our daily life should be a faithful picture of the whole Gospel.

This sets a high standard of living. When one considers the low moral standards of our day in places high and low, we become convinced that the manner of life of the so-called Christians has not been worthy of the Gospel. In fact we have not squared our lives with its high spiritual level. The Gospel teaches full allegiance to God, we try to give but partial allegiance. The Gospel teaches full faith in Him, while our faith is partly in God and much in the things of this world. The Gospel tells of salvation through Christ while we try to save ourselves by our own cunning and inventions. The Gospel teaches that the greatest force is love, while many believe it is in bigger bombs and guns.

The tragedy of our age is not that the Gospel has been tried and failed but that we have failed to really live it in our daily manner of life. It is we who have failed; our life has not presented a worthy picture of the power of the Gospel. We have a great Gospel but it requires great living. When people see the truths of the Gospel lived out in their fellow-men they can understand them. The world has need of many living examples of the Christian way of life.

MARION COUNTY, KANSAS, IN THE NEWS

Recent advertisement in a Wichita, Kansas daily tells of the Mennonites who came from Russia to find freedom from religious persecution. It relates how they brought with them the Turkey red wheat which helped make Kansas a great wheat-producing state. Marion County is named as a county in which this event brought about a pleasant and prosperous life.

But Marion County Mennonites will probably not appreciate the queer twist the advertisement then takes when it states that the sale of beer is also a "contribution to the pleasant living that is Kansas." Thus the Mennonites' wheat and the brewers' beer are joined in a strange way. Oil and water do not mix. Neither should Mennonites and beer. Kansas Christians are not proud of the fact that Kansas is no longer a dry state.

THREE OPEN FRONTIERS

IN this issue three projects are dealt with in which we may be on the frontiers. Each type of work brings its own challenge and should appeal to our people and present new opportunities for young people.

Orlando Waltner tells of an interesting new method that is being used in the jungle areas of our mission field in India. These small villages in the southern part of our field are very promising. The Gospel is taking root and many are being saved. Now new hope is developed in the Indian Christians as they are helped to obtain their own land. This will be a help both to the individual families and the church in their midst. The work can be more adequately supported and new interest created.

J. Herbert Fretz shares some of his experiences and impressions in his recent visit to mental hospitals and other institutions where our young people are spending the summer or the year in Voluntary Service. Here is a type of work which, while it has its difficulties, also has great opportunities for bearing a wholesome witness for the cause of Christ. These young people are showing love and mercy and kindness to those who seldom receive it. This may be an open door for a new type of mission work right in our midst. We should press on in this frontier.

Cornelius Dyck, who spent several years in South America, brings us the news about the beginning of a leper colony in Paraguay. This is to be a "tank you" to the Paraguayans for receiving the Mennonite refugees into their country when other nations refused. Dr. John Schmidt and family are going to take charge of this work. It is a work of love and gratitude. It should prove an effective avenue of bringing the Gospel of our Lord unto the needy and outcast. There are still new frontiers for those of love and vision and courage. We should move forward.

TROUBLE SPOTS AROUND THE WORLD

THE tensions in which we are living today are at least partly caused by the trouble spots which exist around the world and which we fear may break out in open warfare at any time.

One such spot has been Korea. With deep interest we watch the slow proceedings of the truce talks there. Perhaps Christians are not praying enough that those in the sessions may be open to the leading of God.

Then there is the danger of the oil spots, particularly in Iran. We used to be told that oil will quiet troubled waters, but in this case oil seems to increase the troubles. Oil does not make for international good-will.

The Balkans, Formosa, Russia, are other places that could be called trouble spots. Can these places be calmed and quieted before an actual outbreak of war?

Trouble spots are usually selfish spots. Nations wish to have and to hold. Christianity teaches the importance of sharing and sacrificing.

Echoes from the Ministers' Retreat

The Ministers' Retreat, held on the Bluffton College campus, August 8-15, afforded a rich experience of religious inspiration and Christian fellowship.

Rufus Bowman, president of Bethany Biblical Seminary, our guest speaker challenged us deeply with the absolute importance of actually putting our religion into every-day life for such a time as this, and of the primary need of full commitment to Christ as our Lord and Master. R. L. Hartzler, in a calm and impressive manner, directed us in our devotional meditations. During a part of each morning session the men and women met in separate groups to discuss their respective work and problems. There were panel discussions, special features and special speakers. Our leader, Andrew Shelly, saw to it that everything moved along in proper order and in joyous spirit. The communion service, with A. E. Kreider directing our thoughts, led us into deeper fellowship with our Lord and with each other.—J. S.

Following are some representative impressions from those attending:

Through the leaders who called our attention to new or overlooked insights; through the fellowship and exchange of ideas afforded by the fellow Christian workers who attended and others with whom we worshiped on Sunday morning; through the thoughtful suggestions for well-planned days provided for by the committee in charge; through the withdrawn and quiet, yet naturally beautiful setting on the Bluffton College campus; and through the generous provisions for our physical comfort, the Spirit of God worked to make the 1951 retreat a challenging and treasured experience.

—Arnold Funk, Hillsboro, Kansas

Do you recall the scene in "Pilgrim's Progress" where someone doubts the reality of the City of God, saying "There is no City of God"? But Pilgrim replies "Oh, yes, did we not see it from Mount Clear?"

Thus in our striving to work in God's kingdom, we sometimes lose sight of the vision that caused us to set out on our quest. Then we need to return to Mount Clear.

The Ministers Retreat has done something like that for me. Returning to the scenes where I once dreamed dreams and saw visions helped to bring them back into focus again. And the ringing challenges which came through the words of Dr. Bowman, Brother Hartzler, and others deepened and strengthened those visions.

Then, too, old friendships were renewed, and we came to know Brothers in the ministry whom we had not known before. In the difficult days which may lie ahead, such fellowship is a precious privilege and an undergirdling power.

—George Stoneback, Wichita, Kansas

Having attended last year's Retreat at St. Peter, Minn., I took note of the new faces at the Retreat. Distance has a vital bearing on who can attend. The necessity of a shifting location for the Retreat seems obvious if ministers are to be given the opportunity to attend.

The program relative to the Christian workers problems and interest was much appreciated. Such matters as the minister's devotional life, his study, hobbies, etc., gave to the retreat a practical balance which was appreciated. A real interest was manifest in these discussions.

The opportunities of worship and instruction through Bible study, messages and singing leads one to say "Blest be the Tie that Binds."

—L. R. Amstutz, Mt. Lake, Minn.

The Ministers' Retreat was to us a high point in the year. The entire program—the challenging messages by Dr. Rufus Bowman, the spirit-filled devotional addresses by Rev. R. L. Hartzler, the discussions on the work of the minister and his wife by the respective groups, the considerate provision for Christian fellowship and time for relaxation and rest—was planned for and ministered to the needs of the whole man. The retreat has led us to a clearer understanding of the Christian way of life and the need for deeper devotion to the service of Christ.

—Mr. and Mrs. H. E. Nunemaker, Goshen, Ind.

Since I have attended no previous Ministers' Retreat, I have no basis for comparing this retreat with others. However, this initial experience was refreshing in the setting of our own Bluffton College. These days impressed one with the great need to revitalize our evangelism with a solid, adequate Christian life. Dr. Bowman was effective in his challenge to our church to call forth our highest efforts in our distinctive witness of nonresistance. The days of fellowship and sharing of mutual concerns cause us to leave off differences and to fare forth in a renewed effort for our common Lord and Master, Jesus Christ. Ministers' Retreat is indeed a unique experience for the pastor and his family.

—Loris A. Habegger, Halstead Kansas

The Minister's Retreat was, for me, both an inspiration and a challenge. The searching messages of Dr. Bowman stimulated our thinking and suggested vital ways by which we should express our faith in Christ.

(Continued on page 546)

Daring To Live By God

J. Herbert Fretz*

THE Mennonite Central Committee asked me to visit our summer Voluntary Service Units in the east. With my own eyes I have seen what a few consecrated Christian youth from a small denomination can do to turn the tide of sin and evil and darkness. I am impelled by the Spirit of God to share certain deep impressions with you.

My first visits were to the State Hospital units at Allentown, Pennsylvania and Farnhurst, Delaware. Here our youth were confronted with the enigmas of mental disease.

In and near Washington, D.C. I visited our units at the House of Mercy, an Episcopal home for young mothers; the National Training School for Boys, a Federal institution for juvenile delinquents; the Children's Home Annex, a home for unwanted children; and Camp Bennett, a summer camp for rescue mission children. The Boy's Village unit near Smithville, Ohio and the unit at the Summit County Children's Home in nearby Akron, I found filling an important place in the lives of the unwanted, problem children of our day. My trip ended with a visit to the Cleveland, Ohio State Hospital Unit.

I want you to see the thousands of groping patients, the hundreds of clamoring children. I want you to meet the other employees, many professionally hardened; the troubled administrators with labor and union problems—on all sides these products of an evil, a diseased, an immoral society! Someone has called it the "seamy side of America." Over against this sordid background I also want you to see these 53 young people, clean-cut and Christian, leaving Mennonite homes and communities to serve their Living Saviour who served them and died for them!

As the days passed I kept thinking more and more of Jesus' words spoken in his great time of testing—"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." In the Greek, Jesus was not saying "Man **cannot** live by bread alone." He knew that the great majority of people **do live on bread only!** And this is what I saw—diseased minds, tortured bodies, scheming youth miserably trying to live off the unleavened bread of social sin and grasping greed—and they were living! Jesus was really saying "Man **dare not** live by bread alone." This is what our youth had come to say in act and word—and they were saying it!

Furthermore, I found that Jesus was saying "Man must live upon every word **which is proceeding** out of the mouth of God." The Bible is the word of God, the all-sufficient, infallible rule for faith and life—we believe this! But we also believe that unless that Word of God **is being day by day,** spoken to each one of us, in our own particular life situation, by the impowering Spirit of Jesus Christ, we too are living on stale bread alone! Too many of us are content to rest upon our own worldly wisdom! But the real food of everlasting joy is neither dried, canned nor frozen; it is always fresh daily from the gardens of God.

Now what has all this to do with Voluntary Service? Just This: Leaving their insulated Mennonite Communities, many of these youth were really tested and tried, but, praise God, they were not found wanting! Their Christian nurture had to come out.God is using them! God is speaking to them!

I want to share with you three deep impressions I received from our youth in Voluntary Service.

Who They Were

I had expected to find more of the intellectual-giant or pious-preacher type of young person. Rather I found the average Mennonite youth. There were a few just out of high school, many in college or Bible school, some school teachers, others from the trades. But there was a real difference! Here were Christian youth really dedicated to serve their God and fellowmen in the name of Christ! I noticed it in the conscientious way they did their work. I noticed it in their group devotions, often beginning the day at 6 o'clock in the morning! I noticed it in their wrapt attention at the meetings and in the searching questions they asked—"What can we do for the mentally ill?" "Are they demon-possessed?" "How can we help to save them?" or theological interests—"What about the Virgin Birth? The Second Coming? Conversion?" and always the burning issues of love and nonresistance and witnessing! Voluntary Service had opened up a new world!

What They Were Doing

For the patients or children they worked with, they brought a new hope in a dreary existence. Patients saw the smiles and heard, strangely enough, kind words. They felt the lift of loving hands. I heard one say "We want you to stay, Miss ————. When do you work again? We like you!" Never shall I forget the sight of little Negro children laughing and tugging on the arms of Canadian girls, finding too what it was to be loved—and to love.

Time would fail me to tell what these young people have done for the morale of fellow-workers—a group all too often neglected in their hardness, sin and ignorance. One superintendent, with a sparkle in her eyes, confided "These unionized clock-watchers, out to get all they can off the state, were floored when I told them the Mennonites get no pay!" One fellow-worker, a registered nurse, exclaimed after an evening meeting attended out of loving curiosity, "I've never worshiped God like this before—the singing, the simple message, the en-

(Continued on page 539)

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*Pastor, Deep Run Church, Bedminster, Pa.

New Leprosy Projects In Paraguay

Cornelius J. Dyck *

PARAGUAY is poor economically. Politically and culturally it is struggling with many obstacles. Yet the liberties granted to the 12,000 Mennonites could not be granted more completely by the richest nation on earth. When all other doors were closed, this little South American republic opened its arms wide to receive the Mennonites, destitute, persecuted, ill, crippled, just as they were.

Out of the realization of what Paraguay and its people have done for the Mennonites in years past arose a desire to do something in turn for their poor. The Mennonite colony churches gave what they had, themselves, in bringing the gospel to the Paraguayans and Indians. The MCC, casting about for further fields of service, was immediately faced with one of the greatest needs in Paraguay, help to the many, many stricken with the dread disease of leprosy. Some ten thousand are estimated, and in the entire country there is only one poor hospital which can care for only 250. After much study and prayer and great encouragement morally and financially from the American Leprosy Missions the MCC adopted and pursued this project.

Leprosy, among the oldest diseases known to man, is still thought of by most people today as a "Living death," as a curse of the Gods in heathen lands. In China fifty nine people with leprosy were lured to the edge of a village on Easter morning, 1937, and shot, as reported by Dr. Kellersberger of the American Leprosy Missions. In California two sisters were refused entry into their church because their sister in India had leprosy. The daughter of a secretary in the employ of the American Leprosy Missions in the U.S.A. came home from school one day smelling suspiciously of carbolic acid soap, Dr. Kellersberger reports. The mother discovered that one of the public school teachers had bathed the child with antiseptics, fearing it might infect the other youngsters with leprosy, because her mother was a stenographer in the office of Leprosy Missions.

These prejudices and attitudes of a misinformed public have greatly hindered research and effective control of the disease. Actually leprosy is not half as contagious as tuberculosis and hundreds of former sufferers are now annually returning to their families and normal life after a period of successful treatment. Great progress is continually being made in treatment and research at the National Leprosarium, Carville, Louisiana, and in Brazil, which has revolutionized the treatment of patients.

Help to lepers is nothing new for Mennonite churches. In 1902 a home for them was begun in Champa, India, by Missionary P. A. Penner which has grown greatly in size and service, caring for some 600 of which 8 per cent are discharged annually as sympton free. A second station is maintained at Shantipur, India, and a third at Cachipay, Colombia, South America.

In Paraguay, 2,835 acres of land have been purchased, fifty-one miles southeast of Asuncion. With its fertile soil, two streams and general location it promises to be ideally suited for this work. The government and public health authorities are very cooperative.

For many months the MCC had been looking and praying for a doctor who could assume responsibility for the work. Dr. and Mrs. John R. Schmidt and family of Mountain Lake, Minnesota, have felt the call of the Lord to enter this service and are leaving for Paraguay in late August. They are especially qualified for this work because they have already spent four years in Paraguay under the MCC. Other workers will be needed for this work from time to time and for varying assignments. From our Mennonite colonies we already have a number of volunteers.

The American Leprosy Missions is willing to carry 60 per cent of the financial burden and give valuable counsel out of their wealth of experience. The Disciples Church and others in Paraguay have offered valuable help and will continue to do so. The door to service is open wide and we are grateful for the vision that has led us to enter.

We do not know today what the scope and outreach of our leper colony will be in future years. We envision, however, that it will (1) provide a sanctuary for those suffering severely from the disease and ambulatory treatment for many outpatients; (2) be the means of bring many to a saving knowledge of Jesus Christ and give occasion for the witnessing to the hope that is within us to all in Paraguay and beyond; and (3) provide a field of service for many, especially for our Paraguayan Mennonite colonies and be a means of drawing them and us closer together.

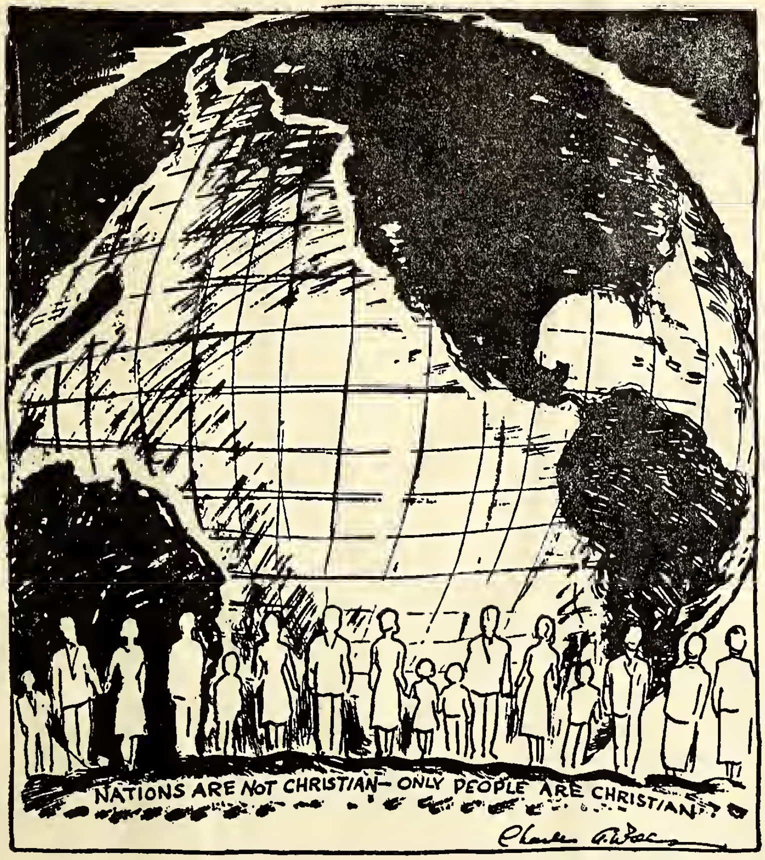
In small measure the MCC is attempting an imitation of the Christ that walked the dusty roads of the Holy Land, cleansing lepers, healing the palsied, giving comfort to the weary. Let us heed to the call of the poorest among the poor. We who are well and have abundantly, let us have gifts and prayers that will follow our workers to the field and make their vision possible. Ten thousand lepers are waiting to be cleansed of body and soul. Could there be a greater challenge?

***Recent MCC director in South America.**

The honor of the world is in going to the top. The honor of Christ is in going to the bottom in humility.

THE ILLUSION

Charles A. Wells


NATIONS ARE NOT CHRISTIAN— ONLY PEOPLE ARE CHRISTIAN

There is sometimes more crime, vice, intemperance and disintegration of family life in some of our so-called Christian nations today than among people living under pagan faiths. The great wars of this century, which have been more savage and cruel than any wars in human history have been waged chiefly by Christian nations. Moreover, millions of people try to cover themselves with a canopy of virtue simply because they have been told they live in a Christian country. But that canopy does not protect them from the consequences of their blind selfishness and evil doing nor does a nation calling itself Christian escape penalty when selfish commercialism erodes the national character or devotion to militarism and scientific violence replaces devotion to truth, good will and justice. The wreckage of modern Europe should warn us that nations are not Christian—only individuals can be Christians—and nations cannot become Christian except as individuals become Christian.

Daring to Live by God

(Continued from page 537)

Where They Came From

Often as I entered the grounds of the institutions for the first time, I could pick out our youths from among the many employees. There was something different about their appearance and poise. Here were youth who in the main were from stable, integrated, Christian homes—the backbone of America! Here were Christian youth who really had a passion to serve and save souls, and yet who had that sanctified common sense so necessary for disciples of our Lord. They were energetic, enthusiastic, intellectual and evangelistic Christians! They had learned what Jesus meant when he said "Be ye wise as serpents, and yet as harmless as doves."

But, I hear you good Mennonites ask, "Isn't it dangerous to send our youth into these cities, these places of trial, these places where the evil fruits of sin and immorality are so confronting?" And I answer, I who have seen them with my own eyes, "Fear not, ye parents, of little faith." I too believe in a devout Christian home life, solid Mennonite communities and a strong rural life program. But what good will all this be unless it also sends our youth out as zealous missionaries into the cities, to meet the sick souls, and social problems of our day? We must make our youth spiritually strong enough in the Lord and in the power of His Word to be able to stand alone as they love the lost! Now this is exactly what these fifty-three Mennonite Voluntary Service youths were doing when I visited them.

I have come back from this trip, happy that we have Voluntary Service. I am happy to be a part of these consecrated youths serving in the name of Christ! I am happy to report what they are doing for the patients, fellow-workers and the administration of these public institutions of our nation! I am happy to be a member of the Mennonite Church denomination of Godly homes and communities!

But what are we doing in our churches for Voluntary Service? All our youth cannot go into these special projects, but some of them should. Are we rearing our children in the nurture and admonition of the Lord? Are we setting a Christian example of service in our daily lives or are we out to get all we can and get it first? Remember our Lord! "Man **dare not** live by bread alone, but by every word **which is proceeding** out of the mouth of God!" If we do not send out our youth in Voluntary Service now, they shall soon be taken in Selective Service. Christian parents! Christian youth! Which will it be—shoot or serve?

New Frontiers

O. A. Waltner

BAMBOO, brush, trees and patches of tall grass —the jungle near Kodopali has all of that. The rich rolling land lies at the base of high hills—little mountains. A brook borders the 125 acre plot that inspired a dream in the mind of Rev. T. N. Paul, who is pastor of the little groups of Christians living in the villages of that area.

Rev. Paul was concerned with the meager giving of his parishioners to church support. He prepared messages on the rewards and responsibilities of giving to the church. Slightly increased giving encouraged Rev. Paul but he began to see that his problem also assumed another aspect, which, until met would keep the church from receiving contributions as it ought.

O. A. Waltner
Missionary to India

In the building of the church no concrete measures or plans had to this time been introducted for increasing the supporting power of the church. For the greater part, it is a landless parish, which he shepherds. Men till the soil, but the land they work belongs to non-Christians. For services given, the Hindu farmer pays the hired worker a very meager sum of money or some produce. "Why shouldn't these Christian men own their land and give their loving care to land that belongs to them? Out of their labors they would receive greater returns. The economic basis of the home would be strengthened—and if all this is done along with a consistent teaching program on stewardship, the church ought to find larger opportunities of service because of increased financial receipts." So thought Rev. Paul. But where to get land for the Christians? Ready-made rice fields were not available and for such few that were for sale, exorbitant prices were being asked.

Then the 125 acre plot of jungle was announced as being for sale. Rev. Paul, being a respected friend of the Hindu owner of the plot, received the first chance to buy it. And then Rev. Paul had the vision of many of his parishioners subduing this jungle land, and becoming farmer-owners of small plots of ground.

The economic poverty of the Christians did not permit the tendering of a high bid for the land. Rev. Paul came to me, telling of how he would like Christian farmers to possess their own fields and in congregating the Christians in a village, he would be better able to carry on a consistent program of religious teaching among his people. When we were fearing that we wouldn't be able to offer enough money for the land, the owner announced that he would sell it to Christians for Rs. 2000. We had thought the price asked would be about Rs. 8000. The Indian Christians sold personal belongings, they worked, they borrowed, and finally collected Rs. 1000. From other sources another 1000 were collected and the Rs. 2000 presented to the Hindu owner. On the day when the land deed was to be transferred to the Christians, Hindu would-be buyers brought the amount of Rs. 8000. They presented several reasons why the land should not be sold to the Christians. But the Hindu owner refused the high bids and had the land transferred to the Christians.

Two days ago I again tramped through this plot of jungle land. With me were pastor T. N. Paul and Rueben Kumar, a schoolmaster of Kodopali, supervising the surveying of the plot into smaller fields to be allotted to the Christian families. Several men were felling trees and cutting underbrush. Others were prodding their oxen pulling plows across the fields that had been cleared. Still others were pulling and tugging at stones. They left their work to kill a big jungle snake found digesting a meal he must have just swallowed.

On our maps we located irrigation ditches which will carry water from the mountain into the rice fields that will be made. A part of the plot was set aside for an orchard. (Here we also hope to keep bees. The sale of honey will be an added income to the church treasury.) Finally a heavy downpour of rain toward evening stopped our work and we went back to the village.

After a rice and curry meal, the men assembled in the mud-walled church where we had a long meeting, discussing principles that should guide Christian farmers and motives that should prompt their activities. Among most men I found a willingness to face hard labor in working jungle plots down to fields. Not all men, however, have that mind. Some feel they have the less desirable plots because of more stones or brush to clear. Some fear their fields won't have sufficient water to insure rice crops. Nor are all willing to donate labor for the neighbor who may require much work to clear his plot.

The Christian idea of altruistic impulses are quite foreign to non-Christian religions. Being deeply ingrained in non-believers, the idea of self-centeredness is difficult to supplant with thoughts more noble and ideal. The philosophy of self-preservation guides and controls the actions of people not entirely committed to Christ.

So in our effort to subdue the jungle and provide means whereby the church will have a more secure basis of support, we need to supplant ideas of self-gratification with principles that make for strong fellowship and mutual service in Christ. We will need to implement our Christian life building program with high ideals of corporate worship and

The Infidel

The infidel--poor, wretched man--
Declares there is no God of love;
He leaves Him out of ev'ry plan,
Therefore he cannot look above
When trials come and sorrows sweep
Across his earthly, mortal life,
And pray and trust the Lord to keep
His soul amid the storms and strife.

He has to plod along life's road
And bear his burdens all alone,
Altough sometimes the heavy load
May make him weep and sigh and groan,
Which makes his life quite lone and sad,
And barren as a fruitless tree,
While men of God in heart feel glad
Because they share His grace so free.

The infidel receives no grace,
No light nor glory for his soul,
Nor is there sunshine in his face
While life shall last and ages roll;
And neither does he bless mankind
By what he teaches and believes,
Nor will his record left behind
Uplift a soul who such receives.

When infidels are dead and gone
God still shall sit upon His throne,
While glories to the saints shall dawn,
Who know that such they'll ever own,
Because they had great faith in God
And strove to do His will each day,
As in the steps of Christ they trod
Along the narrow heav'nly way.

--Walter E. Isenhour
in Gospel Banner

---

community life.

I believe the Christians of Kodopali are on the frontier—they are laying hold of land that has been jungle for centuries. But in that endeavor I trust they are also pioneering in building a more intimate fellowship revealing itself in a common concern for the welfare of every member of the Christian community. That is possible only as Christ the absolute center of each life, perfects His work of salvation and lordship in each soul.

I believe the church, in presenting Christ as the Son of God, who redeems the sinner and reconciles him to God the Father, has an oblization to the humblest non-believer in the remotest village. The church must make the more abundant life in Christ available to all people. We, as Christians, must do our part to lift rural life above dreary monotony, fear, and hopeless debt, to the level of partnership with God in His creative processes.

The efforts of mission work in Kodopali, are I believe, steps to help them enter the more abundant life.

The Revised Standard Version Bible

Arrangements for an unprecedented first printing of almost 1,000,000 volumes, with a retail value of more than $5,000,000, were announced recently by the publishers of the Revised Standard Version of the Holy Bible. This initial print order is the greatest ever placed for a full-sized book by a commercial publishing house.

The Revised Standard Version, scheduled for publication in September 1952, will require more than 1,000 tons of paper and 16,670 pounds of ink, equal to 2,000 gallons. The Bibles—each only 1½ inches thick—stacked in one pile would tower 24 miles into the stratosphere—higher than 100 Empire State Buildings.

"We have good reason to believe," Mr. McCulley stated, "that the public will be using the entire printing within three months. The Revised Standard Version New Testament, published in 1946, used up our first printings of 130,000 in three days—almost before we could catch our breath. Since then, nearly 2,000,000 copies of the Testament have been distributed."

The Revised Standard Version is the result of 14 years of work by 31 scholars, representing more than 40 major denominations.

What Is That To Thee

Jesus had prophesied the martyrdom of Peter. Baffled somewhat, Peter queried of Jesus regarding his good friend, John, "And what shall this man do?" Jesus' reply was direct and rather pointed: "What is that to thee?"

The important object in our Lord's concern was that Peter follow Him. "There is one single thing that matters and that is that you should follow me." The assignment was one of loving allegiance. To become a Christian was to deny himself, bow in humble submission, recognizing the Lordship of Jesus Christ. Peter's concern for his friend John was relevant, but not of significance when discipleship was at stake.

Life begins when Jesus Christ, the true life, becomes the center of every activity. Our Savior calls upon man in every phase of his personal life to take seriously that He is Lord. There is no allegiance to Jesus Christ when there is not a loving heart toward Him. Wars and rumors of wars, strife and seditions, friends and enemies, may attempt to pull us away from the Gospel. We ask, "What about John, Mary, and the others? They do not understand what I am doing." The voice of Jesus resounds, "What is that to thee? Be up and about your business. If God has redeemed you, preach the Good News, the message of everlasting life, of fellowship. Follow thou me."

Ford Berg in *GOSPEL HERALD*

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen ,Topeka, Indiana

European Diary

by Grace Miller*

July 22, Sunday—We attended a Mennonite service this morining—at Thomashof. Rev. B. F. Unruh, who has visited American churches, gave a very nice sermon. We left Thomashof after dinner for Bad Durkheim. We stopped for an hour at Heidalburg to see an old castle. There are MCC workers here at Bad Durkheim, so we were treated to an American picnic supper by them, on a hill overlooking the city. About six German young people who attended Mennonite Colleges joined us. We had a wonderful time—when the ants and mosquitoes weren't bothering us. After eating all we possibly could, we had a period of devotions with our German friends. I surely feel it was a day well spent!

July 23, Monday—We really had a treat this morning. We went to visit the MCC Children's Home in Bad Durkheim, and the fifty-four children sang at least a dozen songs for us. They had even learned some English songs. I wish everyone at home could have heard them! Their hearts seemed to be overflowing! I don't see how the children learned so many songs in only three weeks. After we toured the home, we went to see one of Germany's large wine cellars. We ate dinner in the community house in Kaiserlautern, run by the MCC. We had a real American meal—hamburgers and cherry pie alamode. That was too good to be true! The center there surely is doing a great work—especially through their sewing program. On our way to Frankfurt, we stopped at Worms to see the famous Luther Memorial. We arrived at the MCC center in Frankfurt in time for supper. Seeing the MCC centers and hearing about their work has meant a lot to me. After supper we were told a bit about work camps and international voluntary service. And after that a few of us went to a PX store and had a good milk shake. We don't seem to be far from home at all!

Tuesday, July 24—Work camp seems mighty close by now! We should know all about it after the discussions and talks we had today. Paul Peachey and Cal Redekop, V.S. directors in Europe, gave us insight into what our camps will be like, and what kind of a ministry we can fulfill. I am beginning to realize what a responsibility I have as an American Christian. It almost scares me. We had two German fellows give us "do's and don'ts." I think by now all of us are very eager to get to work. By the way, a few of us did work today. We did some washing for the group during a two hour intermission. This was the first time our clothes were washed by machine for most of us since we left home. And it did have to rain, so we strung up lines over everyone's bed. I don't know how the boys will sleep tonight with clothes hanging over their faces!

Wednesday, July 25—The big day is over—at least for some of us. We are now in Work Camp, a new experience for all of us. Before we went to our Work Camps, we visited a bunker in Frankfurt that now houses 60 families, and then we had our last bus ride. We went to Neuvied to see the Paks boys. We had dinner with them and saw their project—which is making blocks for building homes for Mennonite refugees. After that we parted for our camps. We have been assigned to six camps—Genk, Belgium; Andermat, Switzerland; and Berlin, Iserlohn, Salzgitter and Mainz, Germany. There are three Americans in every camp—one boy and two girls. There is also one American leader, but the co-leader is a European. Our camp leader is Cal Redekop. Wesley Bartel, Edna Wenger and I are in Mainz. We were pleasantly surprised with the facilities here when we arrived tonight. We live in barracks. Our beds look very comfortable—I can hardly wait to get into mine. Not all the campers are here yet, but already we have England, Holland, France, Switzerland, Germany and U.S. represented. I'm sure we'll have a wonderful time. Everything is German here. I'm surely thankful for the little German I know!

Thursday, July 26—I believe work camp is as wonderful as everyone says. I think we've all enjoyed the day, even though it meant blisters and sore arms and backs for some. I think we accomplished very much. Our work at Mainz is to build a student-pastor house for university students and professors. When we got to the site of the work at 8 a.m. we saw only a field of weeds about three feet high. But it certainly looks different tonight! By now the grass has been cut off, the house measured off, and about two layers of dirt removed from the place where the house will be built. But we really worked! Some of us used picks, some used shovels, some hauled away the dirt in wheelbarrows, etc. Our method of digging a basement is quite primitive. But it's fun in spite of that because we have good opportunities to get acquainted while working. Our work day is short—only six hours. So we work from eight to twelve, and then from 1:40 to 3:30. That gives us time to rest before supper. Tonight we had our first "town meeting." We elected officers and general information was given to us. Three more of our American group came to help us here for three days. Even tho' only one day had passed since we had last seen each other, there was much to tell. It was almost like seeing someone from home.

Friday, July 27—I was on K. P. today. Give me the project work any time! But I didn't have a dull day! Our matron isn't here yet to plan our meals, so we Americans are expected to do that till she comes. Somehow, I don't think that responsibility is much fun. But I really did enjoy the day! The forenoon I spent cleaning carrots for a 10 o'clock lunch, cleaning beans, peeling about 20 lbs. of potatoes, making tomato sauce, and oh yes, I mustn't forget getting up at six to make French toast. In the afternoon we cleaned more beans, made a lunch, washed dishes, and what have you. We feed about 30 at every meal. There were two of us working, so we managed all right. I'm shocked at the amount of food we can consume. We use much MCC food—meat, fruits, apple butter, pork and beans, etc. We had our first choir practice tonight. We're not too good yet, but we're getting there! It's fun—and I hope my German is improving.

Saturday, July 28—6:30 came too soon. But work is nicest in the early morning. The picks, shovels an wheelbarrows were really going from eight to twelve. I'm afraid you wouldn't catch me working that hard at home—even for pay. The ground here is very rocky. The stone layer seems to be deeper than the basement we are digging. Stones can make "picking" and shoveling very difficult. But we have a lot of fun while working. We only worked in the forenoon today. This afternoon most of the kids went swimming in the Rhine River. They said they had a lot of fun—though one girl almost was carried away by the current. Tonight after choir practice, we sat on the steps of some university buildings and listened to some of the Mainz Song Festival. We heard only men's choruses, and they were very good. I wish we could take in more of the festival.

Sunday, July 29—How nice it was to sleep longer! This wasn't a complete day of rest because I was on K.P. duty again, but we made the meals simple. We attended church in the University Chapel. The choir had a part in the service—made us feel at home. Dr. Erland Waltner visited the Camp for a few hours this afternoon, and led us in a Bible discussion. I was surprised at the good response from the campers. They seem to discuss spiritual things often. We are not all Mennonites, but there weren't any disagreements. The Evangelische Church is well represented—and I think other Protestant denominations, too. After our discussions, we went into town and saw the Festival parade. It was most interesting. It lasted about one hour. Colors aren't nearly as bright. Instead of dressing up in the nicest formals, the people dressed in clothes of the 16 and 17th centuries. They had some very nice floats, too. Tonight a few of us saw the festival fireworks over the Rhine River. I've never seen any so beautiful! The waterfall lights over the bridge were wonderful!

MCC In Japan

"And behold, I am with thee, and will keep thee in all places whither thou goest." *Genesis* 28:15

THIS was the promise that God gave to Jacob, when he was on the way to Haran. As we read the history of Jacob, we can clearly see how God has been true to His promise. Many other passages tell us, that we too can claim this promise of God for ourselves.

It has been the privilege of the MCC to be in Japan for more than two years. As we look back we admit that it has not always been easy, but that there have been trying hours in our time in Japan. However, the things we would like to keep in mind are the many blessings that we had and the many times when we so definitely felt the leading of God in our work. May these few lines be a testimony of thanks towards God and our churches at home, who have so nobly supported our work here.

Five MCC workers make up the Japan unit, each trying to serve "In the Name of Christ." The sewing program is one of the main projects. In the morning at nine o'clock, mothers from poor families gather here to sew. We supply the materials and machines. Before the mothers start to sew, we have a brief devotional period with them every morning. I am sure that many of them have never before heard the Word of God, and that it will leave an influence upon them.

Three times a week we have meetings with children. Many children come for these meetings, and it is a privilege that we are able to bring the Word of God to the children of the slum districts. We also have native Christian help for this work. It is a real joy to hear these dirty, poorly-dressed children sing Christian songs and pray the Lord's prayer.

Three times a week we have dental work for children who are not able to have treatment otherwise. Two native dentists are devoting their spare time to help the poor people. These dentists are not yet Christians, but it is our prayer that through contact with us they too may be led to Christ.

Many Bible classes are conducted here at the center and elsewhere. This has proved a real blessing to many Japanese people as well as for the ones conducting them. Many Japanese have become interested in the Word of God and have been saved by His grace.

Every Sunday evening we have regular church services. It is a joy to see how the room of a little over one hundred seats fills up to the last seat. Just now, I had a young man in my office again, who was in our meeting last night. He came to ask how he could become a Christian. Much of our work is in dealing with individual souls, listening to their problems, and trying to help them by pointing them to Christ.

Mennonite Youth

From Our Missionaries

"Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land, for I will not leave thee, until I have done that which I have spoken to thee of."
Genesis 28:15

We can truly testify that these promises of God to Jacob have also been faithfully fulfilled in our lives. The Lord of Harvest called us to leave our pastorate in Joes, Colorado, at the Mennonite Brethren Church and take up the work laid down by my father, T. J. Wiens, when he was called home to Glory in 1942. Following our call, the day after VJ day, we were accepted by the Mennonite Brethren Foreign Mission Board and enrolled in the School of Missionary Medicine at Los Angeles. This training enabled us to minister to the spiritual needs of the Chinese people by helping to relieve their physical sufferings. We arrived at our field of service, Shanghang in the southwest corner of Fukien Province, on January 7, 1948.

Before leaving for China we knew that the political situation was very unsettled, but we felt that work in South China could go on for some time. Realizing that the time was short we wanted to get the Gospel out to the thousands yet in darkness.

One incident we will never forget was a boat trip up a rain-swollen river. Five men pulled our boat upstream and after much churning about and being pushed onto the rocks, we were finally safely anchored on a strip of sand and were able to wait until the waters lowered.

Later that summer we were visiting an institution up-river from Shanghang. Suddenly the church was surrounded and rifles cracked. We found them to be white soldiers who thought I was a Russian at the head of guerilla troops and so had fired without warning. We later found a bullet about two feet from where Mrs. Wiens and our son Robert had been crouching. Again God spared us.

On February 2, 1951, we applied for our exit permits. Two months later we left Shanghang. We were permitted to take all of our personal belongings with us. We arrived in Swatow ten days later where after four days delay most of our baggage was shipped to Hong Kong. The next day we were escorted by two police to Canton because our Cushman Motor Scooter and bicycle had to exit via Canton. Here we were delayed four weeks until clearance was given for the scooter. Finally, on May 17, we arrived in Hong Kong and are now enjoying the hospitality of the MCC here in Shatin, while we wait for visas for Japan, where we plan, by the Grace of God, to finish our term of service. Pray for us that we may be found faithful.

—Roland and Ann Wiens
Donald and Robert

Clinic on Youth Problems

QUESTION: "What should I do when I disagree with other people? Should I fight it out or should I hold my opinions to myself? Or is there some better way?"

ANSWER: We should recognize immediately that the deeper questions of life are very difficult to solve, and that men have wrestled with them for ages and ages. We should recognize, moreover, that no one has all the answers, that at best our knowledge is but "a torch of smokey pine." Therefore, if we do not see clearly, we will not all see alike. Each person must think and walk according to the light that he has, accepting for himself and granting to others the right to honest convictions.

There is a place, however, for registering our disagreement with others. Those who always agree with every opinion that is gaining favor in a given group will soon lose the respect even of those with whom they agree. But before you speak, ask yourself the following questions. "Do I fully understand the position of my opponent?" "Can I state his position as accurately as he would state it?" "Does my opponent have a point which might contribute to my greater understanding of the problem?" "Is it possible that I may have overlooked some points in my own position?" After these questions are honestly considered, then you may state your own position by saying, "Now this is the way it looks to me..." "I have come to this conclusion..." "I wonder if you have not overlooked this..." Always remember, "Speaking the truth in love" (Ephesians 4:15) and "With all lowliness and meekness, with longsuffering, forbearing one another in love..." are authentic expressions of the new life in Christ which should characterize the attitudes of a Christian.

—Russell L. Mast

QUESTION: How do we pray? Should we pray for a bicycle or for something we can't get any other way? Or is prayer for something else?

ANSWER: The question you raise is one that is met often.

My working definition for prayer is consecrated, expectant effort God-ward. That emphasizes the relationship with God more than what I hope to get out of Him or through Him.

We never know what we can get for ourselves until we have exhausted the possibilities by giving God a chance to show us our resources which we have not found for ourselves and, perhaps, could never find alone. When one really exercises his capacities for consecrated, expectant effort God-ward he may come to see that what he wanted was not the thing that he wants any longer because he has found something better, because he gave God a chance to show him his own needs and God's opportunities to help him in a larger, clearer way.

The trouble with human beings too often is that they keep prayer on the low level of impulses which have not been trained intelligently or purposefully. Those who are in that frame of mind miss the greater value of prayer because, to them, it is mostly a matter of animal more than human reactions to needs.

A need is a call from God to do something really worth while about it. In order to meet a need one has to take God into consideration. That is just what people too often do not do. They want something and then become more or less panicky if they cannot have it when and how they think of getting it.

Just because God does not give me what I want is no sign that He cannot help. His willingness to help may be thwarted by my foolish insistence on having my way. When I seek His way He has an opportunity to reveal to me what I could never have found by and for myself. If He finds it necessary to deny me the thing on which I have set my heart, He will give me the good sense to keep on going and thus to grow in a way which I might have missed altogether if I had had a chance to get what I wanted.

I trust that I may have sensed what you had in mind and that you may find use for what it may suggest to your thinking.

—J. H. Langenwalter

QUESTION:

"How can I be an adult when so often I am treated as a child? When I try to be grown up, I am told that I am too young and if I act against my parents' wishes I am told to grow up. What am I supposed to do?"

ANSWER:

It is not unusual to face certain situations in life with the feeling that regardless of the way we move to solve the difficulty it will not meet with the approval of others. Young people are not immune to the feeling that they occasionally do and say the improper thing. Continued self-criticism may bring a sense of hopelessness that destroys ambition. It may also lead to the false conclusion that nothing can ever work out right for you.

Even though you are sure that your parents lack understanding, you should also realize that they have your best interests at heart. The inner conflict is the result of differing viewpoints about the same problem. Careful analysis of the problem and possible ways of solving it usually indicate one method to be better than others for all concerned. As you realize your feelings you will find them to be normal reactions of youth toward family regulations meant for your good. Looking at the problem from your parents' point of view will help solve your conflict. Personal commitment to Christ as Lord of life will help both parent and child to come to an understanding and harmonious relations in the future.—**Paul N. Roth**

NORTHERN DISTRICT YOUTH REORGANIZE

Kenneth Bauman*

Traveling is very tiring but not when you meet a young man who asks you for change and, to your amazement, his luggage tag reads: Cornelius Dyck, M.C.C., Akron, Pa. 'Corny' and I had the 'privilege' of riding pullman at coach fare from St. Paul, Minn. to Lakota, North Dakota. What a night! Beds, beds everywhere and not a bunk to sleep in. "This is coach," cried the conductor, "not Pullman." So we gracefully reclined for the night in the straight backed pullman seats. The next morning we arrived in Lakota, North Dakota, where we boarded a "hybrid" (combination diesel engine, baggage car and passenger car all in one) which hopped, skipped and jumped to Munich. No doubt the engineer was influenced by the impressive jack rabbit.

Munich was bustling with life, yes, with young people, too. The youth societies seemed to be fairly well represented and their interest in the conference work ran high. Hats off to Palmer Graber, who took the reins at the business session. The Northern District Youth organization has had an extensive executive turnover this past year: Grace Miller became Sec.-Treas. of the General Conference Y. P. U. and Delma Gertzen, acting President, couldn't chair the sessions since she was in missionary candidate school for the summer.

The Northern District Youth Fellowship has gone as far as any District youth organization in incorporating the Fellowship concept into their constitution and organization. Instead of choosing three area chairmen apart from the Executive Committee, they have assigned the areas of Christian Faith and Life, Christian Fellowship, and Christian Service to the members of the Executive Committee. This should aid in clarifying the specific tasks of the officers as well as give them a total picture of their youth work. I was disappointed however, in the fact that 58 per cent of the budget is for the General Conference Y.P.U. We appreciate all that the Districts have done for us, you have been faithful, nevertheless, we would encourage a more extensive District youth program.

After the Northern District Conference, I was invited to speak to the youth around Mt. Lake, Minn. I found that their interest in youth work was great and that their local youth programs seemed to be active. They certainly have fine interchurch cooperation among their youth. I found a general lack of information as to the program of the Y.P.U. They would appreciate Y.P.U. suggestions for the Intermediate and young married people's groups. I was encouraged with the youth program being carried on and may the Lord continue to give their youth leaders a vision of the task that lies ahead.

***Kenneth Bauman is president of the General Conference Young People's Union. He is spending the summer traveling in the interests of the Y. P. U.**

M C C News Notes

Keep Your Draft Board Informed

It is especially important to notify the local draft board of any change of status, during this time when new draft regulations are in preparation. Each conscientious objector will likely have his classification reviewed before he is ordered to civilian work by his local board. Any change in dependency, such as marriage, birth of children or any special hardship conditions, or a change in employment, physical condition, mailing address, etc., should be promptly and carefully reported. Likewise if a registrant experiences conversion or through other circumstances come to sincere position of conscientious objection to war, this should be promptly reported, and a copy of the Special Form for CO's should be filed. It is proper for a registrant to send additional information to the local board at any time when there is new data to report.

It the change in status is such as to warrant reclassification, this should be pointed out in a letter to the local board, requesting that on the basis of the new information, the case might be reopened. Since last January when the draft regulations were changed, it has been proper for conscientious objectors to accept or seek any deferred class for which they are eligible. A registrant who is given a deferred class such as II-C, III-A, IV-D and certain others, should not insist on a Class IV-E. Acceptance of such deferred class in no way endangers the CO claim.

MCC Closes Work in Italy

The close of the MCC unit in Naples, Italy, on July 21 marked the end of six years of relief work in that country.

In the early stages of World War II relief, seven workers came to Southern Italy to help refugees in the UNRRA camps. Then a year later as these camps were closed in 1946, the MCC program shifted to northern Italy among the Waldensians who had been impoverished by the war. Here the workers distributed material gifts, rendered public health service, and gave other services to the rural people.

More recently the MCC Center was located at Naples where a children's camp project provided supplementary food, health instruction and religious teaching to poor children from this large city.

In approving the close of this relief unit, the MCC Executive Committee on August 8 noted the significance of this work which has been done for the war stricken people in Italy. The close of relief projects when the need is alleviated, or when other agencies are able to assume charge of the work, is one of the accepted policies of Mennonite relief.

More Clothing Needed.

During June and July the income of clothing for relief was slightly higher, but the total to date for this year remains 36 tons short of last year's amount. Congregations are thus encouraged to continue in the next few months to make special effort in turning in relief clothing gifts. All types of clothing and related materials are needed; however, a larger portion of boys' clothing, yard goods, sheeting, blanket sheets and feed sacks could well be used.

ECHOES OF THE MINISTERS' RETREAT

(Continued from page 536)

I feel that the varied and flexible program was very fine inasmuch as it permitted a goodly number of individuals to present different needs.

The free period in the afternoon was an appreciated part of the daily schedule.

Personally, I thoroughly enjoyed and appreciated the Retreat. The Retreat program committee should be congratulated for its well-planned program.

Roy Henry, Burrton, Kansas

It has been our privilege to attend each of the Ministers' Retreats. I feel that through them my life has been enriched in every area.

Physically, the retreat is a rest from the usual routine duties. The change of locality and atmosphere is refreshing.

Intellectually, there has been mental stimulation. Happily the time was not all scheduled, so there was time for conversation in which one gained new view-points and information.

Spiritually, I felt a real spiritual stimulus. The devotional messages by R. L. Hartzler brought us indeed "Near to the Heart of God." The messages by Dr. Bowman were challenging and inspirational.

Socially, I learned to know men and women whom I would scarcely meet were it not for the retreat. And in the close fellowship and communion that we have in retreats I have gained new appreciation and a deepened respect for the devoted men and women who are leaders of our churches.

—Mrs. J. E. Entz, Newton, Kansas

A time of focus—this was an outstanding value that I found in the Ministers' Retreat. It was a time for seeing my own ministry in relation to the larger ministry of our conference. In the Bible study periods of this retreat I found a deeper contrast between the world and our faith. And in sharper outline I saw above it all Christ who stands at the center of our faith.

It is so easy in the work of the minister to lose contact with life while he continually deals with life. In being close to his work, he loses perspective. To withdraw in a Retreat, I was able to bring my work into a new focus.

—Maynard Shelly, Allentown, Pennsylvania

The Ministers' Retreat at Bluffton has meant three things to me: a genuine spirit of Christian love; a fellowship through discussion of mutual ideas and problems; a greater challenge to Christian living emphasized in Dr. Bowman's thought-provoking messages. I appreciated the emphasis that was made repeatedly—that our Christian faith and doctrine must issue in discipleship of each individual. This is our light in a dark world.

—Mrs. Russell Mast, Freeman, South Dakota

Contentment serves as a brake on the wheels of Christian growth.

Jottings

—**Menno Church, Lind, Washington:** A "Harvesters Choir" presented a concert of sacred music, at our church Sunday evening, July 29. This choir of over thirty voices was made up of the men of our church and their harvest helpers. A farewell service for Mr. and Mrs. Paul Boshman, who will be leaving for the mission fields in Japan in a few months, is being planned for August 5.

—Mrs. W. Jantz, Corr.

—**Meadow Church, Colby, Kansas:** The ladies sewing circle packed boxes of clothing to be sent to the flood stricken areas. Mr. and Mrs. Thomas Brown of the Sudan Interior Mission field in Africa showed pictures in our church July 8. Mr. and Mrs. H. D. Burkholder were in our midst for two evening services in July. Mr. Burkholder is president of Grace Bible Institute. George Goossen showed the film "The Missing Christian" on July 15. Mr. Goossen is the brick layer for our new church.—Mrs. Homer Goertzen, Corr.

—**Hoffnungsau Church, Inman, Kansas:** Ferd Ediger, a seminary student who is making his home in Inman during the summer, has brought several Sunday morning messages to our congregation. A group of thirty-five men went to Florence, Kansas, on July 15 to help clean up some of the flood debris. The local C. E. was host to the fifty-ninth annual convention of the Western District Young People's Christian Endeavor Fellowship. A young people's program was held Saturday evening with the mid-west youth team in charge. The business meeting was held Sunday afternoon followed by a fellowship luncheon. The convention theme was "God is a Spirit; and they that worship Him must worship Him in Spirit and in Truth." D. C. Wedel was the convention speaker for the evening program while the juniors had their program in the church basement with Ferd Ediger and Doris Andreas as speakers.—Mrs. Arnold Schmidt, Corr.

—**Eastern District:** An interesting program of church music was enjoyed by many attending the Choral Festival of 300 voices, sponsored by the Men's Brotherhood of Eastern District Conference, held Sunday, August 5, 1951 in the Souderton, Pennsylvania High School auditorium. Soloists, choir members, church organists and choral directors of forty different churches united to present two concerts at three o'clock and eight o'clock under the able direction of Russell A. Lantz, head of the Music Department of Bluffton College, Bluffton, Ohio. Included in the program were three chorals, two Christmas carols, one Easter anthem, six general selections and a finale of Haydn's chorus "The Heavens are Telling" from "The Creation."

—**Hebron Church, Buhler, Kansas:** Highlights in our church were the visit of J. W. Nickel, just returned from South America, showing pictures and giving an interesting report of all that has been done in the different settlements. Sunday night July 29 Dr. and Mrs. A. M. Lohrentz commemorated their thirtieth anniversary of their wedding day with a sermonette by J. H. Langenwalter who spoke on the same text he used when he married them. Five members were added to the church, four by baptism and one by letter. A number of Christmas bundles have been donated and sent to Akron.

—**Salem Church, Dalton, Ohio:** The Golden Rule Sunday school class, which holds a social every other month, met recently with Elam Guber showing home movies for entertainment. The August meeting of the Women's Missionary Society featured a program given by the children. Christmas bundles are again being prepared this year. Four boys are attending the Junior Retreat at Camp Friedenswald with our pastor Irvin Richert serving as director and Kathleen Lehman as a cabin counselor.—Mrs. Ivan Badertscher, Corr.

—**Hereford Church, Bally, Pa.:** W. S. Shelly, our pastor, was a counsellor at the high school retreat at Men-O-Lan. Mr. and Mrs. Alfred Habegger, gave a very interesting report of their trip in our church on Friday evening, July 13. Also showed their beautiful set of pictures. John Thiessen occupied our pulpit on Sunday morning July 22. Our Sunday school and church purchased 48 Good-will Bundles for 14 year old boys and girls. They were on display in our church on Sunday morning August 12. Our pastor and family will enjoy a few weeks vacation. Elmer E. S. Johnson will occupy our pulpit these few Sundays. Waldo Johnson was called to military service.—Mae Latshaw, Corr.

—**Lorraine Avenue Church, Wichita, Kansas:** Recently we had a youth team serving in our church. In the unit were Eleanor Weaver, Aldine Zimmerman, Dan Graber and Walter Jost. We appreciated their help with our young people, the Men's Chorus and in the library. On July 8 we had as guest minister Jan Dozy, Senior Minister of Mennonite congregation in Amsterdam, Holland. Our pastor G. S. Stoneback was one of the leaders at the Young Peoples' Retreat at Camp Mennoscah. Following this he and his family left on their vacation, part of which will be spent at the Ministers' Retreat at Bluffton College. Our young people are taking care of our church lawn this summer. July 23 through August 3 our church had Vacation Church School. Sixty-one were enrolled—forty of these were from our church. The theme of the closing program was "A story to tell." A train was built by the children called the M.C.C. Train. The children contributed sewing material's which will depart for the M.C.C. Center in Germany soon. Transportation was furnished for the children.

—Mrs. John H. Gaeddert, Corr.

—**Greenfield Church, Carnegie, Oklahoma:** Mr. and Mrs. Walter Goessen and daughter, missionaries in Arizona, gave a program here on July 29. Sixteen young people from our church enjoyed the Young Peoples' Retreat at Hydro from July 30 to August 4. The ladies mission society wrapped 12 Christmas bundles on August 8. The rest of the day was spent in quilting and sewing for relief. Three young people are to be baptized on August 19.

—Mrs. Leo Nightingale, Corr.

—**First Church, Wadsworth, Ohio:** The Russell Mast's were welcome guests at the all-day sewing on a recent Thursday. Leonard Kreider gave the morning sermon August 12 while pastor Neuenschwander was at Camp Friedenswald and Bluffton, Ohio. The young married folks' class purchased a tape recorder for the church. Christmas bundles were mailed to MCC at Akron, August 16. —Geo. McBride, Corr.

—**Johannestal Church, Hillsboro, Kansas:** Our church observed Holy Communion on June 24. Hillsboro Mennonite, Brudertal and Johannestal churches are again having joint union services under the trees on the lawn of the Brudertal church. A good attendance is reported. The children have received a tithing bank in which they will put the tenth of their income. Our pastor served as director of the Intermediate Retreat. O. Ray Cook, District Superintendent of the Methodist Church in the Salina area brought the morning message on August 5. In the absence of our pastor on August 12, Johannestal Mennonite Men conducted morning worship.—Mrs. Ed. Plenert, Corr.

Into the Beyond

JACOB M. WOLLMANN, Freeman, South Dakota, member of the Bethany Church, was born October 8, 1864 and died August 7, 1951

MRS. EMMA GRABER, Castleton, Kansas, wife of Henry H. Graber, a member of the First Church, Pretty Prairie, was born March 17, 1893 and died July 29, 1951.

D. HORACE SCHALL, Barto, Pennsylvania, member of the Hereford Church, Bally, retired doctor, died August 5, 1951.

Book Notes . . . .

Wings of Decision. Shellenberger, Mrs. Eunice (Kuhns). Herald Press, Scottdale, Pa., 1951. 240p. $2.75

David Sheppard's experiences reveal the many spiritual struggles of a devout Christian youth in his effort to remain loyal to his Christian convictions during the past war.

David's church and home training give the young lad deep roots in the Christian faith. The great social pressure of his local high school proved too great for some of his friends. David did not compromise his beliefs even though he was obliged to bear much scorn. After high school the youth was drafted into a Civilian Public Service camp in the Montana forests. Here his frustrations were those of a sincere conscientious objector. Assigned to a lonely fire-tower, God became very real to David. His Christian love finds expression in aiding depraved souls in a mental hospital. After his release from Civilian Public Service he feels led to do relief service. The last pages tell of his unit of relief workers in Belgium administering relief to needy victims of destructive warfare.

The conflicts and emotions of David and his friends as they face the question of participation in war are made very real for the reader. This story will show to the young reader the gravity of decisions concerning military service. It should also be read by Christian parents to show them in some measure a few of the problems facing their children at the present time.

The author, a Mennonite mother of three sons and a daughter, has done admirably well in this her first book-length story. While a few weaknesses in the execution of the plot might be pointed out this would be entirely superfluous as literary perfection is a minor point when compared to the timely message that has been so ably written by Mrs. Shellenberger.

The format of the book is very attractive. The print is clear and the language simple and effective, harmonizing with the message it contains.

—Delbert L. Gratz

Give according to your means, or God will make your means according to your giving.

The tongue of a fool is the key of his counsel, which in a wise man wisdom hath in keeping.

NO WONDER MISSIONARIES GO BACK TO THEIR FIELDS TIME AND TIME AGAIN!

Look at this picture again. Little girls in India—praying. Only one of the results of missionary work in India.

This picture is one of the many you will find in the book, FELLOWSHIP IN THE GOSPEL. Fifty years our General Confeernce has labored in India.

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Fellowship in the Schools

Fellowship in the Ministry of Healing

Fellowship in the Leprosarium

Fellowship in the Building of the Church

Missionaries in the Fellowship

These chapters were written by our missionaries and the book was edited by Mrs. Ruth Ratzlaff.

The book also has a statistical record of the work in India, and a missionary roster.

Your home library is waiting for this book. Be the first one to order a copy for your cuhrch library.

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The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 66 — September 4, 1951 — Number 35

IN THIS ISSUE

BLIND WITH TOO MUCH SIGHT

A BANKERS' VIEW OF TITHING

UNITED FOR ACTION FOR CHRIST AND THE CHURCH

In This Issue

EDITORIALS 551
BLIND WITH TOO MUCH SIGHT
by H. Leonard Metzker 552
A BANKER'S VIEW OF TITHING
by Aaron F. Toews 553
BIBLE SCHOOL PARADE 554
EVERYONE IS DIFFERENT 555
BOOK REVIEW 555
UNITED FOR ACTION FOR CHRIST AND THE CHURCH
by Andrew R. Shelly 556
MENNONITE YOUTH:
WESTERN DISTRICT YOUTH CONVENTION 558
BAUMAN VISITS CANADIAN YOUTH 559
A BOOK REVIEW 560
EDEN YOUNG PEOPLE RAISE FUNDS 560
EUROPEAN DIARY 561
M C C NEWS NOTES 562
JOTTINGS 563
BEYOND OUR OWN 564

PLEASE NOTE

All correspondence for the Foreign Section of the Board of Missions should be sent to John Thiessen, North Newton, Kansas, who assumes his duties as General Secretary September 1.

CORRECTION

In the Foreign Mission report in the July 17 issue it was stated that a tractor for the Arizona field was presented by the men of the Immanuel Church of Los Angeles. The project originated in the Immanuel Church but became the project of the Pacific District Men's Fellowship.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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The Reader Says

Dear brother:

In the August 14 issue of THE MENNONITE appeared two articles which are outstanding and timely and should be read by every one, at least by every minister of the gospel, namely "The communion of the Holy Spirit" and "Desperation and Revival." Both are touching subjects which in messages in our circles are too much neglected. Yet, they are of uttermost importance and are essential in our Christian life. First of all it is the indwelling Holy Spirit that makes a Christian a real Christian, and anointed one, who enables him to walk undefiled in the world. It is the endowment of the Holy Spirit by which a person is linked into the membership of the Church of Christ and lifted into oneness with Him. As soon as a man is born again he is endued with the Holy Spirit and is changed from a natural to a spiritual man. And all these, no matter to which denomination they belong, constitute the church, the body of Christ. All others are excluded, no matter how high and venerable standing in church or con- matter how good or noble—if ference they may occupy . . .

● Any message, any action, no not prompted by the Holy Spirit has to be classified as carnal and never will be acknowledged by our Lord Jesus. See. Matt. 7:21-23.

The other "Desperation and Revival," apparently not written by a Mennonite, yet describes very truly conditions in our church. How true "We have done and are doing a lot of strange things. We have failed to condemn sin. **We have tried to adapt our gospel to trends and tendencies, instead of demanding that the age conform to the gospel."** (Emphasis mine). And is it not humiliating that we Mennonites also are ensnared in the world-wide trends and carried along which will accumulate in the deification of the Antichrist? The trouble is we are not aware of it. All because "we have been building the kingdom here but not looking for the "King hereafter," the second coming of Christ in glory. This doctrine of the blessed hope is covered up by tradition and unbelief, though it is an essential part of the redemptive work of our Saviour which is incomplete without it.

It is unpardonable that our churches are left in ignorance about the closing days of this age. Is it a wonder that many go to other sources for information regarding eschatology of which some are questionable, as for instance "Jehovah Witness"? There is no excuse for withholding the doctrine of the pre-millenial appearance of the Lord. For the scriptures abound in it. Besides post-mellenialism originated with an English Unitarian theologian, Daniel Whitby (1636-1726) who called his doctrine of spiritualizing and other teaching a "New Hypothesis" . . . . At least a dozen articles of the Lord's appearing should appear in THE MENNONITE every year. And writing and preaching on the second coming of the Lord should be encouraged. For His coming is at hand.

—C. H. Friesen, Buhler, Kan.

Of Things to Come

September 9 Bethel College formal opening
Sept. 11-12—Opening, Bluffton College
Sept. 13—Kansas, All-Mennonite Women's Meeting, Hoffnungsau, Inmna
September 16 Bethel Family Retreat Picnic
Oct. 17-19—Western District Conference

UNDER ORDERS

Rev. and Mrs. Peter Voran were ordained as missionaries in the Hopefield Mennonite Church, Moundridge, Kansas, the afternoon of August 19. Howard G. Nyce preached the ordination sermon and Daniel J. Unruh ordained the Vorans. They were scheduled to leave for Japan, sailing from San Francisco on the S.S. President Wilson, August 28.

Editorials

IT'S SCHOOL-TIME AGAIN

Now that school is again opening for the new year both instructors and students should take stock of the obligations and opportunities of the year just ahead.

Consider the teacher. He has before him not only the mind of the pupil but his soul as well, and he has a great opportunity to mold both that mind and soul in such a way as to leave an impression that will never be entirely erased. What a chance to direct the mind and feed it on the things worth while, and to plant seeds into the soul which shall spring up into everlasting life!

An objection may be made that the teacher is not allowed to teach religion. While he may not be permitted to give formal instructions concerning any one form of belief, what is to prevent him from weaving a great faith and confidence in God in all that he teaches? And nothing can prevent him from living such a fine Christian life before his pupils at all times so that they see real religion in action. For after all, religion is caught rather than taught. What a glorious opportunity teachers have this year in presenting to their class a living example of a true Christian life.

But the pupils, whether in the grades or in college, also have great opportunities. They should learn not only dead facts, but the great ideas and living facts that operate in present living. They should develop a taste for the best of life and make adjustments and growths that will make them better and stronger.

This can be a great year for both teacher and student—and so it will be if both have also the great Master Teacher as their instructor.

BUILDERS OF GOOD-WILL

Every one carries with him a certain atmosphere. After meeting some people one goes away depressed and down-hearted without knowing exactly why. But meeting some others is better than medicine and affords a real spiritual tonic. What makes the difference? One is a cause of dissension among groups while the other is a builder of good-will.

A builder of good-will is a great asset to any congregation. To a large extent he is able to neutralize the troubles others would stir up. He creates an atmosphere in which dissensions wither and die. He sees the best in others and knows how to develop and encourage it. Under his influence and in his presence men can rise to their best.

But the censorious fault-finder is constantly stirring up trouble. He criticizes others for not being as "good" as he is. He hides behind a religious front to strike out at others who disagree with him. To cover up his real motives, he poses as a very zealous Christian. He may start suspicious reports about the church leaders that will cripple their work and cast a gloom over the whole group. He is not a builder of good-will but a creator of ill-will both between himself and others, as well as among members of an otherwise peaceful group.

This is not to say that wrongs should be condoned, nor that those making grave spiritual errors should not be corrected. But there is a Biblical way of doing this (Matthew 18). And the Biblical way is not to openly attack and criticize another but to go and tell him his fault privately and try to win him in the spirit of Christ. But the creators of ill-will are not so much concerned in helping another as they are in downing him. Their zeal is not inspired by the love of God but the love of self. They do it to feel big and on top. This is wholly unchristian and unworthy of a man of God.

Builders of good-will, on the other hand, are those who can create a genuine spirit of Christian fellowship. They create a confidence and trust in each other as well as in God. They have the rare ability to smooth out small or large difficulties in a church and in a community. They help members in a church and among various churches to become more closely knit in the bond of Christian love. They help answer the prayer of the Master, "that they may all be one." Fortunate is the pastor who has such people in his congregation. Fortunate is the Conference whose leaders and pastors are builders of good-will; builders of God's will.

EYES THAT SEE NOT

The devotional article in this week's issue points up a very significant truth. We can become so accustomed to the good things about us that we fail to notice them. We wait until it is too late to say the words of appreciation. We take too much for granted.

How many a mother keeps the home in good order, prepares the meals, keeps the clothes clean and in repair, matching every need of all the family, keeps the atmosphere wholesome and friendly, and yet—how easily we fail to see all this fine service, until we lose it.

Or the minister in his parish may pour out his heart for his people Sunday after Sunday, visit the sick, try to win the lost, stands as a wall against the deluge of sin and evil, and most of us take him for granted without thinking to show a proper appreciation.

The teacher is deeply concerned about his pupils, that they grow and develop, that they build strong Christian characters and give themselves to God's will. He spends much time in planning for the best for his pupils, yet often they look upon him as some sort of nuisance. Some teachers have taught faithfully for fifty years without any pupil ever so much as saying thank you for their efforts. May God open our eyes to see and appreciate.

BLIND WITH TOO MUCH SIGHT

H. Leonard Metzker

IT is with a great deal of hesitation that any one of us would admit that too much sight can cause blindness. We rather count ourselves fortunate if we have good eyesight. We tend to have a great deal of sympathy for the individual who is blind, unable to behold the beauty of God.

H. Leonard Metzker, Pastor, Normal Church, Normal, Ill.

A large crowd had gathered to listen to a traveling evangelist. Then one day he made a statement that cut deep into their hearts. The statement came as a result of a question that they asked John. "Why do you baptize if you are not Christ nor Elias nor a Prophet?" It was then that John said to them, "I baptize with water, but there standeth one among you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose; behold the Lamb of God, which taketh away the sin of the world." Behold the Lamb of God standing in your midst and you know him not because you are blind with too much sight.

The people of Jesus' day were too near to Him. They took Him for granted. The people of Nazareth had grown so accustomed to Jesus that they could not believe the reports of miraculous things that came to them. This is only the carpenter's son. Can any good thing come out of Nazareth? John is telling the people that here is one standing in their midst whom they know not because they are blind with too much sight.

These words are as true today as they were the day John spoke them. There standeth one among us whom we know not, because we are blind with too much sight.

Familiarity with Christianity can be our deadliest enemy. It can be so near to us that we simply take it for granted. Suppose the tremendous influence of Christianity were removed from our very presence. Familiarity with Christianity can make us blind to the obvious.

What would the world do if the stars were only to appear once in every thousand years, and if it were known on what night they would appear? Men would consider themselves extremely fortunate to be born in the century which would give them a chance of seeing the wonder. But the stars come out night after night and many of us never lift our eyes to look at them. "But there standeth one among you whom ye know not." God is in our midst. "Behold the Lamb of God which taketh away the sins of the world."

Something else happens to us if we fail to behold the Lamb of God standing in our midst. The greatest things in life do not fascinate us as they should. There is a great danger of God's word simply becoming commonplace statements which slide off the surface of our minds without making an impression. Christianity becomes a soothing ointment, intended to simply cure our hearts. True there is that side to Christianity but there is the other side.

Christianity has the power of turning the world up side down; the ability of remaking the life of an individual. It has the power of a transforming agency. Unless the teaching of the One who is standing in our midst, the Lamb of God, makes an impression on the surface of our minds, and transforms the heart, then Christianity will fail in its primary mission.

What can we do about all of this? We need to look at Jesus again. We need to see anew. John told them that they fail to see the one that was standing among them. Then he said, "Behold the Lamb of God which taketh away the sin of the world." We are searching for a cure for the ills of our world. We lament the fact that sin is on the rampage in our day. We try all types of treatments. Most of the treatments are only applied to the symptoms. We fail to go to the root of our difficulty.

John would say to us today, "Behold the Lamb of God; that taketh away the sin of the world." Try Him and see what will happen to the ills of the world. He is standing there but you fail to see Him because He has been so near for such a long time.

Now suppose the Christians would try to see with new eyes the amazing life and teachings of our Lord. If we read the Scriptures with the attitude of one who has never seen them before, I have no doubt there would be notable changes.

Our Lord does stand in our midst speaking of the certainty of God, the meaning of sonship, character, high ideals, service and love. He is calling Christian men and women to a life of action. Our Lord is calling Christians to open their eyes spiritually. Behold the obligations God reveals to those who seek wonders that they never saw before. He will reveal his spiritual Niagaras with their source of power. He will reveal his waving fields of service waiting for the harvester. He will reveal his quiet spots of spiritual refreshment and power.

May we guard against Christianity becoming so familiar that it loses its explosive power. Guard against taking it for granted. May we see anew the power of God at work in our world today, beholding the Lamb of God which taketh away the sins of the world.

A BANKER'S VIEW OF TITHING

Aaron F. Toews
Nickerson. Kansas

(Written for a Christian Endeavor program)

WHEN a certain lawyer asked Jesus what was the most important of all Commandments he replied "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind." We are to love God above everything else, to put his will ahead of ours, to subordinate our lives and abilities and our possessions to Him. Truly, God should have first claim to our time, because he controls the years that we will spend here on earth. He should have first claim to our energy because our health, from which we derive energy is in his hands, and he should have first claim to our abilities, because He gives us our talents of varying kinds.

For many of us the most difficult thing of all to surrender is our money. That is easy to understand, because in a very real sense the money we earn is our lives converted into dollars; it is our time, our energy and our abilities, our very life blood minted into coin. When we face the facts fairly, however, we must admit that our money isn't ours at all in any lasting sense. We can't take it with us when we die; we can't even be sure of keeping it while we live, for sudden reverses can sweep it all away. In the final analysis then money is simply something that God entrusts to us and allows us to use during our lifetime and God wants us to remember that fact and to render a proper accounting to Him.

God gives us in His Word a simple, practical and business-like plan that you and I can adopt with the assurance that we are rendering a proper accounting to Him. This plan is known as tithing—the setting aside of one-tenth of our income, dedicating this tenth to the glory of God and using it for the advancement of His cause on the earth.

When God organized the Hebrew people into a nation, He gave them a law and said, Lev. 27:30 "and all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Notice that it does not say that the tithe should be given to the Lord, it very simply says it IS the Lord's. Years later when the prophet Malachi was rebuking the Jewish people for indifference and disobedience to the laws of God, in Mal. 3:7-9 God speaks through the prophet about his law of the tithe. He doesn't accuse the people of neglecting their duty, he doesn't suggest that they have not been liberal enough, He says "Ye have robbed me in the tithe and offerings." This plain statement certainly implies that when they withheld a part of that tenth, when they offered God the left overs, instead of the first fruits, they were taking from God something that belonged to Him.

Whenever a farmer or a business man finds out that the methods that he is using do not bring adequate returns on the investment, these plans are discarded and other plans instituted; we want a nominal return from our investments. Looking at tithing from a practical side, does tithing pay? Does it bring dollar and cent dividends, in addition to its spiritual blessings.

It seems logical to believe that God would bless financially those who recognize His ownership and who honor Him by dedicating at least a tenth of their income to His work here on earth. Mal. 3:10 says "Bring ye the whole tithe into the storehouse ... and prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." Proverbs 3:9, 10 says, "Honor thy God with thy substance and with the first fruits of all thine increase, so shall thy barns be filled with plenty and thy presses burst out with new wine." I would like to give a few illustrations of men who have taken these promises literally and have testified to their results.

1. William Colgate left home when he was 16 to seek his fortune. He was somewhat familiar with the soap business and so went to New York to work in a soap factory. On the way to N.Y. in talking with a boat captain, this man said to Mr. Colgate, "Someone will soon be the leading soap maker in N.Y., it can be you as well as anyone, I hope it may. Be a good man, give your heart to Christ, give the Lord all that belongs to Him of every dollar that you earn, make an honest soap, give a full pound and I am certain you will be a prosperous and rich man." Arriving at his new job at the soap factory, he united with a church. His wages were very small but he gave ten cents out of every dollar to the Lord. He advanced rapidly, soon he became a partner in the business, after a few years his partner died leaving him sole owner. The business grew. Today Colgates soap, tooth paste and other toilet preparations are known all over the world. As he made more money he gave God 2/10 and prospered more than ever. Then he gave 3/10, then 4/10 then 5/10 and, according to his own testimony, finally when he had his children educated he gave all his income to the Lord. He honored God and built a great business and a great fortune.

2. One time when John D. Rockefeller Sr. was asked if he tithed he replied: "Yes, I tithe, I had to begin work as a small boy to help support my mother. My first wages amounted to $1.50 a week. The first week I took the $1.50 home to my mother and she held the money in her lap and explained to me that she would be happy if I would give a tenth of it to the Lord. I did, and to this day I have tithed every dollar that God has entrusted to me and I want to say to you that if I had not tithed the first

(Continued from page 554)

A BIBLE SCHOOL PARADE

ON Friday noon, June 8, the people of Lame Deer, Montana were surprised to see a parade of children marching through town carrying banners and flags. The parade was the way of announcing the Bible school program that the children would give on Sunday morning during the Sunday school hour.

During the two weeks of Bible school the children had attended Bible school quite faithfully in spite of rain and even snow that lasted for two days. Sixty-seven came one day or more, and of this group thirteen came every day while nine missed only one day. Since we had an average daily attendance of forty, we were very happy that over half of this number were present practically everyday.

The teachers for these two weeks were Mr. and Mrs. John Boehr of Omaha, Nebraska, and the missionaries, Mr. and Mrs. David Habegger. The General Conference Bible school material was used and the children liked their books very much.

Every day when the children met in the morning they would sing choruses and hear a story about a boy named Chipper. In this story Chipper went to Bible school and became a Christian and put on the armor of God to fight against the darts of temptation that came from the dragon, Satan.

On the days when it was rainy and muddy outside the children would have to stay in the church during their recess period. Sometimes they would march to the Christian Soldier song they had learned and as they marched they would wave Christian and American flags. They enjoyed this so much it was decided to march uptown on the last day. The children who knew how to twirl batons brought them along and twirled to the music of the about fighting a good fight like a soldier. song played on a trombone by Mr. Boehr while Mr. Habegger kept time with a hand-made Indian drum. Some boys carried two banners. The one in front said, "The Christian Army" and the one at the end said, "Come to our Bible school program at the Mennonite Church on Sunday morning at 9:45." The parade started at the church and the children marched through town and part way back. This was a big ending to a successful two weeks of Bible school.

On Sunday morning the children came early and gave a very nice program for their parents. After the program was over they were permitted to take their books, and whatever they had made, home with them. We feel sure that the children benefited spiritually from the time they spent in the House of God in Bible school.

—Montana Missionaries

A BANKER'S VIEW OF TITHING

(Continued from page 553)

dollar I made I would not have tithed my first million dollars. Train a child to tithe and when he grows up he will be a faithful steward of the Lord."

Heinz of "57 Varieties" and pickle fame; Henry P. Crowell of Quaker Oats; A. A. Hyde manufacturer of Mentholatum; James L. Kraft of Kraft Cheese; John S. Huyler the candy manufacturer; Matthias W. Baldwin of the great Baldwin Locomotive works; Mr. Hershey of Hersheys Chocolates; R. L. LeTourneau of road building machine fame; these are just a few of the well know business and financial leaders who honored God with their tithe and offerings.

A Virginia farmer wrote "I have been tithing for nearly fifty years, I started this way, I told God I would tithe, I had $20.00 saved up to buy a suit. I gave up the idea and brought $2.00 to the altar. Three days later my employer told me he had a coat made by a London tailor which was too small for him. He invited me to come to his house to try it on, it fit and the price was $1.00 I still had $17.00. I went to town and bought a pair of pants to go with the coat for $7.00 and I had $10.00 in my pocket. I have more than I have ever had in my life, truly 9/10 has gone much farther than 10/10 would have gone, and what's more I have been a happy, joyful Christian ever since."

Of course the skeptic can say "haven't business conditions improved, wouldn't your income have increased just as much if you had not tithed?" And yet it seems just good, sound business reasoning to believe that God will bless financially the man or woman or business firm that honors Him and tries to further His program on earth. But the financial blessing that often comes to the tither is not the main thing, the spiritual blessings are far more important. When we tithe we have the satisfaction of knowing that we are putting God first in this vitally important part of our lives. With this knowledge comes the realization that we are actually in partnership with God. We need never fear the outcome of events when we have God for our partner. God knows best in what will be best for us to bless us financially or not. However, the tither will certainly enjoy spiritual blessings of which the non-tither knows nothing.

Summarizing briefly the reasons why we think that believers should tithe:

1. It is Gods plan handed down to us in His Word.
2. It is endorsed by our Lord and Savior Jesus Christ.
3. It is the only practical business like way that we can recognize God's ownership of our possessions.

(Continued on page 557)

Everyone is Different

One time the animals had a school. The curriculum consisted of running, climbing, flying, and swimming, and all the animals took all the subjects.

The Duck was good in swimming, better in fact than his instructor, and he made passing grades in flying, but he was practically hopeless in running. Because he was low in this subject he was made to stay in after school and drop his swimming class in order to practice running. He kept this up until he was only average in swimming. But average is acceptable, so nobody worried about that except the Duck.

The Eagle was considered a problem pupil and was disciplined severely. He beat all the others to the top of the tree in the climbing class, but he used his own way of getting there.

The Rabbit started out at the top of the class in running, but he had a nervous breakdown and had to drop out of school on account of so much make-up work in swimming.

The Squirrel led the climbing class, but his flying teacher made him start his flying lessons from the ground instead of the top of the tree down, and he developed charley horses from overexertion at the take-off, and began getting C's in climbing and D's in running.

The practical Prairie Dogs apprenticed their offspring to a Badger when the school authorities refused to add digging to the curriculum.

At the end of the year, an abnormal Eel, who could swim well; run, climb and fly a little, was made valedictorian.

—**The Teachers' Digest**

MORAL—If at first you don't succeed, try second.

A Little Walk Around Yourself

When you're critizing others
And are finding here anl there
A fault or two to speak of,
Or a weakness you can tear;
When you're blaming someone's weakness'
Or accusing some of pelf—
It's time that you went out
To take a walk around yourself.

There are lots of human failures
In the average of us all;
And lots of grave shortcomings
In the shortones and in the tall;
But when we think of evils
Men should lay upon the shelves,
It's time we all went out
To take a walk around onrselves.

We need so often in this life,
This balancing of scales;
This seeing how much in us wins,
And how much in us fails,
But before you judge another
Just to lay him on the shelf—
It would be a splendid plan to
Take a walk around yourself.

—Scottish Knight

Book Review

Five-Minute Stories from the Bible,
by E. Jerry Walker;

Abingdon-Cokesbury Press, 1948; 128p.; $1.25, cloth.

These thirty-five stories (15 O.T., 20 New) were selected from those used on the radio programs, "Victorious Living" and "Youth Looks Up," which were directed to children and young teen-agers from eight to fourteen. Many of the most vivid in the Bible are included; they certainly make one want to read their originals in the Bible itself. The author uses his imagination to supply many details and conversations not recorded in the Bible but does not try to explain away scriptural truths. Miracles—the receiving of the Ten Commandments, fire from heaven for Elijah, the Christmas Story, Pentecost, and others— are accepted essentially as described in the Bible and made even more fascinating because he makes one feel the emotions of the individuals involved. He accentuates the conflicts between human personalities and dramatizes the climaxes of stories. Beginning at one of its exciting moments, he then swiftly reviews the events leading up to this dramatic point and quickly carries a story to its conclusion. Sometimes he inserts a very brief application; occasionally he points out that God dealt differently with His people and was not understood as well in O.T. times as in the New; but mostly he lets the stories speak for themselves.

To keep action moving rapidly the author sacrifices some details and supplies others. Therefore, the stories should be used as interest titillators rather than as aids to Bible study. One wonders whether other stories could be told in this interesting style. Sunday school teachers, Junior leaders, and other story-tellers might like to study Jerry Walker's methods.

—Harold Peters

UNITED FOR ACTION FOR CHRIST AND THE CHURCH

Andrew R. Shelly*

WONDERFUL words! "Christ," the epitome of our faith! The "Church," the institution He founded! "United," pooling our resources! "Action," that which makes high resolves live! That our highest privilege and responsibility is loyalty to Christ is self-evident. However, the full expression of this loyalty is not always as easy. If to be "united for action for Christ and the church" is our high goal, we must expect opposition from Satan, the enemy of all Kingdom progress.

Unique problems arise in a conference which seeks to keep at a maximum individual freedom. One issue is the degree to which unanimity of opinion is required for unity of action. Perhaps the most vivid impression of about a quarter million miles of travel, mostly to, in and from Mennonite communities, is the deep sub-current of unity that exists even in the midst of our diversity. Another impression is the breadth and extent of the work God has enabled us to do. However, the most startling observation is the gigantic potential in consecrated cooperation under the guidance and power of the Holy Spirit.

The deep concern of all who take Jesus seriously is: How can our maximum be released for Him? Any goal less than this is not worthy. The question of challenge is: "What can God do in and through our General Conference if all are willing to do His Will?" We seek to point to the adventure of the direction of the answer.

OUR CHALLENGING TASK

What a glorious task we face! It is to release the whole Gospel, applying it to total life, and in all the world! No one person can understand all of it. The challenge of our missions is great. Much has been done, but the open fields lure us to cooperative effort. India, Africa, Colombia, Japan, American Indians, 70 home mission posts—all beckon us!

Then—what of the Board of Christian Service: relief, biblical non-resistance, mutual aid and voluntary service. We not only believe in one part of the Gospel of our Lord Jesus Christ, but the total. This includes "hearing" and "doing."

The challenge is mounting: we come to publication and education. Too often these are just words: but, think of what they mean. When Lenin wanted to effect the spread of communism, he set the printing presses in motion and sent out hundreds of thousands of teachers throughout the land. We must become informed as to the task before us. And—we need to publish to spread the message of the gospel. Education is an essential aim of the church: our academies, Bible schools, colleges and the seminary form a vital link in the spread of the Gospel.

But—this is only part of the challenge: we think, too, of the whole work in our local churches right in our communities. And, what is often forgotten—we need to think of the lives of our tens of thousands of members. I met Mennonites in all walks of life: medicine, business, law, teaching, farming, manufacturing, housewives, etc. If these total personalities can be dedicated to Christ: what a power we have!

OUR AMAZING RESOURCES

In any venture an evaluation of resources is essential for intelligent action. We may divide these into three areas:

Spiritual Power. This is fundamental—not supplemental! "Prayer is the optic nerve of the soul." Prayer is the very lifeline for achievement. To do the Lord's work, we need the Lord's wisdom. But, mere verbal prayer is not enough: it goes deeper. It reaches to a commitment of life, to a clearing of the channel from sin, to a calm, trustful dependance on the Lord for spiritual progress. Also, as we live close to the Lord, we will automatically live closer to each other. On the day of pentecost "they were all with one accord in one place." (Acts 2:1).

Personal Influence and Service. Another great resource! We need new recruits constantly: ministers, missionaries, music for the church and church schools, teachers in almost all fields for our schools, hospital administrators and personnel, workers in old people's homes, agricultural workers for missions and other places, administrators for offices, secretaries, law, writers for our church papers, artists, etc. And, in addition, we need consecrated workers in all worthy vocations. The goal is God's Will! How much power could be released if all were at God's disposal?

We should also mention the "unconscious influence" of our lives in all daily contacts in Christlikeness.

Material Possessions. In an age of big figures, the amounts given to the work of the church are far too small. The possibilities are astounding. To illustrate this we may use various techniques.

We may look at the worthless spending of the people of the world. What a picture we get! We can safely say that those who spend their money in liquor, smoking, gambling and like pursuits are spending at least three times as much as the people of the church give to the whole program of the church. And, this is based on $40 per capita beyond that given by General Conference last year. As one Mennonite Christian put it so aptly: "I ought to be able to give large amounts just from that which I save by being a Christian."

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*Field Secretary, Mennonite Biblical Seminary

Further, we could analyze some expenditures in normal areas of living. Ways of enabling ourselves to give, without depriving ourselves of basic living comforts, are legion.

But, further, we can compare ourselves with some other denominations. According to one study made, Mennonite are at least at the national average in income. For all practical purposes we must say that our income is at least that of the United Missionary, Nazarene, Evangelical Mennonite, Free Methodist, Wesleyan Methodist and Seventh Day Adventist. Their per capita giving was $128, $101, $113, $148, $126, and $136. Our per capita giving probably was between $60 and $70.

Jesus spoke much about material goods—in fact, according to one man, one verse out of four. The Bible speaks of it naturally. Giving must be on principle, and the Bible gives the only one that really works—"the tithes and offerings." Individuals and churches who have tried it say it works. The minimum goal of a church ought to be at least the minimum God asks us. Yet, many churches are only giving one third of the tithe. Out of hundreds of tithers I met, I never met a disappointed one. Here is the colossal fact, proved by scriptural truth and experience: tithing will go a long way toward solving our financial problems and at the same time it will be best for the tither. What more could we ask? Of course, in "offerings" many can go way beyond the tithe! I met one man who was giving 20 per cent, and another 60 per cent. "Were the whole realm of nature mine, that were a present far too small."

Annuities, wills and memorial gifts should also be mentioned. Even in human pursuits, a businessman desires the best for his business. How much more we: in the most wonderful "business" in the world.

OUR WHOLEHEARTED RESPONSE

We must go from "it would be wonderful" to "let's do it." Indeed, why not? In no venture in life is it more true that "we have everything to gain and nothing to lose." Certainly we are convinced of the primacy of the gospel of our Lord Jesus Christ. Surely we have seen the great challenges we face. If we will get to the glorious "let's do it" stage we need three things:

Consecration. We must really believe that since God is absolutely holy, just and loving, to give our full loyalty to Him is best. We must really accept the scriptural truth that all Christians are "saved to serve." We are all equally responsible. Thus, the basic question is: "Lord, what wilt thou have me to do?"

Information. This is one of the tools used by the Holy Spirit. We need to become "informed." The regular reading of **The Mennonite** is one means. The purchase of all books published regarding our work is another. In the program of the church we should have a passionate desire to spread the good news of the work God has entrusted to us.

Mobilization. It is not enough to inspire and inform—we must also promote. So often we work as an industrial plant would if they would seek to inspire fifty workers about the crucial importance of the production of a product. They would quote statistics to illustrate the need. They would work the fifty people into almost a frenzied desire to do the utmost. Then they would stop—sending the fifty into the plant to use their own judgment just how to fit in. But no matter how deep the consecration would be, without some kind of plan the maximum could not be done.

In our work we must mobilize: our high aim ought to be "every member of every church doing the maximum for the Kingdom." We need to create channels through which the power can flow. In our local church we solicited the entire membership for the **Mennonite Hymnary, Handbook To The Hymnary, Mennonite Weekly Review,** and **Mennonite Life.** No amount of general urging could substitute for this thorough work. The matter of mobilization is important in every phase of the work of the church—working toward the goal of all participating according to the resources.

CONCLUSION

The times in which we live are dark: but the Gospel we preach is glorious: It is a gospel of hope. It is the **only** hope! Let's not get lost in the totality of the task: let's make sure we are faithful in our stewardship. This is the path of joy and highest attainment.

A BANKER'S VIEW OF TITHING

(Continued on page 554)

4. It will enrich our lives spiritually.
5. It usually brings financial blessings.
6. It is a most vital step if we are to try to fulfill the first and great commandment "to love the Lord our God with all our heart, with all our soul, and with all our mind."

If we have been giving God the left overs of our income, instead of His tithe then we have been depriving ourselves of one of the greatest joys in our Christian Life.

Shall we accept God's challenge in Malachi 3:10 and try His plan during the next twelve months? Just give it a fair trial for a year. You answer.

Satan's promises are like meat that hunters set before birds, which is not meant to feed them but to take them.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Western District Youth Hold Convention

Eldo Neufeld

"God is a Spirit; and they that worship Him must worship Him in Spirit and in truth.". This was the theme of the annual convention of the Western District Young People's C. E. Fellowship, which was held July 28 and 29 at the Hoffnungsau Mennonite Church, near Inman, Kansas. Of the 66 churches in the Western District, 32 sent delegates to the convention.

The convention opened on Saturday evening with a program presented by the Mid-West Youth Team, summer Voluntary Service unit under the General Conference. The program consisted of group singing, devotionals, an explanation of the YPU set-up, a discussion of common problems of young people's groups, recreation, and refreshments.

On Sunday afternoon the official business session was held. This consisted of the usual reports by various committees, the election of officers, and the presenting and adopting of new recommendations for the coming year.

In the organizational set-up of the Western District Young People's C. E. Fellowship there is an arrangement by which each year a new vice-president is elected. This person serves for one year as vice-president, and then the next year automatically becomes the president. At the end of another year, he becomes the Western District representative to the Young People's Union of the General Conference. Dr. Norman Abrahams, young optometrist from Hillsboro, Kansas, who is a member of the First Mennonite Church of Hillsboro, was elected to the vice-presidency for the coming year, taking over the position vacated by Eldo Neufeld, member of the Hoffnungsau Church near Inman, who became the new president. Edwin Schrag, farmer from Moundridge, Kansas and member of the Eden Church, of near Moundridge, is the out-going president, and will serve during the coming year as the Western District's representative to the YPU. Other new officers elected were as follows:

Treasurer: Helen Goertzen, member of First Mennonite Church of Newton, and at present a student at Bethel College. (The executive committee is rounded out by the office of secretary, whose term does not expire until 1952. This office is filled by Mrs. Ray Juhnke, member of the Hoffnungsau Church.)

Program Committee Member: Mrs. Harold Duerksen, instructor in music department of Bethel College, and member of Bethel College Mennonite

Board of Trustees: (2 new members) Mr. Louis Janzen, farmer from Elbing, Kansas, and member of Zion Mennonite Church of Elbing. Dr. Herbert R. Schmidt, medical doctor from Newton and member of First Mennonite, Newton.
Church.

Retreat Program Committee: (2 new members) Josephine Nikkel, elementary school teacher at Marion, Kansas, and member of Alexanderwohl Church near Goessel, Kansas. Rev. Roy Henry, (re-elected), pastor of Johannestahl Church, near Hillsboro, Kansas.

Six recommendations were accepted by the convention as guideposts for the coming year.

1. We recommend that in cooperation with the editor of the Youth Section of THE MENNONITE we edit a Western District Youth Supplement and utilize the Youth Section for news and articles of general interest. We also recommend that a quarterly Newsletter be sent out regularly to each Y.P. group.

2. We recommend that local rallies and Y.P.U. workshops be held during the coming year. The Executive Committee will be available to help arrange for similar programs during the coming year.

3. We recommend that the young people of this district continue to support and volunteer for the Voluntary Service Program sponsored by the Y.P.U., the Peace Committee of the General Conference, and the M.C.C., and that the Executive Committee also actively promote this part of Y.P. work.

4. We recommend that all funds be sent to the Western District Central Treasurer, Gerhard Friesen 722 North Main, Newton, Kansas. These funds, unless earmarked, shall be pro-rated according to the suggested budget.

5. We recommend the following budget for the work of the Western District YPCE Fellowship for the convention year 1951-52, a total of $7400 to be allocated as follows:

a. General Conference YPU	$900
b. Western District General Fund	800
c. Board of Trustees and Camp Development	5500
d. Retreat Program Committee	200
	$7400

6. We recommend that local Fellowship groups keep record of methods employed in raising funds

(Continued from page 561)

Bauman Visits Canadian Youth

Kenneth Bauman

One is continually amazed at the number of young people in our churches in Canada and especially in Manitoba. It was my privilege to speak on youth work in nine of the churches in this province. Since I was representing youth work most of my audience during my tour of these churches was composed of young people with their pastors and adult advisors. The attendance at these services I thought was very good, considering the fact that during this season of the year the youth are kept busy in the fields. The average attendance was approximately 80 with by far the majority being between the ages of 14 and 30.

Their reaction to the work of the Y. P. U. was varied, largely depending upon their background and their churches concept of youth work. There is one thing that can be said, however, and that is our three fold emphasis; Christian Faith and Life, Christian Fellowship and Christian Service, has never been questioned as being able to offer a total youth program for the total needs of our youth. This does not imply that there were no questions raised as to our youth work and how it is to function in the local churches.

Here are a few of the reactions which I received in this brief visit in the Manitoba churches. There were some who gave the impression that the three fold emphasis was too ideal a youth program for their church. This impression was given by those churches who had nothing in the area of youth work. There were others who showed an intense interest in this youth program and they sought means of putting it into operation immediately. The area of emphasis which needed the most explanation as to what was implied and how it was to function in the local church was the area in Christian Fellowship. The Prayer Calendar has, without question, met the approval of our youth and older people. Interest was shown in the program materials, however, the problem of language entered into their being used. They are being used by a few active youth groups who are glad for the help which they can offer.

I was disappointed with the hesitancy which the older people showed in placing their faith in their young people to the point of offering them a constructive Christ-centered program which could replace those things in the lives of their youth which were not spiritual. Manitoba has been blessed by God with keen, consecrated, Christian young people who are longing to serve Jesus Christ and the church in whatever way He may lead. May the wisdom which comes with age and the zeal which is the gift of youth be united for the cause of Jesus Christ our Lord and Saviour.

DIARY JULY 11-22

The Rosthern Youth Farm is a monument to youth's faith in a living and miracle working God. One cannot walk on these grounds and look at the buildings without being confronted with the reality of answered prayer. This farm used to be a government experimental station which was bought by the Saskatchewan youth organization for $20,000. It is now one of the main centers for youth activity in Saskatchewan. There are now approximately 100 people directly connected with the ongoing program of this farm. This includes the old people in the old folks' home as well as those in the invalid home and the children, in the childrens' home. The Rosthern Youth Farm is made up of four institutions; the old folks' home, the invalid home, the children's home and the farm. With the farm there is a pasteurizing plant which supplies milk for the town of Rosthern. Rosthern Youth Farm is the center of many youth activities, such as: employment on the farm and in its institutions, training and sending out over 30 teams of Daily Vacation Bible school workers, it is the grounds for the young people's retreat as well as the children's retreat and it helps support Esther Petkau, their missionary to Japan. The Saskatchewan youth organization is a good example of what a district youth organization can do with consecrated youth leaders.

I was also impressed with the talented young people who attended the retreats at Rosthern and Elim Gospel Beach. This talent was especially in music. At the Rosthern Retreat they had an unusual choir of 100 voices with excellent soloists from among their group. At Elim Gospel Beach there was a smaller retreat choir, however, with the help of those in the community, on Sunday afternoon they sang the Easter cantata, "Immortality," by R. M. Stults. Certainly more should be done in our retreats to capture youth's God given talents and use them to glorify His name. Canada uses its last day of retreat which is usually Sunday, to challenge its people with the Gospel in word, song and recitation. The retreaters bring this message after having had rich spiritual experiences during those few days of retreat. May God grant our young people the faith to lay hold of the impossible through prayer in our living and miracle working God.

Adam was a gardener and God, who made him, sees that half of all good gardening is done upon the knees. Kipling

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Live wires need no charging. —Charles Benson

Book Review

THE FLOOD in the Light of the Bible, Geology, and Archaeology

by Alfred M. Rehwinkel, M.A. B.D., L.L.D.,

Professor of Theology, Concordia Seminary, St. Louis, Missouri. Published by the Concordia Publishing House, Saint Louis, Missouri. (1951) $4.75

High school and college students, as well as church libraries, would profit tremendously by this conservative study. He deals simply with the physical world before the flood, the probable population that had grown during these 1,650 years, the advanced civilization before the flood, the warning of the coming of the flood, problems concerning the ark and its cargo, and other practical problems often raised.

He asks as to the reliability of the story of the discovery of the ark, flood traditions among other nations, especially the Babylonian account, and other historical evidences. He deals intelligently with the problems of the geologist, such as fossils, coal beds, the mammoth, the mastedon, and the dinosaur and other antedluvian creatures. Many interesting evidences out of the tundras of Siberia, the western plains,and especially Europe, support the biblical flood account.

He examines the geological timetable of hundreds of millions of years, the glacial periods, and other commonly accepted geological hypotheses, and advances the flood as the most reasonable solutions for these phenomena. The book ends with a stirring appeal, using the flood as the biblical prototype of coming judgment on our violent civilization.

—Walter H. Dyck

EDEN YOUNG PEOPLE RAISE FUNDS

by Kathleen Zerger

For a long time Eden Mennonite Christian Endeavor of Moundridge, Kansas has wrestled with the problem of raising money. We have a collection at every meeting of the C.E. but unfortunately these collections generally are small and do not add up very fast for the larger projects, so we brought the matter before our C. E. cabinet. We discussed the possibilities of having a work week. In this week a person would give one days earnings to the C.E. We set up an employment committee to handle this project. Anyone having jobs would list it with the committee and the young people would go to get the jobs. At the next C. E. we put our earnings in envelopes and designated it for the furtherance of the work of the Western District Y.P. Organization. Everyone was happy to know that we had collected $477 in that one evening. Money is still coming in from those who were unable to contribute their earnings that evening.

European Diary

by Grace Miller

Monday, July 30—Something new has been added—we got a machine! I don't know what it is called, but it conveys the dirt out of the basement. It doesn't make the work much easier, but it's much faster. We put in a good six hours work again. Today I finally got a blister. Sure, I'm proud of it—it's proof I've worked. After work, we had a Bible discussion again. It lasted so long that we didn't have much of an evening left for ping-pong and volley ball. I just had enough time to wash my hair—and that was in hot water for a change. We really have conveniences here!

Tuesday, July 31—This was experiment day—in more ways than one! We got up an hour earlier and had breakfast at six instead of seven. We had ordered an air compressor for the day, so we had to put in an eight hour day. Therefore, we wanted to start at seven. But the air compressor didn't arrive and the other machine didn't work until eight, so there we sat for an hour with nothing in the world to do! All of us thought of our soft beds! But after we got started, we worked as hard as usual. In the afternoon, the air compressor arrived and was used for a few hours. But somehow everyone agrees that we want nothing more to do with it. It makes the work harder. I can't speak from experience because I didn't work this afternoon. I went to a village about 20 kilometers from Mainz with one of the girls. I helped her bring suitcases and clothing. That wasn't easy either—carrying a heavy suitcase almost a mile in the hot sun. This has been a very warm, humid day. Tonight we saw a very good French film, with German sound, however. I was able to follow it quite well. I think it was very good—"Under the Sky of Paris." There was an added feature—bits of plaster came falling down on us.

Wednesday, August 1—We got back on schedule again—work began at eight. We have a good system worked out now. We divide into two groups. While one group works, the other group rests in the shade of the trees nearby. We have a nice cozy nest there. We work in half hour shifts. I think we accomplish more this way because there aren't so many that we get into each other's way. While we rest we have good discussions—we discuss everything—but mostly I answer questions about "How do you say so-and-so in English?" "Do you have such in America?" etc. It really makes the work a lot of fun. After work this afternoon we went swimming in the Rhine. The water is so deep and the current so swift that I was advised not to go in unless I could swim—which I can't So I went wading in the place marked off for the children. Ego-deflating, isn't it? Tonight some of us played ping pong in the University. That's another thing I must learn!

Thursday, August 2—Work half an hour, rest half an hour. So it went till 3 o'clock. Time went real fast again—especially the half hour rest period. After work one of the girls and I took a walk around the University and to some ancient water mills. Tonight we were all invited to pastor Semler's home for a discussion. The time was well spent. We discussed the problem of the Christian attitude toward war. These young people are really concerned, and certainly the problem is near to them. I am surprised at the strong feeling toward pacifism we find here. I find it especially interesting because these young people are not Mennonites. They aren't all convinced that nonresistance is the Christian way, but they want to know more about it, and are searching for the truth. I pray that we might be examples of a live Christian.

Friday, August 3—It was my turn for K.P. duty again. We had a busy day—scraping carrots, peeling potatoes, making tea, etc. The food must have tasted good because the group really consumed the food! Appetites are surprising! Somehow it seemed that there was a unity and oneness in the group today that we haven't felt before—probably because of the discussion last night. After work we had another Bible discussion led by Pastor Semler. We're studying the Ten Commandments. After supper we had a few games of volley ball. Some of these never played it before, but they learned fast. We're having our first rain tonight since we got to camp. Some of us really got our shoes full of water.

Saturday, August 4—No work—that felt good! But we had to get out of bed earlier than usual because we had to leave camp at 7:30 for an all-day ride on the Rhine River. We had a wonderful day —though most of us got wet. It was very cool, and somewhat cloudy. We went about 40 miles down the river. We had three hours on shore in a small village, and took that time to go through the ruins of a 13th century castle. On the ship we spent an hour or more singing German and English folk songs. A lot of other passengers joined us. The scenery along the river is very beautiful. No wonder the German people consider a trip on the Rhine such a great experience. It was nine when we got home again—time for bed.

Sunday, August 5—This was the most restful day I've had since I left home. We could sleep late—and we did. We had our own worship service in the University Chapel. Our assistant leader, German, gave the sermon. After dinner I slept, wrote letters and just looked out of the window. Some of the group went to see the town, some went home for a visit, etc. After supper we played volley-ball for an hour. We got pretty excited—we had a few close games. The European kids are catching on to the game fast. One of the Swiss girls left today, and a new German fellow joined us.

Monday, August 6—After two days of not doing "anything," a work day was a welcome change. We went to it with fresh vigor—and accomplished a lot. We're still digging, but not for long anymore. Some of the unit members washed clothes for the whole group. We have no machine, so all the scrubbing was done by hand. That's no easy job! They had a bad time because the line came down twice, and they had to rinse clothes a few times. That's about as provoking a thing as can happen!

After work we had a Bible discussion again—on the fourth Commandment. Participation is still very good. Rain in the evening broke up our volley ball game. We got orders to be in bed by 9:30 tonight. That will be something unheard of to us Americans. I'm not sure we'll make it, but I'll try.

WESTERN DISTRICT HOLDS CONVENTION

(Continued from page 558)

and report such methods during the year and also at the next convention. (In an effort to help one another.)

The final session of the convention was held on Sunday evening when Rev. D. C. Wedel, acting president of Bethel College the past year, spoke on II Kings 6:17, "And Elisha prayed, and said, Lord, I pray thee, open his eyes that he may see. And the Lord opened the eyes of the young man: and he saw! and, behold, the mountain was full of horses and chariots of fire round about Elisha."

"The servant of Elisha had gone out early in the morning, and had seen the hosts of the King of Syria surrounding the city. He brought the report to Elisha, but Elisha was not afraid, because he knew the power of God. He told the young man not to be afraid. Then he prayed that the eyes of the young man might be opened, that he might see. The prayer was answered, and the young man saw that the mountain was full of horses and chariots ready to protect the side of the Lord.

"The trouble with this young man was not that he could not see, but that he could not see far enough. This is one of our difficulties. Twenty-five years ago Albert Schweitzer said, "It is clear to everyone now that the suicide of civilization is in progress." But he was wrong: we did not see! The cold-war of today is the culmination of the fears and suspicions that we have sown.

"Our besetting difficulty is not that we haven't seen . . . but we haven't plunged into our tasks. We have become too fearful. We must be unafraid of failure!"

Rev. Wedel concluded his message and the convention with these challenging words: "As young people, you have no obligation to succeed; but you DO have the obligation to TRY!"

Faith is the highest act of reason.

M C C News Notes

CO Provision in UMT

The new draft law has established a National Security Training Commission which has been charged with the duty of preparing a plan for universal military training, under which all young men would be subject to a call for a period of 6 months after they reach the age of 18 years. This Commission must submit a detailed UMT plan to Congress before October 29. Arrangement is being made for contact with this Commission through their Chief of Staff, with a view of ascertaining what thought they have given to provision for CO's and to laying before them a statement of our concern in this matter.

Voluntary Service Notes

Han van den Berg, of Holland, has recently assumed leadership of the MCC Unit at Topeka State Hospital in Kansas. The change in leadership has afforded a time for re-evaluating the work of the service unit during the past several years. The hospital continues to express appreciation for the work of the Unit in helping to provide better care for the mentally ill. The unit members, including 15 one-year workers, 6 summer volunteers, a leader and a cook, all live in one house, where fellowship and group life is possible.

Four men are needed in a builders' unit at Bloomfield, New Mexico, to assist in building a clinic in connection with a mission among the Navajo Indians. Several young women can also be used in this work and in the mission itself.

Six men are needed now for work at the Bethesda Home for Mentally Ill, at Vineland, Ontario.

Summer Service Units Close

The witness of Mennonite youth has been felt in many new places through Summer Units, in 19 locations in the United States and Canada, and 6 in Europe. A total of 277 Americans and Europeans took part in this work. Nearly all of these units are closing during the latter part of August. This work touched many types of human need, including the mentally ill, migrant laborers, children's camps, and homes for delinquents. Not only has this work left an influence with the institutions and people concerned, but the students and other young people who served will return enriched by their work and experiences.

Espelkamp Book Now Available

An unusually interesting book telling the story of the Espelkamp project is now available. Espelkamp was formerly a munitions factory and storage site in Germany. Since the war this has been changed into a Christian community, in which refugees can settle. Perhaps the most moving part of the book is that telling of the plight of the refugees, and the experiences of hardship which made them homeless and destitute. The book, written by MCC worker Emily Brunk, shows how Voluntary Service workers had a significant part in bringing this refugee resettlement project into reality. Many photographs add to the interest. Copies are available for $1.00 each, from the Publicity Office, Mennonite Central Committee, Akron, Pennsylvania.

Opportunity to Visit South America

Many persons will be interested in a tour to South America which Menno Travel Service is planning. Places of interest to be visited are primarily the Mennonite settlements in Paraguay, Uruguay, Brazil and Argentina, although other points are also included. The group will leave New York by air on October 30 to return to New York or Chicago on December 19.

The cost to each participant in the tour will be $1,000, including all transportation, meals, lodging and arrangements except the time in the Paraguayan Colonies where each person is free to travel among the villages individually as he desires. Reservations must be made by mid-September. Write Menno Travel Service, Akron, Pa.

Many Bundles Are Received

The large number of Christmas Bundles flooding into the MCC warehouses confirms that children, young people and others are deeply concerned for the needy ones abroad. At this time it is not possible to give total number of Bundles, but thousands of them have been received, in excellent condition. Bundles are received at three MCC Clothing Centers: Ephrata, Pa.; Newton, Kan.; and Kitchener, Ontario.

At the MCC center at Ephrata, shipments have already been packed for some of the more distant countries, including Java, Japan and Hong Kong. These will be sent as soon as export permits and shipping space can be obtained. Voluntary Service workers and volunteer groups from nearby congregations are helping in packing Bundles so that they can be sent to arrive on the fields before Christmas. New Testaments are placed into each Bundle; in some cases the Testament is supplied on the field where a special dialect is required or where this is more advantageous for other reasons. Many children will be helped by these Bundles—there is real need for all that have been contributed.

General Hershey Visits MCC Units

Paul Peachey reports from Germany that he and H. A. Fast, MCC Director in Europe, spent two days with General Lewis B. Hershey in visiting some MCC Units, including Voluntary Service projects and the work of the Pax Service Unit in building houses for refugees in Germany. One purpose of General Hershey's visit in Europe is to evaluate the programs of the Historic Peace Churches with respect to possibility of having CO's assigned in this work.

Letter From Philippines

Six months have passed since the Bangued Christian Hospital was transferred from MCC direction as a relief unit, to sponsorship by the Northwest Luzon Conference. Pastor Pablo Bringas writes "We are happy to report that during these six months, the hospital has been going on, ministering to the sick people who have come to seek help. Your turning over to us the Bangued Christian Hospital is one of the finest expressions of Christian love and witness of the Mennonite Churches to their Filipino brethren. We cannot, we could not ever repay you for such Christian kindness."

Into the Beyond

CHESTER BOWLUS, of Trenton, Ohio, was born February 18, 1871 and died July 29, 1951.

MRS. ANNA GOERING, wife of John E. Goering, of Moundridge Kansas and a member of the First Church of Christian, Moundridge, was born October 20, 1885, and died August 11, 1951.

MRS. MARIA BAER, wife of Rudolph Baer, of Atascadero, California, member of the First Church, Paso Robles, California was born July 12, 1872 and died August 17, 1951.

Jottings

UNDER ORDERS

July 22nd was the ordination of Brother David Schroeder, member of the Bethel Mennonite Mission Church, Winnipeg, as minister of the Gospel of this church. The ordination was performed by Isaac I. Friesen, the present leader of this church, preceding with an appropriate sermon, and assisted by G. G. Epp, member of the Home Mission Board, and Benj. Ewert, emeritus of this church, and Henry Wall, local minister of this church. Appropriate attention was also given to Mrs. Schroeder, as to the importance of a minister's wife and her assistance. Whereupon Brother Schroeder gave expressions regarding himself and the sacred duties he now was to fulfill. The church choir sang two appropriate songs, and the church council and visiting ministers, as well as members of the church, extended hearty greetings to Mr. and Mrs. Schroeder as the future servants of the church. It was a sacred and blessed occasion.

—Benj. Ewert

—First Church, Shafter, California: Our new pastor, Ernest Schroeder, took over his duties on August 5, moving here from Los Angeles with his wife and young son the following week. The young people have returned from Camp Gainer in Sequoia Park, having been represented almost 100 per cent. Miss orothy Schroeder, missionary to Africa, gave the morning message August 19, speaking on "It's Later than You Think" which was a very challenging message to the churches of today.—Mrs. Helen Froese.

BETHEL HOSPITAL GIFT DAY

The twenty-fourth annual Bethel Deaconess Hospital and Bethel Home for Aged Gift and Fellowship Day will be observed on Friday, September 7, on the lawn of the home for aged in Newton.

The afternoon program will begin at four o'clock, and Dr. John Warkentin of Atlanta, Georgia, will be the guest speaker. Doctor Warkentin is, at present, doing some advanced study in his field of psychiatry in Topeka. He is the son of the late Dr. A. Warkentin of Newton and Chicago. There will be special music by the West Zion Mennonite church of Moundridge, a men's quartet from the Hesston College Mennonite church, and by a group of student nurses.

The evening program will feature the Newton Concert Band under the direction of Mr. E. S. Sanderson. Mayor E. O. Smalley of the city of Newton will preside, and Rev. Howard E. Scott, pastor of the Newton United Presbyterian church, will be the guest speaker during the intermission of the concert which begins at eight o'clock.

The ladies of the two hospital auxiliaries will serve the evening meal in the basement of the First Mennonite church between 5 and 7 o'clock, and they will also conduct their usual bazaar and food sales on the lawn of the home for aged.

Friends of the institutions are cordially invited to attend the program and visit the institutions.

H. J. Andres, Administrator
Bethel Deaconess Hospital
Newton, Kansas

Film Review

WHAT HAPPENED TO JO JO

If a youth group utilizes films in its program it should seriously consider the using of the film **What Happened to Jo Jo.**

Jo Jo is a member of a church youth group in a city setting which is discussing Christian Citizenship at one of its regular Sunday evening meetings. The leader raises the question whether the group could assist some of the people in one of the poorer sections of town. A young person from that area is present at the meeting and interprets the needs of his people to the group. Just as this church youth group is deciding to help the young people on the other side of town a young man from that section of town throws a rock through the window and Jo Jo is hit which produces a gash close to one of her eyes. The police discover the boy who performed this act together with his two companions.

The story of the film centers around the transformation of Jo Jo. As she is attempting to decide what to do in this situation she manifests a number of attitudes which are less than Christian. She visited the area in which the fellow who had injured her lived but because of her condescending attitude her help was spurned. Then she wanted to make him take the consequences of the law. When she finally stood before the judge she didn't prosecute the boy but claimed that she too was responsible for the things he had done and that she would have to assist in working out the solution of the slum area from a Christian point of view. The picture includes some of the successes that the group had in this whole enterprise.

The transformation of Jo Jo and the success of the youth group in its project may be presented a bit too idealistically and yet I feel that this is one of the finest presentations of the claims of the Christian Gospel in the responsibility of a young person that I have seen through any medium.

This film would probably best fit into a discussion setting. It could well follow a discussion of the theme of "The Christian's Responsibility for Christian Citizenship." Then after the film is shown it could form the basis for discussing some of the needy areas in your particular community with a suggested plan for action. This film runs for thirty-six minutes and rents for $8.00. It can be secured from the Religious Film Association.

Proverbs From Spurgeon

Buy not silk when you owe for milk.
Desired things may not be desirable.
Why kill nettles if you grow thistles?
Pegging away will win the day.
To be loved, be lovable.
Be hardy, but be not hard.
Better be one-sided than two-faced.

Frieda Claassen
4614 Woodlawn Avenue
Chicago 15 Illinois

Please enclose this label when writing

Beyond Our Own

RELIGIOUS INSTRUCTION OMITTED IN THE PUBLIC SCHOOLS Has the United States gone too far in its attempts to remove religious instruction from the school room.. This question is being raised not by religious leaders only but by persons prominent in government, business and education.

Charles P. Taft, brother of Senator Robert Taft, is quoted as saying "it is disturbing to find religion excluded from tax supported institutions while anti-religion is welcomed in the guise of science, sociology and philosophy." However, at the same time Mr. Taft praises the Education Policies Association for its recent declaration "that the omission from the classroom of all references to religion and its institutions is to neglect an important part of American life."

VICTORY FOR THE CHURCH The signing of the relief loan bill for India was a victory for the church people of the nation. Seldom before had so many people of so many faiths made sure that their elected representatives knew how they felt.

Quaker official C. Loyd Bailey states that "The whole hearted support of church people of all faiths . . . resulting in thousands of letters and telegrams to members of congress certainly was the major factor in securing passage of this bill."

INDIA The great need for food in India was again emphasized recently when an agricultural missionary in the Southern part of the country told about villages where not a blade of grass was in sight. Children were eating roots of aloe plants, and "all kinds of rubbish cattle would not touch." People with dry wells were stealing drinking water from persons still owning wells with water.

QUEEN JULIANA OF THE NETHERLANDS THANKS AMERICAN CHURCHES for the aid that has been given her countrymen. The Dutch ruler said she was pleased to learn that the American churches have continued their efforts to aid needy churches and refugees in Europe and Asia.

AUSTRALIA IS PUZZLED about the failure of so many of her youth to register for conscription. In one section of Australia, out of 36,000 eligible for registration, almost 7,000 failed to do so. Historically, conscription has always been unpopular in Australia.

GENERAL CONFERENCE UNIFORM SERIES

Age	Pupils	Teachers
Primary 6 - 8	Herald Primary Bible Lessons Worksheets for above	Herald Primary Teacher
Junior 9 - 11	Mennonite Junior Quarterly	Mennonite Junior Teacher's Handbook
Intermediate 12 - 14	Herald Intermediate Bible Studies	General Conference Edition of the Herald Teacher (Monthly)
Young People 15 - 22	Mennonite Young People's Quarterly	
Adult 22 -	Mennonite Adult Quarterly Sonntagschul-Lektionen .	

The above materials may be ordered from the Mennonite Publication Office, 722 Main, Newton, Kansas.

YOUR SUNDAY SCHOOL

For

Is your Sunday School usi
this material? If not, why
suggest it to your superinte
ent?

Reasons for using it:

- Biblical
- Evangelistic
- Theologically conservative
- Mennonite in emphasis
- Applicable to life
- For each age group
- Recommended by Editor
  Committee

Very fine other material
available today. But can it
measured with the above reaso
and be equally qualified? O
Editorial Committee says, "NO
Many superintendents sa
"NO"!

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 66 — September 11, 1951 — Number 36

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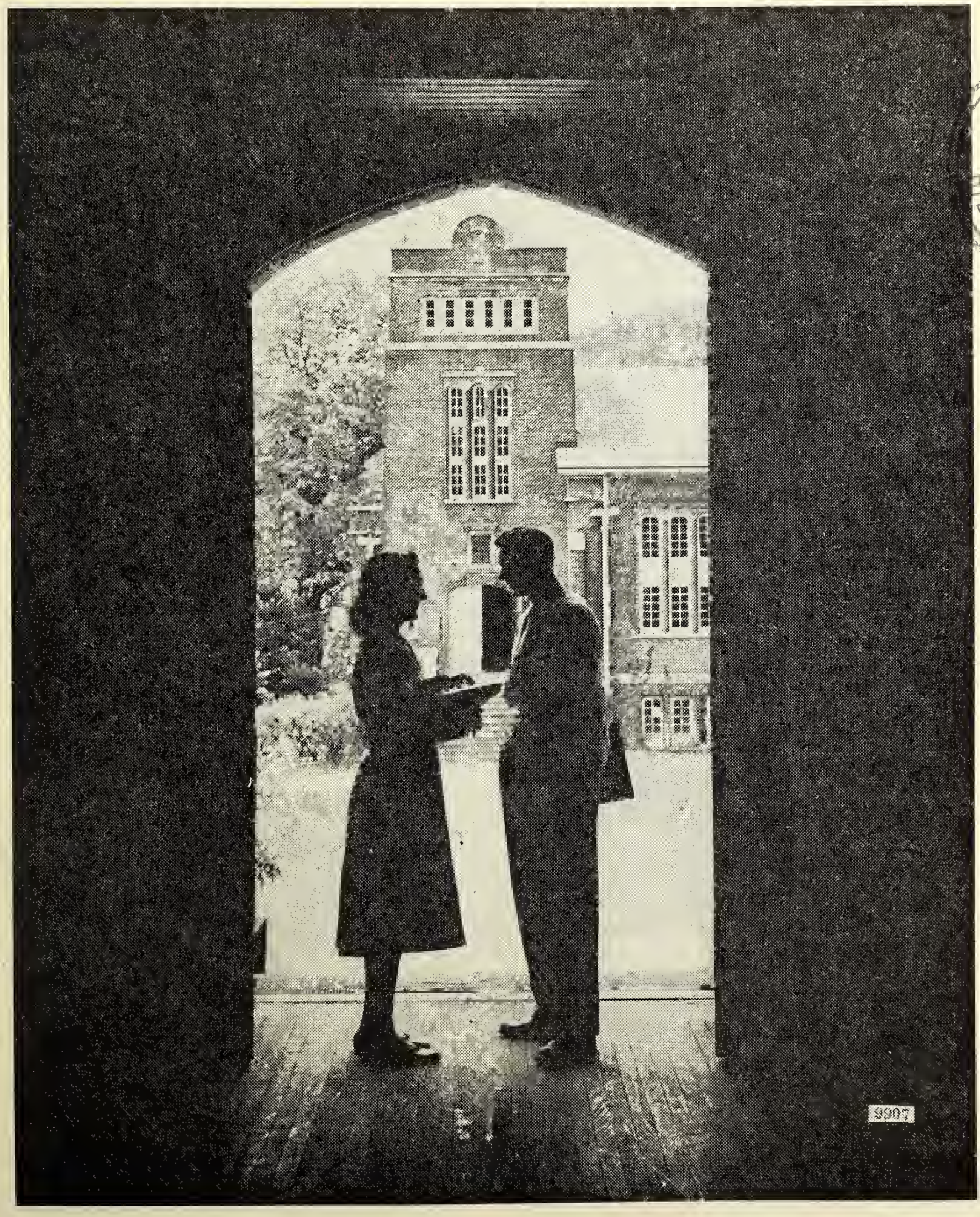

Christian Education Edition

A New Interest in Christian Secondary Education

Preparation for Service through Our Colleges

In This Issue

GUEST EDITORIALS 567
GETTING SOLID FOOTING 568
PREPARATION FOR SERVICE THROUGH OUR COLLEGES
By Lloyd L. Ramseyer 569
THE NEED FOR THE SEMINARY
By S. F. Pannabecker 570
A NEW INTEREST IN CHRISTIAN SECONDARY EDUCATION
By Ronald von Riesen 571
TEACHING CHILDREN TO PRAY
By Mrs. J. Lloyd Spaulding 572
BUILDER OF SOULS 573

MENNONITE YOUTH

RECREATION—A NEW ARM OF CHURCH WORK 574
EUROPEAN DIARY 576
REMEMBER THE ESSAY CONTEST 577
CLINIC ON YOUTH PROBLEMS 577
MCC NEWS NOTES 578
JOTTINGS 579
BEYOND OUR OWN 580

SOUTH AMERICAN TOUR

The Menno Travel Service of Akron, Pennsylvania, announces a conducted tour to South America, including the Mennonite settlements. The tour group will be limited to approximately sixteen persons, and will leave New York, October 30, and return December 19. A Mennonite tour conductor will accompany the group and take care of travel details. Anyone interested may write the above address. for further information or reservations.

The Mennonite

Editor, J. N. Smucker
Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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CHURCH DEDICATED

Dedication services for the Garden Mennonite Church, near Hesston, Kansas, were to be held on the Church's sixty-third anniversary date, September 9; services to be in the afternoon with former missionary John Thiessen as the speaker.

ANNUAL C. P. S. REUNION

The annual C. P. S. Reunion and Peace and Voluntary Service Conference, sponsored by the C. P. S. men of Indiana, Michigan, Ohio, and Illinois, was to be held at Camp Mack, near Milford, Indiana, and Goshen College, on Sunday, September 9. Among the speakers listed were Jesse Hoover of Nappanee, Indiana and A. J. Metxler of Scottdale, Pennsylvania.

WHAT TIME HAD DONE

A little girl with shining eyes—
Her little face aglow,
Said, "Daddy, it is almost time
For church—let's go;
They teach us there of Jesus' love—
Of how he died for all,
Upon the cruel Cross, to save
Those who upon him call."
"Oh, now," said Daddy, "not today;
I've worked hard all this week,
And I must have one day of rest—
I'm going to the creek,
For there I can relax and rest;
And fishing's fine, they say.
So, run along; don't bother me—
We'll go some other day."
Months and years have passed away,
But Daddy hears that plea no more—
"Come, Daddy, let us go to church"—
Those childhood days are o'er.
And now that Daddy's growing old,
When life is almost through,
He finds the time to go to church—
But what does daughter do?
She says, "Oh, Daddy, not today—
I stayed up 'most all night,
And I've just got to have some sleep—
Besides, I look a fright!"
Then Daddy lifts a trembling hand
To brush away his tears,
As again he hears the pleading voice
Distinctly through the years.
He sees a small girl's shining face,
Upturned, with eyes aglow,
As she says, "It's time for church—
Please, Daddy, won't you go?"

—*Covenant Weekly*

Of Things to Come

September 9 Bethel College formal opening
Sept. 11-12—Opening, Bluffton College
Sept. 13—Kansas, All-Mennonite Women's Meeting, Hoffnungsau, Inmna
September 16 Bethel Family Retreat Picnic
Oct. 17-19—Western District Conference

Beyond Our Own

TABOR COLLEGE TO HAVE NEW PRESIDENT. John N. C. Hiebert, now a missionary in India, will return to become president at the beginning of the second semester. The retiring president, P. E. Schellenberg, who has held this office since 1942, will remain on the staff as head of the Psychology department.

"THEY FOUND A FORGOTTEN FRONTIER" is the title of a feature article in the September issue of COUNTRY GENTLEMAN, telling of a colony of Mennonites who achieved prosperity and good living in the tidewater section of eastern Virginia. Albert H. Sinks, the author states that the Virginia Mennonites are among the world's best farmers.

YOUTH FOR CHRIST WORLD CONGRESS on Evangelism held in July at Winona Lake, Indiana, was the largest yet held with attendance reported past the 100,000 mark. Robert A. Cook of Chicago was reelected president.

OVER HIROSHIMA where on August 6, 1945 a plane released the first destructive atom-bomb, now six years later veterans of the Korea war dropped flowers. The same route and the same target; but bombs then, blossoms now.

THE NEED OF CHRISTIAN EDUCATION

Jesus said, "...teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you..."

D. C. Wedel, Executive-Sec., Board of Education and Publication.

It is impossible to face the task given to the disciples by Jesus without believing in education. The teaching function has all too often been underestimated. Both the first and the second world war revealed a shocking ignorance among American youth. Many did not know the simplest facts the church teaches. The failure lies first of all in the homes from which these young people come. Our educational system in our country teaches our young people almost everything except religion. Yet we have assumed in the home that the school was giving the child the education it needed. Churches also must accept a share of the responsibility for this ignorance. The churches have often been too indifferent and lax when it came to providing the educational opportunities which the children and young people should have. In some instances it has been unwilling to provide funds for an adequate educational program for the youth of the parish.

Educational emphasis week has been set aside to cover the period of August 26- September 23. Let us use this period for some serious reflection which results in action in favor of the educational experience of our youth.

WHAT IS CHRISTIAN EDUCATION?

The term "Christian Education" has been defined in various ways. Generally it is understood as the task of the church in the instruction of its own members—the Christian faith, their training—Christian worship and their equipment for Christian witness in the life of the community. In this sense it is a world task because the Church is a world fellowship. It covers the whole range of the Church's activity. More than that it is a vital part of the work of the Church as it reaches out into the non-Christian world. Christian evangelism and Christian education are closely related.

In facing this world task three things should be said which are rather sobering. First, the Christian faith no longer determines either the content or method in education. The Church has been the pioneer in education but it has lost this dominant position. The education which derived its beginning from the Christian view of God, man, and the world has been replaced by non-Christian emphases.

Second, secular confusion is often matched by Christian uncertainty. To many people New Testament Christianity is an unknown religion. Somehow we need to clarify our thinking in regard to how we will help the oncoming generation take hold of the teachings of the Scripture. Christians, Mennonites should know what they believe.

In Communism, by contrast, there is little confusion. The aim is the building of a classless society. To this end all their educational effort is directed.

It is obvious then that the most urgent need of our time is that the content of the Christian faith should be understood by old and young. This is the work to which Christian education must address itself. It is a piece of work which must begin within the local church and which must be extended to the uttermost parts of the earth. Christian education and world evangelism are closely related. Christian education and world evangelism are closely related. The International Missionary Council at Madras said:

'Christian education should be seen more clearly for what it is, an integral part of the whole enterprise of the Church's witness; the process in which the Church, as it grows and develops .....seeks to open the riches of its life to all its members, and through them and with them to all whom it can reach."

OUR RESPONSIBILITY

Christian teaching is the responsibility and privilege of every member of the church. No one can transfer this responsibility to someone else. This is all the more startling when one realizes that the work of Christian teaching is not confined to classrooms and age groups. It takes place in the homes, on the streets, in stores and offices, in factories, in every place where Christian people meet and can strengthen each other. This makes everyone a Christian teacher.

GROWTH THROUGH TEACHING

How many churches realize that they would grow if they had a vigorous program of Christian education. The church will grow through teaching.

Many years ago Peter and John were standing trial before the rulers of the Jews because they taught the people in the name of Jesus. The rulers could find no reason why they should be prisoners, but they knew what would happen if the apostles were allowed to continue their teaching. It was evident to the enemies of the church that the company of Christians would grow if this teaching in the name of Jesus would be continued. In spite of the threat and warnings, the apostles went to every house and preached Christ. The church did grow as the rulers feared; it spread throughout the lands, and outlived the empire which had crucified the Savior of Men.

OUR SCHOOLS—AN ECHO OR A VOICE

"Our schools have kept us free," says Henry Steel Commanger, noted historian of Columbia University. Four major tasks have been performed by our public schools. They provided an enlightened

(Continued on next page)

citizenry in order that self-government might work. The second task was that of creating national unity. This would have seemed an impossible task in view of the diversity of backgrounds in national loyalties, religious and political points of view. The material, the intellectual and emotional factors, was brought together in a marvelous fashion. All of this probably culminated in what Commanger calls the third task, namely, Americanization. Here in America the various social stocks were absorbed. Those who were too old to attend school sent their children who brought home the thoughts, customs, and standards accepted as American. The fourth task achieved by the public school is equality. Privilege and opportunities have been awarded not only to a few but to all alike.

"Strange to say, the job of the schools today is not clear," says Mr. Commanger. The work of Americanization is largely done. Many of the old purposes have disappeared, and people have not defined new tasks. Shall the schools stress nationalism or internationalism? Shall it follow the demands of industry or the professions or government or the pentagon? Shall the schools prepare people for life, citizenship, democracy or for particular tasks such as machine shop, typewriting, sewing, etc.?

The article ends with the lament that our schools are too often simply a reflection of our society. "A society that slurs over fundamental principles and takes refuge in the superficial and the ephemeral cannot demand that its schools instruct in abiding moral values." A society which is occupied with its material accomplishments is not demanding a different emphasis in the schools.

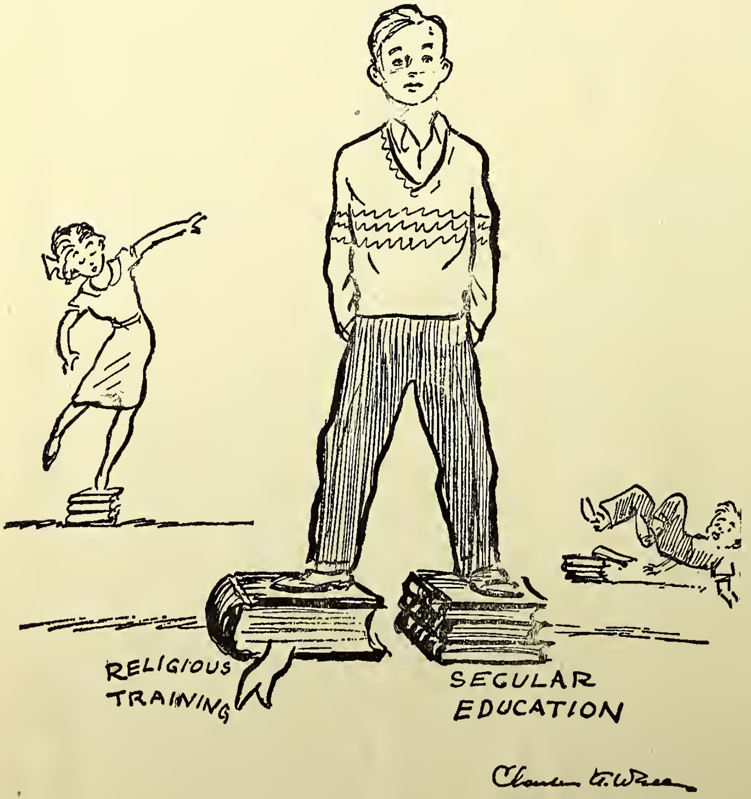
One is distressed by the absence of the influence of religion upon the emphasis in our early educational ventures. Even with the inauguration of the public school system religion has had a direct, abiding influence because of the religious content of texts used until recently. In spite of protests on the part of a few, the Bible has been read in many schoolrooms. Nor can one wave aside the week-day religious instruction courses followed in many communities.

What of the future? Is the Church interested in education sufficiently to help point the way in which education should move in the future? Is this not the time, when we stand on the brink of the abyss, to have the church people insist that once more the moral and spiritual emphasis must have first place? Let the church people speak now.

—D. C. W.

GETTING SOLID FOOTING

Charles A. Wells



A secular education is not enough for a growing life to stand on. Loss of balance, instability and upsets are bound to come. A wavering of purpose and unsettled confidence can only be stabilized by a good footing in terms of truth and character. Millions of parents are turning their children over to the schools now as fall terms open, expecting over-burdened teachers to provide the child with all the requirements of life, disregarding the fact that character can only come out of the deeper, more permanent relationships in family life. Secular education cannot give all that is needed, and what it can give is lost if there is no spiritual footing for life. Are you providing your child with the balanced solid footing he will need, or are you neglecting those things that are absolutely essential for a wholesome happy life?

Preparation for Service through Our Colleges

Lloyd L. Ramseyer

IN conversation a few days ago with a school man from a neighboring town, mention was made of the large number of our graduates who had taught in that county. He made a comment concerning our teachers which was essentially as follows: "Your graduates make good teachers. I can't explain it, but there is something different about them. They have a certain depth and stability that is all too rare in these days. There is no doubt that the same comment could be made concerning most of the graduates of all of our schools.

The "plus" of Education

Lloyd L. Ramseyer, Pres., Bluffton College.

This something extra, this "plus" in education, is the important thing that our colleges have to offer. Our schools do a thorough job of education. They train young people to become skilled and efficient in their vocations. But our chief contribution is the "plus" in education.

This "plus" originates first of all from commitment. Commitment to God results in lives which are personally clean and wholesome. That gives the impression of stability which this school man admired. Commitment also results in stress on values. These values involve concepts concerning one's responsibility to others and concerning moral and ethical principles.

An effort is made to seek Christian values in all of life's relationships. In economics and business, questions are raised as to how Christian love affects one's business dealings. In sociology the law of Christian love in used as a standard of measurement of man's relationship with man. History is viewed as a record of God's dealings with man and the trouble which results when man forgets God. International relationships are examined to discover how Christian moral standards can be applied to the relationships of nation to nation.

This "plus," then, which people discover present in our graduates, is not there by mere chance. It is the result of conscious planning, work, and prayer on the part of those who have had charge of their education. Part of it must be credited to the homes from which they come, but the institution in which they received their education is also responsible.

The Influence of Christian Education

This education does not only influence those who have come into direct contact with the college. values, interest in the work of the church, and ad- The influence of the example of teachers upon their pupils is great. Teachers with the "plus" in their lives, who hold Christian values, have a tendency to influence their pupils to also have high ideals. Thus the influence spreads far beyond the actual student bodies of our schools.

It is not only in the secular vocations that this influence is felt, but these same graduates also take an active part in the lay work of the churches. Those who have traveled through the communities where these graduates live have found a large proportion of them active in church work, as deacons, Sunday school superintendents, Sunday school teachers, heads of church organizations, and the like. Both from observation and from returns from questionnaire studies it is apparent that a majority of these graduates have such church leadership responsibilities. Ministers will agree that, important as the ministry is, those churches thrive best that also have intelligent, well-prepared, consecrated laymen to take the lead in many of the church activities. Such laymen have a profound influence for good in the churches and communities in which they do their work.

Our schools also have a responsibility for the education of full time church workers and for helping promising young people under their charge to hear the call to Christian service. A large proportion of the students in our seminary come from our own church colleges. Many of our church leaders are alumni and former students of our schools. Some of these came to college already committed to full time Christian service. Others received their inspiration after coming to college. This fact indicates the cooperative nature of the work of recruiting of full time Christian workers. It is the sole job neither of the college nor of the churches. They must cooperate in this endeavor. The church should challenge worthy and capable high school youth to give their lives to full time church vocations. On the other hand, the college should provide the atmosphere in which this purpose will be kept alive and active and in which young people of promise will be led to consecrate themselves to the full time work of the church. Neither the church nor the college can do this job adequately alone. It must be carried on as a cooperative enterprise.

Church and School must work Together

Our colleges dare not and do not forget that they must work for and expect sound academic accomplishment. To expect from a student anything but the best of which he is capable would be to spoil the individual. Part of the Christian code is to develop one's talents. To educate for poor or half-hearted workmanship would be inconsistent with our Christian values. Our schools must provide a thorough education, but they also add that "plus" which is so important. To the extent that they can secure in their graduates commitment to Christian

(Continued on page 570)

The Need for the Seminary

S. F. Pannabecker

THE need for workers in the church and in the Kingdom of God today is unquestioned. The need for the seminary is the need for preparation of these workers. In such preparation four factors suggest themselves as important—spiritual atmosphere, opportunity for study, practical expression, and fellowship. The need for the seminary is therefore the need of these four essentials to ministerial preparation.

Spiritual atmosphere. There have been many spirit-filled and powerful preachers who never attended seminary. Redeemed, called, and endued with power, such men will always be used of God. This Christian experience and sensitiveness to the will of God is the prerequisite for Christian workers. Spiritual atmosphere provides opportunity for nurturing and deepening this sense, hence its importance. The seminary attempts to provide in the midst of practical life a sort of ideal community where spiritual aims and ideals may have sway. This is the spiritual atmosphere where men are called to realize anew their need of salvation through Christ, of constant dependence on Him and to reaffirm their consecration to Him and the ministry of the gospel.

S. F. Pannabecker, Pres., Mennonite Biblical Seminary.

Opportunity for study. The minister needs to be prepared by study, that is, the reading of books, listening to lectures, and discussing implications. It is common to divide seminary studies into four fields. The first field and that of primary importance is the Biblical field. Here the Bible itself is read, studied, and digested. A new appreciation for the Word of God comes with its study. It becomes basic to study in other fields. The second field is doctrinal where a systematic and relevant understanding of the great Christian doctrines is sought. The third field is historical, treating of the growth of the church and including the story of missions. The fourth field is the practical where is taken up evangelism, pastoral work, preaching, church music, Christian education, and social problems. Study in all of these fields is carried on with a view to its relation to the central Biblical teachings and the responsibility of a minister to his calling.

Practical expression. Expression is necessary that pure thinking may not degenerate into futile mental exercise. Its purpose may be regarded as twofold—practice and witness. As practice, the student has opportunity to express himself under supervision where mistakes may be remedied and confidence gained through doing. As witness, the expression becomes a testimony to the community and another attempt to proclaim the gospel. Every seminary student is expected to do some practical work which may take the form of Bible teaching, pastoral work, preaching, directing children's activities, music, etc.

Fellowship. Men do not live alone but in fellowship with others. Fellowship may be temporary and superficial or it may be deep and lasting. There is no finer relation than fellowship in Christ. In the seminary, fellowship begins in an intimate relationship between students studying and living together and devoted to preaching the same gospel. It continues in contacts with the many church workers and conference leaders who visit and meet with students. It is open to other students in the city and to visitors who pass through. A widespread and personal acquaintance with the various aspects of Conference work and with Conference leaders is one of the most prized possibilities of seminary attendance.

During the six years in Chicago workers have been prepared at Mennonite Biblical Seminary for many types of church service and are now found at work—five missionaries, nineteen pastors, eight teachers in church schools, three conference service workers. The record of these workers will give the final answer to the need for the Seminary.

PREPARATION FOR SERVICE THROUGH OUR COLLEGE

(Continued from page 569)

herence to Christian ethical and moral standards in personal living, to that extent they become a vital part of the work of the church.

Increasingly members of our church recognize the effective work done by our schools. Occasionally, however, an individual will say, "Why should I support the college? My children will never attend it." Neither will our children, we hope, ever be subjects for missionary work. We support it for the general good that it does in the work of the Kingdom. Just so the work of the college is worthy of general support. B. Joseph Martin, Executive Director of the Methodist College Foundation of North Carolina, says, "The Church must increasingly recognize in word and deed that the colleges are **her** colleges and that educational interests are at least equal in importance to the local, district, general and missionary interest of the Church." As this spirit grows, our schools will be able to do even better and more efficient work than they have in the past in preparing young people for both lay and full time Christian service.

A New Interest in Christian Secondary Education

Ronald von Riesen

In recent years there appears to have developed a new interest in secondary education and its relationship to the church. Churches and Christian communities have begun to see that our present system of secular education leaves much to be desired on the part of parents and church leaders who are interested in the spiritual welfare of their young people. In our own conference we have witnessed the rise of several church controlled academies which are doing work on the secondary education level. Whatever their reasons may have been, it is quite clear that parents have felt the need for this type of training and have been willing to pay for the cost of the same. The writer himself has had a growing conviction of the significance of this type of education for the Mennonite church and its constituency.

It seems that there are several valid reasons for this growing interest in Christian secondary education.

First, it appears we have underestimated the significance of the high school years. It is during this time that young people are beginning to make responsible decisions and to think for themselves. Decisions are made concerning their life work. Attitudes and impressions are being formed which will effect the entire course of their lives. Why then should the church be content to commit this significant period in the young person's life to a public institution that is neutral on matters of religion or to teachers who are not called upon to be Christian? Does not silence or mere neutrality on such vital matters as a personal religious faith make its impact upon a boy or girl of twelve to sixteen?

Second, statistics indicate that only a small percentage of students enter a four-year liberal arts college, while it is rapidly becoming an established custom for every boy and girl to continue at least through the twelfth grade. This affords an excellent opportunity for the church to not only provide the necessary skills required for present day living standards, but also to provide that spiritual nurture and counseling which can pay rich dividends to the church and community in terms of leadership. Church-controlled Christian high schools can provide the bulk of lay leadership for our Sunday schools, daily vacation Bible schools, and other areas in our local Christian education programs.

Third, with Universal Military Training a reality and boys at the age of eighteen years being subjected to several years of military life or some alternative service, it appears that the church ought to be interested in making an impact on our young people before they reach this critical age of decision. A church controlled secondary education affords the church a real opportunity to provide those conditions under which young people will face the issues squarely and independently.

Fourth, with almost as many General Conference students of collegiate level in non-conference schools as in our own colleges, it appears that we may have been too late in making our impact on our young people. On the other hand, if our churches would provide adequate church controlled academies of equal academic standards to our public schools, we could make a united impact on all our young people during their most impressionable years. Potential leadership could be picked and encouraged to continue their Christian higher education in our liberal arts colleges and so prepare for full-time Christian service. Not only would our young people be better prepared, but our church colleges would have a continuing source of students to replenish and increase their enrollments.

Experience seems to bear out that communities with a vital interest in the secondary education of their children have done much in providing the necessary leadership for their local church programs, as well as on a conference level.

Finally, we are told that most decisions for Christ are being made by young people during their high school years. If this is true, it would appear that the church should be more than ever concerned about their physical and spiritual environment. In our natural environment we do not wait until the tree is established and well grown before we provide the tree with a controlled environment. It is done while the tree is yet young. Church controlled secondary education provides an opportunity for the highest in Christian nurture for our young people who are the church of tomorrow.

A RESPONSIBILITY

The Christian fellowship in church and home must communicate the Christian faith in word and deed in order to make the Sunday school lesson meaningful. It should be quite clear to us that the only way to make "teaching" in the church school effective, the lesson must be repeated in the life of the church and in the homes of the church people. Christian education thus becomes the task of the church people and the homes as well as the task of a particular teacher. If either the church or the home or the teacher fails in this responsibility, the child is neglected and deprived of its rightful heritage.

Teaching

Mrs. J

The very title of but four words includes three which indicate whole areas of learning—"teaching," "children," and "prayer." This business of teaching a little child anything cannot be reduced to a set of rules. Instead, it must always be a matter of sincere, intelligent guidance—really an adventure in living and growing with children.

Dr. Edward B. Paisley, has defined the Christian teacher in this way: "A Christian teacher is a sincere, concerned, reasonably informed and mature disciple of Jesus Christ, enthusiastically sharing what he is and knows and does with others." This definition should be a challenge which calls for the best in each of us.

What the Teacher should be and know

Consider some of the things a teacher must be and know: 1) Those who would teach children to pray must keep their own spiritual coffers full. This means the Christian teacher will have an enriched prayer life of her own, kept vital through reading and study. It means she will take advantage of every opportunity for personal religious growth. 2) Those who would teach children to pray must have a knowledge of and a glory in the growth and development of little children. We must know how a little child learns, what to expect of him at various age levels, and what not to expect. We must be aware that words have little significance to the child until he has some experience of what we are saying—experiences on his level of understanding. 3) Those who would teach children to pray must have a real sensitivity to the glories of God's world and to the relationship between his creatures. As the definition indicates, we cannot 'share' something we do not have ourselves. 4) Those who would teach children to pray must know what prayer is to a child. Jennie Lou Milton has written: "When one studies the capacities, interests, and needs of children together with the concepts of life and God as Jesus lived and taught them, one of the first conclusions drawn is that prayer is, in essence, a relationship existing between the child and God. Prayer may find expression in words, and very often it does express itself thus; but the fundamental thing which makes an experience prayer for the child is not the language expression, but the relationship which the child senses exists between God and himself. Often those moments of happy fellowship with God when no word is spoken—when the child just feels the loving presence of God, are prayer, or worship in its highest form."

If we accept this idea we will realize that with little children, even more than with adults, prayer may come anytime and anywhere. As adults trying to guide children in this real experience we must become very sensitive and alert in recognizing these moments of real communion with God.

What the Teacher should do

In her book **Religion in the Kindergarten**, Rosemary Roorbach writes: "The teacher of little children must realize that religious growth is a gradual process. Like the unfolding of a plant, it is a matter of 'first the seed, then the ear, then the full grain in the ear.' The child's experience in finding religious meaning in life must be vivid and personal. Furthermore, he needs much time to make his individual discoveries and interpretations in his realm. God is not revealed by definitions; a vocabulary of religious phrases and Bible passages does not guarantee Christian thought and behavior. An educator has said, 'Religion is not a topic but a life. You can't explain it. You impart it. You do not so much teach as cause it to grow in the lives of children.' "

If this philosophy is valid, some of the things we will do to help children to pray are more clear to us. I would suggest six things all of us can do in helping children to pray:

1. From babyhood, we can help the child feel the myriad manifestations of the greatness and glory and beauty of God through our spoken word of appreciation for His world and the creatures in it. Long before the baby can understand his mother's words, he can sense her peace and joyousness when she talks to him of God's beautiful world.

2. We can provide numerous religious experiences, on the child's level of learning, as a prerequisite for prayer.

a. Being a member of a family that provides love, care, and understanding and freedom to grow is in itself a powerful religious experience. We are taught that anything that robs a child of a sense of security robs him also of emotional stability. Thus, experiences which contribute to a child's sense of reasonable security are for him potentially religious experiences.

b. We can provide many experiences in the world of nature. Such experiences not only help the child to learn many things about the earth and give him a rich curiosity about life, but they also arouse in him feelings of wonder and happiness which form an excellent foundation for a vital belief in God. The child who witnesses the mysterious seed change into unfolding bud and ripening fruit senses the power of creativity as he would never grasp it by merely being told about God, the Creator. The discoveries of the wonders and beauties of the natural universe may lead to worship which is very real because it is based on actual awareness of great Power, wise and good.

c. We can provide experiences of friendliness, sharing and cooperation.

d. We can help the child learn to take care of

n to Pray

ding

pets, thus helping him to know that kindness and thoughtfulness extend to other than human creatures in God's world.

e. We can provide him with numerous types of creative activities. All of these lead to a deeper appreciation of people and the universe.

f. Through normal everyday experiences with plants and pets we are providing for the child wholesome experiences with life and death. In this way the child may begin to understand some of the perplexing questions of life and death and begin to think of them as a part of God's plan.

g. We can give the child experiences with literature and music as a prerequisite for prayer. The Bible itself, Bible stories, and a wealth of other literature and music give the child another type of understanding and experience fundamental to his religious training.

h. We can be sure to include the child as a participant in the religious observances of the home and church. These are significant prerequisites of prayer.

3. Those of us who would teach children to pray should recognize and make use of various types of prayer. Form prayers have value in that they teach the child the vocabulary of prayer and often express his thoughts better than he could himself. However, there are certain limitations to the form prayer, and our real goal should be to help the child express himself spontaneously. When a form prayer is used to the exclusion of all other types it is easy to lapse into the habit of 'saying prayers' without too much thought about what is being said.

4. Because prayer needs time and thought we need to provide numerous times and places for quietness and wonder. We can see to it that there are those moments of quietness when we go to the woods and find ourselves surrounded by so many of God's wonders. We can make it our business to help the child catch the breathless beauty of a rainbow or a western sky at sunset.

5. We can remember that a child's expressed prayers should be natural, brief and in words that have meaning to the child. Much of the vocabulary of adult prayer is confusing and beyond the understanding of the child.

6. If we would help children to pray we need to consider the elements of prayer as they apply to children's prayers. The element of adoration is expressed as "I love you God."; the element of thanksgiving as "Thank you, God." The element of supplication enters into children's prayers at various age levels. In regard to material things adults must help children to understand that the **heavenly father** sometimes says 'no' instead of 'yes'. There is much that we can do to help children understand that we must work with God in order to accomplish many things, and that sometimes God's ways of working are much wiser than we can understand at the time. The element of submission is a willingness to submit to God's way and to accept the gifts provided even though something else was desired. The element of confession will lead the child to say, "I'm sorry, God, that I didn't share my toys today. Help me to remember." The child may sincerely sense the element of fellowship and express it in his prayers.

So much of home and family life is, in its very nature, religious. But parents need to help their children recognize the place of God and His plan in these experiences. Families ought to help each other in this matter of prayer. Parents sometimes hesitate because voicing a prayer doesn't come easily for them. But families can learn together. Adults, of course, can help children. But children can also help adults. Nowhere can an adult find more help in prayer than in the simplicity and faith, the joyousness and sensitivity of little children. And in no area is the adventuring with growing children more full of joy than in this one of helping the child to find fellowship with God.

Builder of Souls

A builder builded a temple;
He wrought with care and skill.
Pillars and groins and arches
Were fashioned to meet his will;
And men said when they saw its beauty:
"It shall never know decay.
Great is thy skill, O builder,
Thy fame shall endure for aye."

A teacher builded a temple;
She wrought with skill and care,
Forming each pillar with patience,
Laying each stone with prayer.
None saw the unceasing effort;
None knew of the marvelous plan;
For the temple the teacher builded
Was unseen by the eyes of man.

Gone is the builder's temple;
Crumbled into the dust,
Pillar and groin and arches
Food for consuming rust;
But the temple the teacher builded
Shall endure while the ages roll;
For that beautiful, unseen temple
Was a child's immortal soul.

—Author Unknown

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen ,Topeka, Indiana

Recreation - a New Arm of Church Work

by Eldo Neufeld

There would be distinct advantages to being an octopus! Think of how much more efficiently most any job could be done with all those extra arms, and also how many jobs could be done at one time. The church of Christ, in carrying on its many areas of work, needs many arms. It needs to go out in various directions at once and speak positively to the problems it meets. One of the younger, and, therefore, smaller and rather unsure, arms of the church is the arm of recreation. Two or three generations ago, all our people had to hunt, fish garden, weave, and build. Each family was pretty much on its own to eke out an existence. The growth of modern cities has changed all that. People then were creative because they had to be. Sears, Roebuck, and Co. have made it so easy to get everything the family needs by mail, that now we are beginning to see that those things which before were done to make a living, now are needful to us to make our life whole and full. Every person is a whole being, made up of many small parts, to be sure, and needs to have all of the parts of his character developed to make him complete.

Recreation is one of those needs which each person must have satisfied. We are all aware of the need of relaxation and change of activity from the routine of the daily grind. We can get undernourished physically, socially, and spiritually without some fun and fellowship in life. Various forms and types of recreation offer that fun and fellowship. Everyone needs this.

Here in the Seminary community in Chicago there is a special reason for this arm reaching out and helping in the work of the church. Those of us who have lived in the rural areas of our country all our lives, have an uncomfortable feeling of being stifled in the maze of city life. There seems to be very little air, and that which is available for breathing is discolored and contaminated with the inescapable soot and smoke of the city. We don't see how the children can possibly develop into anything worthwhile when they have nothing to do but make up things they can do in a vacant lot maybe fifty feet square, with half of that filled with trash and debris. In a large grade school adjacent to the Seminary property there are seventeen hundred pupils. All the space they have to play in is a brick-paved area about forty feet wide on the average around the school building. "No Ball Playing Allowed" signs are hung all around the building. The other alternatives for play activities are the street or maybe the back porch steps to their apartment. The city has many playgrounds for public use, but not nearly enough to satisfy the need.

In an effort to help, the Seminary fellowship has granted the use of a large part of the back yard here to give the children a place to play. We try to make it more than just a playground where they can come and go as they please. There are specific periods when various age groups come, and all the periods are supervised by summer Voluntary Service workers or members of the Seminary fellowship.

Then too, a room was converted into a "club den" where the two dens of Cub Scouts, which the Seminary sponsors, hold their meetings.

At the most, we have contact with forty or fifty children during the course of the summer. With some of these, much more concentrated work is done than with others. With those who are members of the regular groups, like the Cub Scouts, progress in the way of character building can be noted. As one observes the avenues through which the children gain outlets for their desires and emotions, their need for companionship and for physical activity, he becomes deeply impressed with his Christian obligation to these who have been deprived of the finer and more comfortable things of life. We need to give the help we can give, and we need to give it now. One of the things we can do is to show them that we are concerned with the needs of our fellows. We can invite them to come to Sunday school, where they will be taught about one who loved and blessed children, and who set up a child as the example by which His followers should pattern their lives.

This is needful and right. But regardless of how idealistic we want to be, this will not solve the problem for these children of what to do during the long hours of the week-days when there is nothing to do but invent something, and so little room to do it in that there is sure to be somebody who will not like it and who will yell at them to be on their way. Life becomes a thing to be eked out however and wherever possible, and adults, who should be looked up to as helpers and leaders, become obstacles to happiness and enjoyment of life, and as such need to be avoided as much as possible.

In view of all this, we need to do another thing. We need to do all we can to help these children to gain a healthful attitude toward life. One of the best ways of assuring a happy adulthood is to provide a happy childhood. Children have a right to happiness. Providing a place to play for at least part of the day where the leadership is interested in the child as an individual and where the emphasis is on cooperation and good sportmanship is a very positive way of witnessing to the commandment of 'loving God with all one's heart, soul, mind, and strength, and one's neighbor as oneself.'

If we have felt in the past that recreation should not be a part of the work of the church, we may need to change our idea. Shirley Greene, rural life worker of the Congregational Church, has said that there isn't enough dynamite in the church to blow the front door off. One of the reasons for this lack of power is the fact that in many cases we are unwilling to admit the need for a change in our thinking. Traditions and old beliefs without meaning, or whose meanings have lost their value, make us stuffy and impractical, and therefore unable to meet and cope with the problems of our day.

The Apostle Paul wrote to the Corinthians, "I am become all things to all men, that I might by all means save some."* Unless we can do the same, we may pass through our momentous and challenging time without speaking at all to its need.

As a young baby's arm is not always sure—so this new arm of the church must grow and gradually mature, until it is able to work skillfully and do its part in the work of bringing to pass the Kingdom of God to the greatest extent possible here on earth.

Photo 1—Indoor recreation in the basement of Woodlawn Church.

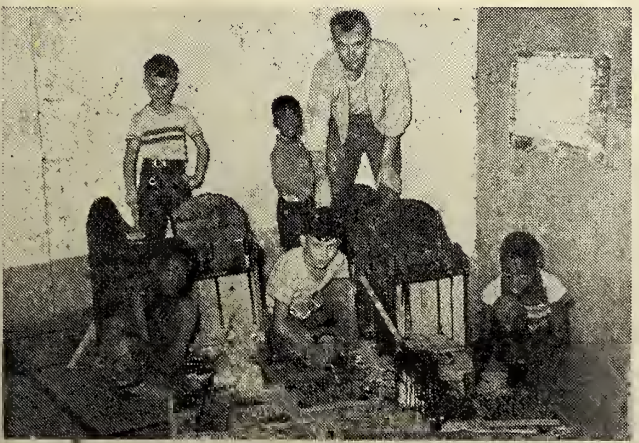


Photo 2—A Cub Scout den painting signs and orange crate chairs.

Photo 3—Recreation in the back of the Seminary lawn directed by Voluntary Service workers.

The Test

By Thelma Grant Fox

"Lord," I prayed, "Oh, use me
In any task at all,
I will not ask for lofty deeds,
But use me for the small.

"Let me be the channel
Through which some one in need
May feel Thy love and watchcare
By some kind, humble deed."

I prayed this prayer with fervor
Deep from a sincere heart
So willing at that moment
So anxious soon to start.

The Master heard and answered
In love my heart to test
And sent a lowly mission
Distasteful at its best.

I looked and in repugnance
"Oh, Lord, not that," I cried,
"You surely cannot mean it,
That I must thus be tried?"

And in the heavy silence
A Voice I seemed to hear
That shamed my willful heart
And showed His love so dear.

These words in low sweet tones,
"Thus must it ever be,
That thou must bear the cross,
If thou wouldst follow me."

And while I listened still,
With humble soul unmasked,
He said, "Dost thou love me?
Then also love the task."
—The Watchman-Examiner

European Diary

Grace Miller

Tuesday, August 7—The work wasn't anything out of the ordinary. We didn't finish the basement as we had hoped because the ground is so damp that it's hard to shovel.

The work wasn't unusual; I had quite a new experience. This morning I received a telegram saying that my pen pal would arrive in Mainz in the evening. Tonight he's really here. It doesn't seem possible! I've corresponded with him for almost three years—and now finally I met him face to face! He's staying in Camp for a week, so we'll have lots of time to discuss common interests.

Professor Phillip spoke to us on Communism tonight. He answered questions and even showed us some posters the Communists put out. I'm very sorry I don't understand German better—I didn't get nearly all he had to tell us.

Wednesday, August 8—This has been a cloudy rather dreary day, but the work went on. It sprinkled a bit, so the work was slowed up a bit. But we did finish the main digging of the basement. At the end we ran into some chalk, and that's terrific to dig and shovel out. We're glad the whole basement wasn't like that! After work we had a town meeting again, and in the evening we heard about some of the other Mennonite work camps from a Swiss minister who just visited them. Everyone else seems to be enjoying his camp as much as we enjoy ours.

Thursday, August 9—No one awakened us at 6:30 this morning, so we girls overslept a half hour. I don't think the fellows appreciated our holding up breakfast! But we could have slept longer because it started raining at 7:30, and kept it up all day. So we didn't work today. None of us were very unhappy about it. We all had a good time catching up on letters, knitting, reading, and playing games. Some of these European games are really fun! Tonight we had a meeting at the pastor's home again. This time we discussed the Christian's responsibility in government and politics. The position of the Mennonites was interesting to these young people.

Friday, August 10—The rain was past, and we began work again—theoretically at least. We weren't very well organized in the forenoon, so we had long rest periods. But this afternoon we dug a trench for the water system. We didn't quite finish it. After work there was a Bible discussion again, but Hans (the pen pal) and I went to the pastor's home, and Hans played the piano for me. He's a good pianist, and this was the only time I could hear him play. Most of us spent the evening quietly writing letters and listening to the radio in the dayroom.

Saturday, August 11—I left the nest today. Two fellows and I went along to Salzgitter in the station wagon with Cal. We stopped at Frankfurt awhile to get bedding and supplies. We arrived at Salzgitter in time for supper. There is also a work camp there. Those kids are making a community youth center and play ground for the many refugees there. I saw their project—they've done a lot of work. The purpose of my coming here was to attend a young people's day arranged by the North German Mennonite Y. P. President. The young people of the surrounding communities came in for the evening. Dr. Waltner gave an evening message to all of us. There are about 35 here. Many of them are staying for the night—sleeping on straw since there aren't enough cots.

Sunday, August 12—I think all of us slept well—whether it was on straw, cots, or beds. We had a morning service in the camp, with Dr. Waltner as our guest speaker again. I was given an opportunity to extend greetings from the Young People's Union in America, and was asked to give greetings from the German Youth to American young people. After a big dinner prepared by the camp workers, Cal gave a short talk about the opportunities for service that these young people have. Then all of us visitors, campers, and town people gathered at the project site for a get-together. We sang songs, played games, drank coffee, and visited together. We were disturbed for a short time by rain. From 5:30 to 7 we met in the town church, the local minister, and some other church official gave short talks. The church was really filled. I think the afternoon meant more to the people of that community than we realize. The young people went home after that service. Their stay was very short, but it has been a most important day for them because they've never had any Mennonite youth gathering before, tho' some of them have been here as refugees for six to eight years. This day has certainly opened my eyes, too.

Monday, August 13—I tried my hand as the Salzgitter project for an hour this morning. I dug up grass—when I was lucky! We started back for Mainz about 10. We stopped for supper at Frankfurt. Since the MCC workers weren't home, a French girl who came along and I prepared supper. We expected to feed five people, but people kept coming in till we had eight. I think we had enough tho! We got back to Mainz at 8:30—and was it nice to get back "home"!

Make Thy will known to me
Keep my heart full of love for Thee
Ready to serve Thee and Thine.

Remember the Essay Contest

There is an essay contest being sponsored on a Conference-wide basis by the Young Peoples Union and the Eastern District Conference Men's Brotherhood. The subject of the essay is "Should I Tithe?" There will be eight prizes as follows: first prize—$50.00, second prize—$25.00, third prize—$15.00, and five prizes of $5.00 each. Contest ends October 31, 1951. Make preparation and enter. Here are the rules:

1. **The essay should be written on the subject, "Should I Tithe?"**
2. **Only young people of ages 15, 16, 17, and 18 are eligible.**
3. **The essay should not be longer than 1500 words in length.**
4. **The manuscript must be typewritten, double spaced, or in legible handwriting.**
5. **The name of the writer must appear only on the cover sheet as the essays will be judged by number, the writer being anonymous to the judges. Address and birth date must be included.**
6. **A statement from the pastor concerning the writer's moral and spiritual character must accompany the manuscript.**
7. **All manuscripts must be in by October 31, 1951.**
8. **All manuscripts must be sent to:**

Harris Waltner
4614 Woodlawn Ave.
Chicago 15, Ill.

9. **All essays will be judged on the basis of:**
   - **Originality**
   - **Sincerity**
   - **Organization of Material**
   - **Grammar**
   - **Neatness**
   - **Character of writer (pastor's statement).**

WHEN THE HEART IS HEAVY

Let us often walk to Joseph's garden accordingly. When the heart is heavy and weary, casting about for peace, or when it is preoccupied and earthly, and refuses to attach itself in conscious, affectionate faith to its one and perfect hope, Jesus Christ, then let us not go deeper into the heart, for it will only disappoint us, but let us return to the facts, to the Person who is our Life. Let us stand again beside the open and vacant sepulcher and see again and trust again the risen Son of God. There let us leave behind alike self's sinfulness and its imagined righteousness, and calmly give thanks for His great glory and accomplished work.

—H. C. Moule.

Clinic on Youth Problems

Address questions for the Clinic to answer to Editor, Mennonite Youth, Topeka, Indiana

Question: A Christian is one who looks to God for guidance. How is it that God guides us?

Answer: God wants nothing more than that His child should receive the assurance of His guidance. The testimonies of countless numbers of Christians confirm the truth that God does guide people. If there is ever a time in our lives when we need His guidance it is when we are young, for it is then that we make decisions that will determine the future.

There are conditions that must be met for us to receive God's leading in our lives. First, we must **want** to do His will! When we have so humbled ourselves, and when we are ready to **do** what God would have us do, then we have taken a step toward receiving His guidance. His will should be our passion.

Second, we must be obedient to that light and guidance that we already have. This is often with regard to the small things in life. Don't neglect the little things about which you are sure and God will open the doors of guidance to the larger things.

Third, we must practice the devotional life. How can we receive God's guidance by remaining aloof from God? Let those who seek the Master's will stay close to the Master. Prayer and Bible study are most necessary to such devotional living.

If we really seek God's guidance, if we are obedient to His guidance and if we are in a place and condition where we may receive His guidance then we will add to the testimony that God does guide His own.

—Willard Wiebe

THE QUIET MIND

"I decided to sit on the iron seat until my bus came.... I became aware of the old man on the other end of the seat and wondered if he noticed the things which I did....

"I started by brightly remarking, 'It's a nice day, isn't it?' to which he replied tranquilly, 'Surely' ...in true Sussex style.

" 'What do you think of the war?' I asked, and waited for the tirade of an old sage... but he just sat quietly contemplating the sky unperturbed. Then he surprised me by saying, 'See them clouds—there's beauty for you.'

"I felt exasperated; he was evading the issue, and I hotly replied, 'May be sitting here quietly, away from things, you don't notice the war?' Then I waited for it to sink in... my bus was approaching. He raised his crinkled old eyes to mine and said, 'Oh, yes, I know there's a war on. I've been bombed out, I have—but I still think them there clouds be pretty.' "—**The Evangelical Christian.**

MCC News Notes

Is V. S. Recognized as Draft Alternate?

A number of recent letters inquire whether entrance into Voluntary Service exempts young men from the draft. At the present time there is no official recognition of the V. S. program as an alternate under the draft. We are hopeful that V. S. projects may be so recognized, but this is not yet established.

In the meantime Voluntary Service continues to be a voluntary witness of work for peace and Christian concern for needy people. Its positive character may in some cases help to confirm the conscientious objector position of the volunteer; but entrance into voluntary service does not in itself solve draft classification problems. In fact, in some cases where appeals or other procedures are pending, it may be advisable for men to remain in their regular places of work and residence until this can be cleared. If specific information is needed, write to Peace Section, MCC, Akron, Pa., giving details of the particular case.

Voluntary Service Assignments

Eleven young people completed their period of training at the MCC Center at Akron, Pa. on August 31, and departed or made plans to leave for their places of service: Anna Mae Bowman of New Hamburg, Ont., to the MCC headquarters housekeeping staff; Eldon Brandt of Hillsboro, Kan., to STICA work in Paraguay; Ernest Hostetler of Topeka, Indiana, and Dorene Shantz of Preston, Ont., to Migrant project in Calif.; Irvan and Viola Buller of Goessel, Kan., to Stockton Hospital, Calif.; Alvin and Lloyd Neuenschwander of Berne, Ind., to New Mexico and Gulfport, Miss., resp.; James Posar, Jr. of Hesston, Kans., to Gulfport, Miss.; Willis Snyder of LaJunta, Colo. to the MCC Relief Canning program; Wendell Wiens of Hillsboro Kan. to National Training School, Washington, D.C.

Priority for Bulldozer

A priority rating has been secured from the National Production Authority for purchase of a new Caterpillar Bulldozer to be sent to Paraguay in the near future. The Layman's Organization of the Northern District of the General Conference has been instrumental in making possible this bulldozer project. The machine is needed for building roads, clearing land and similar uses in the Mennonite colonies in Paraguay.

Building roads in Paraguay. The bull-dozer will be greatly appreciated.

Mennonite Units Visited by General Hershey

A letter from H. A. Fast, the MCC Director in Europe, gives more information on the visit of General Hershey, Director of Selective Service, to MCC projects in Germany. On August 14 and 15, Brother Fast and Paul Peachey accompanied him on visits to the Summer Work Camp at Mainz, the MCC Pax Services Unit at Neuwied, and the refugee resettlement project at Espelkamp. The visits were very informal and cordial, enabling personal conversation with quite a few of the young men in these units. The group had lunch with the Unit at Espelkamp, and afterward in the course of the visit with the men, General Hershey spoke appreciatively of the work being done.

After visiting these Mennonite projects, General Hershey accompanied several Brethren leaders in contacting relief and service units under the Brethren Service Commission. We understand that he is also contacting Friends service units.

The regulations pertaining to the draft of CO's are not yet completed, and will probably not be released until some time after General Hershey's return this autumn.

School News

Bethel College opened its doors Tuesday, September 4, for the fifty-eighth school year. Indications were that the enrollment, while lower than last year, would approach the 300 mark. To serve these students Bethel will have a faculty of about 45 instructors, at least 15 of whom have the Ph. D. degree. Two members of the faculty will be on leave abroad, Dr. H. A. Fast, in Europe, and Dr. J. Winfield Fretz in South America. Others, including, Elmer F. Suderman, J. Millard Fretz, and Jacob J. Enz will be pursuing advanced studies. Among the faculty who are new this year are Helen Frances Greef, Ph. D., Assistant Professor of Chemistry; Arnold Wedel, Ph. D., Assistant Professor of Mathematics; Dan W. Unruh, A.M., Director of Athletics and coach of basketball; and Menno Fast, M.S., Instructor of Physics.

The opening week activities consisted of tests, physical examinations, social affairs and the formal opening of the college affairs and the formal opening of the college year on Sunday evening, September 9. At this occasion Dr. E. G. Kaufman, president of the college spoke on "The Creative Crusade," giving his impressions and convictions gleaned from his teaching experiences in Cairo, Egypt, and his travels in Europe.

The building of the new library has continued through the summer with the walls and roof completed so that the structure is now completely enclosed. Continuation of this work will depend upon the availability of funds.

The Founders' Day program October 7, will feature a panel forum on the place of church colleges today to be conducted by the presidents of four colleges: Bethel, McPherson, Friends and Baker.

Jottings

—**Emmaus Church, Whitewater, Kansas:** On July 8, we observed the seventy-fifth anniversary of the coming of the Prussian Mennonites to the Elbing, Newton, Whitewater communities. We were happy for all who joined us in this day of praise. The funeral of Mrs. Maria Kuhlmann and David Kuhlmann who were fatally injured in an auto accident near Casper, Wyoming, was held in our church July 25. The evening of August 8, L. L. McRostie, missionary to French West Africa under the Gospel Missionary Union, spoke to us. Their children, Jean and Gordon, are staying with the John E. Regier family while Mr. and Mrs. McRostie have returned to Africa for another term of service. The funerals of Mrs. B. W. Harder and Gus H. Regier, Sr., were August 14, in the forenoon and afternoon respectively. Mr Regier was the only remaining member of the group of immigrants of seventy-five years ago. A number of our young people have attended Bible camp. Six were at Camp Mennoscah, Murdock; thirteen at Camp Maranatha, North Platte, Nebraska, and five at Youth for Christ Camp, Siloam Springs, Arkansas. Several of our members attended the Child Evangelism Institute in Wichita, August 20 to 31. —Corr.

—**Bethesda Church, Henderson, Nebraska:** Recent guest speakers were Lester Hostetler, who told of experiences in Europe; Bob Bogena of the Sudan Interior Mission; and Alfred Habeggar. Union meetings of the three Henderson churches were held morning and evening, August 13-19. They were conducted by C. F. Derstine of Kitchener, Ontario. Our Sunday School packed 554 Christmas bundles. Twenty-three of our young people attended the Northern District Young People's Retreat. As a recent project our Young People's Fellowship undertook to finance the trip to Henderson for Miss Ida Louisa Keyes of Puerto Rico. She is making her home with Mr. and Mrs. Eugene Miller, former teachers in Puerto Rico, and will take her last year of high school in Henderson.—Corr.

—**Calvary Church, Barlow, Oregon:** Kenneth Bauman and Earl Roth were guest speakers at our church during the absence of the pastor, Paul Roth, who is Dean of Men this year at the annual Young People's Retreat at Lake Sequoia. Annual clothing shipment will be some time in October.—Mrs. Ivan Learfield.

—**Burns Church, Burns, Kansas:** Galen Flickner who has done relief work in Germany showed pictures of his work on July 22. On July 29, six young people were baptized and three people transferred their membership into our church. Mr. and Mrs. Classen were surprised with a basket supper August 17, honoring their birthdays. August 19 the Mary-Martha Society had charge of the C. E. Program. The Christmas bundles were gathered in at this time, thirty-five of them. Mr. and Mrs. Walter Goosen showed pictures of their work among the Hopi Indians in Arizona recently.—Corr.

—**Gospel Church, Mt. Lake, Minn.:** On Sunday, August 12, Pastor and Mrs. John P. Suderman observed their twenty-fifth wedding anniversary. Their two children John Mark and Edith brought most of the music such as vibra harp, violin and vocal solos. Mr. Suderman brought the message "Belonging Together." The family also rendered several mission songs. The offering, which totaled one hundred and twelve dollars, was half for missions and half for the Suderman's. On August 20, 21, and 22, the Tract Committee sponsored a book table at the county fair. About 3000 tracts were handed out.—Mrs. Hy. P. Klaassen, Corr.

—**Bethel Church, Winton, California:** On July 8, Mrs. Herbert Heppner transferred her membership by letter from the First Church at Paso Robles, California, to our church membership. August 19, A. C. Siebert of Gothenberg, North Dakota, brought the morning message on "Who is a Saint?" Kenneth Bauman spoke in the evening on "A Changeless Christ in a Changing World." M. C. Hilty's brother and sister and their families have been visiting here during the past week; Mr. and Mrs. Herbert Hilty and daughter Janice, and Mr. and Mrs. Frank Krohn and son Lynn of Pandora, Ohio. The peach growers are very busy harvesting their crops. —Mrs. Geneva Heppner, Corr.

—**Immanuel Church, Los Angeles, California:** The Women's Missionary Society of Upland invited the women of this society for a picnic dinner, August 7. The picnic was held in the Upland Park. Miss Eleanor Schmidt was the guest of honor at our Women's Missionary meeting August 3. We also had the privilege of hearing Miss Schmidt during our Sunday evening worship service. Following our evening service, July 29, a fare-well was enjoyed for Mr. and Mrs. Ernie Schroeder. The Schroeder's are a young couple who are leaving for Shafter where Mr. Schroeder will take over the duties as pastor of the church. Our prayer is that the Lord will guide them in their new line of work and that souls will be won for His name. The Fifth Annual California Mennonite Family Retreat will be held September 1-3 at Camp Ocean Pines, (YMCA Camp) at Cambria, California. The theme for the camp is "Up and Doing" John 9:4. The Young People's Retreat was held August 11-18 at Camp Gaines. August 12, Evening worship service, A. W. Friesen showed slides on South America. Just a personal word—Anna Elizabeth and I have enjoyed our Bluffton visit with my mother and our family. Also seeing faces I once learned to love and know. The privilege of attending my home church and other Mennonite churches and Youth for Christ meeting. There are quite a number of Bluffton and Pandora folk who are attending the Los Angeles Mennonite Church, and other Mennonite churches in the West. What really counts after all—Is God pleased with our lives where we daily live?—Maeanna (Steiner) Quenzer.—Corr.

—**Newhopedale Church, Meno, Oklahoma:** Several of our young people have been married recently. Melvin Schultz and Frances Buller May 29; Jack Wedel and Letha Johnson July 15; Ivan Schultz and Evelyn Funk June 21; James Hiebert and Lois Jantz Aug. 29; On August 5, Mr. and Mrs. August Schmidt commemorated their 25th wedding anniversary with a program and open house from 2:30 to 4:30. On August 14, August Schmidt was operated on in the Bethel Hospital, the Lord blessed the operation so that he was soon released. The Youth Fellowship of the church took up the project of selling acoustical ceiling blocks for the church basement auditorium. The brethren are again busy building at the church. The following old brethren and sisters are still on the sick list and failing: J. A. Wedel, Mr. and Mrs. David Richert, Mrs. Elise Penner and Mrs. Susie Unruh.

—H. U. Schmidt, Corr.

Into the Beyond

CHARLES EIFERT, Kalispell, Montana, member of Evangelical Lutheran Church, was born October 31, 1866 and died July 15, 1951. Interment, Ransom, Kansas.

A GOSSIPER SILENCED

Ruth Abe was a good woman, eager to be at peace with all her neighbors, but when Susan Ryan came in to gossip, Ruth was so unhappy that she asked her pastor what to do about the matter. He prescribed this remedy: Keep the family Bible on the table, and when Susan becomes too disagreeable and bothersome, say to her, "Susan, you are a good scholar; read a Psalm and pray with me. It might do us both good." She did and received this answer: "Another time, Ruth, when I'm not so busy. Please excuse me today." There was no more gossiping in Ruth's house.—D. Carl Yoder.

BEYOND OUR OWN

Please enclose this label when writing.

YEARBOOK OF THE AMERICAN CHURCHES, 1951 edition, shows that Sunday school enrollments and church membership rolls have reached their highest point in American history. Church membership now stands at 58.09 per cent of the population as compared with 34.7 per cent in 1900. The Yearbook reports 285,834 local churches and units of religion of all faiths—Christians, Jews, and others—with 87,548,021 members. ..There are almost twice as many Protestants as Catholics.

LUTHERANS ARE WORLD'S LARGEST PROTESTANT BODY with a total of at least 68,500,000 members, according to statistics complied by the Lutheran World Federation. Of these more than 20,000,000 are members of organized churches and missions in Germany. ..The United States comes second with some over 6,000,000 members. Sweden is third.

"DIVORCEES ANONYMOUS" is a comparatively new organization with chapters in the larger cities. Members pledge themselves to do everything in their power to keep others from making the same mistake. It operates somewhat on the same principle of group therapy as exists in "Alcoholics Anonymous" and, more recently created, "Gamblers Anonymous."

THE EIGHTH ECUMENICAL METHODIST CONFERENCE was held at Oxford, England August 28 to September 7. These conferences were started in London in 1881 to fill a need for world-wide fellowship among the Methodist churches through-out the world.

"REVIVAL STRIKES MENNONITES" is the title of an article in the September issue of CHRISTIAN LIFE. It tells of the meetings conducted by two Mennonite brothers, George R., and Lawrence Brunk of Denbigh, Virginia, at Lancaster, Pennsylvania. A peak attendance of 17,000 is reported for the last night, closing a five week's campaign. Decision cards had been signed by more than 1,500.

100 YEARS OF SUNDAY SCHOOLS IN SWEDEN is being celebrated this year. An increased attendance of 25,000 pupils has been recorded in the past three years.

AMERICAN BIBLE SOCIETY DISTRIBUTES OVER 406 MILLION BIBLES. Since its beginning in 1816 the American Bible Society has printed and distributed a total of 406,422,004 Bibles, New Testaments and portions of scripture in 200 languages and dialects in five continents and forty nations.

Work for the blind is now furnished by the society in thirty-four different languages. Over 500,000 scripture texts in the Russian language await shipment when the iron curtain lifts.

NATIONAL SUNDAY SCHOOL WEEK, sponsored by the National Sunday School Association and several Lutheran groups, is set for September 16-23. J. Edgar Hoover of the F. B. I. states, "I trust that our Sunday Schools throughout the land will meet the challenge of National Sunday School Week."

THE STORY OF THE MENNONITES

by C. Henry Smith

Have you seen or read, in one or the other of our national magazines, pictures and stories of the Mennonite people? If you have, you will agree that the presentation is sometimes distorted. Usually they depict either the Amish or the "Old" Mennonites—and that inadequately.

CAN YOU OR I DO BETTER? How much do we know about the history of our people—past and present? We know something about the General Conference but what about the Amish, or how the Mennonite movement was born in Switzerland and Holland? (Or was it Kansas and Russia?)

Order your **STORY OF THE MENNONITES** now so that next time when asked you will know the answer.

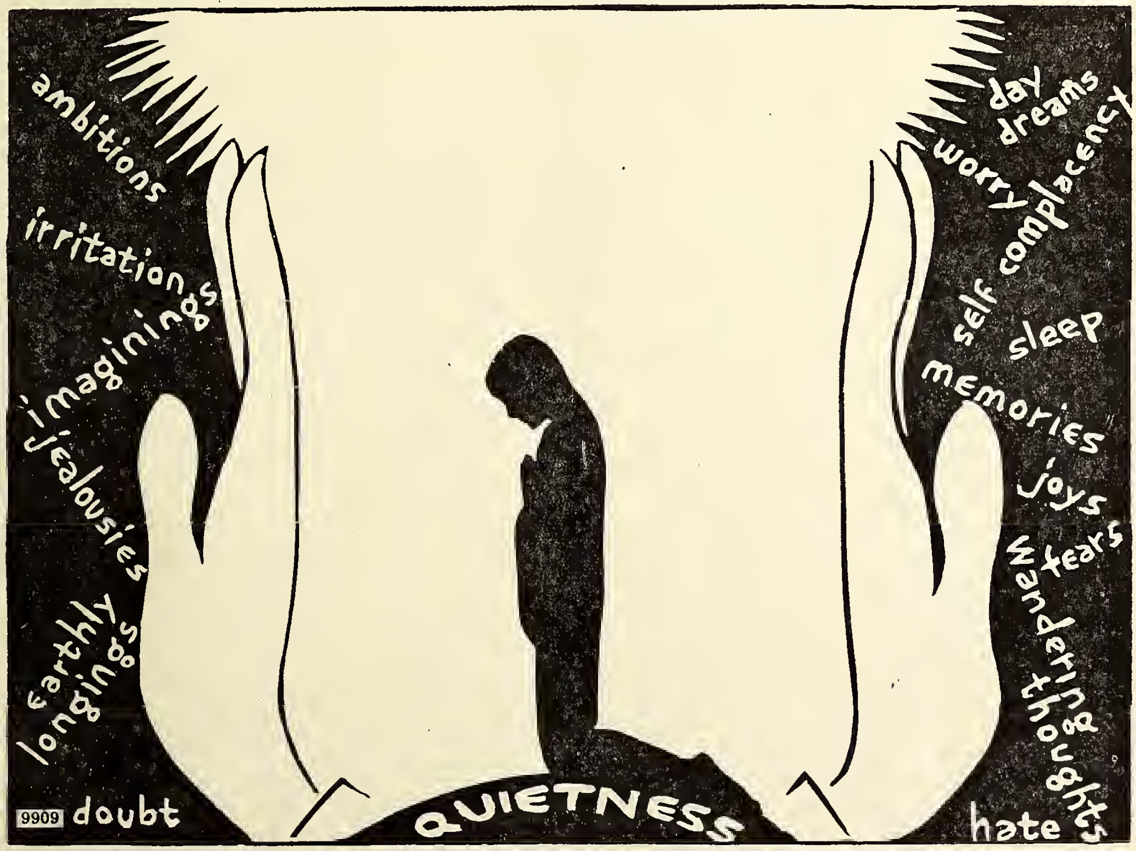
This book, written by C. Henry Smith, is without equal in the Mennonite history field. It is even more complete now that Dr. C. Krahn extensively revised and corrected it. The book is completely up-to-date, including developments during and after World War II. An index, a bibliography, and illustrations were added to make this edition more worthwhile than ever before.

$3.75

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 66 —— September 18, 1951 —— Number 37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QUIETNESS

"Be still; and know that I am God."

IN THIS ISSUE

The Preminence of Christ

The Church and the Child

The Minister in Relation to His Church and Conference

In This Issue

EDITORIALS 583
WE VISIT THE HOPI INDIANS
by Elmer J. Dick 584
THE PRE-EMINENCE OF CHRIST 585
THE CHURCH AND THE CHILD
by Arnold Epp 586
THE MINISTER IN RELATION TO HIS CHURCH AND CONFERENCE
by Olin A. Krehbiel

MENNONITE YOUTH:

CAMP FRIEDENSWALD V.S. UNIT 590
SCENES AT FRIEDNSWALD 591
EUROPEAN DIARY 592
TWO FORGIVERS CONTRASTED 593
MCC NEWS NOTES 594
FIFTH MENNONITE WORLD CONFERENCE 594
JOTTINGS .. 595

John Thiessen, General Secretary, Board of Missions. (This Board now is in charge of both the home and foreign mission work of the General Conference—see article next column.)

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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REV. JOHN THIESSEN STARTS AS GENERAL SECRETARY OF BOARD OF MISSIONS

Ever since his election to this position, June 19, John Thiessen has been giving much thought and study to the details involved in the work of the two sections of the Mission Board. Many prayers have been sent to the Throne of Grace on behalf of this change, by the Board Members and Brother Thiessen. It is the sincere expectation of the Board of Missions that prayer intercessors will continue for the workers in both for Home and Foreign fields. The Board Members feel the need of prayer support as constantly important decisions must be made. It is our most sincere desire that all work be done as the Lord would have it done and for this end we need the constant guidance of the Holy Spirit. Since much importance is resting on the General Secretary to inaugurate movements and to carry out details, the Board Members cherish the prayers of all members of General Conference for Brother Thiessen.

FOREIGN SECTION TRANSFER

On September 1, Howard G. Nyce, long time Secretary of the Foreign Mission Board, formally turned over to John Thiessen his work which consists of files, records, reports and a voluminous correspondence.

After this date, all letters intended for the Foreign Mission Section are to be addressed to REV. JOHN THIESSEN, 722 MAIN STREET, NEWTON, KANSAS.

EXECUTIVE COMMITTEE MEETING

On Thursday, September 13, the Executive Committee of the Board of Missions will have a meeting with John Thiessen in Chicago. At this time details in the working out of the whole program, as assigned to the Board of Missions by the Conference in the new constitution, will be studied and outlined. Members of the Executive Committee are: A. E. Kreider, Chairman, John J. Plenert, Vice Chairman, A. J. Neuenschwander, Recording Secretary, and Sam J. Goering, Financial Secretary.

While in Chicago we will also attend the Mennonite Central Committee Executive Committee session on the next day, when mutual problems on missions will be discussed as they affect cooperating Mission Boards in countries where both have fields of labor.

HOME SECTION TRANSFER

In order to give Brother Thiessen a bit of time to acquaint himself with the work of the Foreign Mission Section it was thought advantageous to delay the transfer of the Home Mission Section until October 1. At that time, A. J. Neuenschwander, who served as Secretary of the Home Mission Board since 1938, will turn over his work to Mr. Thiessen. After October 1, 1951, all correspondence intended for the Home Mission Section is to be addressed to Rev. John Thiessen, 722 Main Street, Newton, Kansas.

The Board members are concerned that this change be for the advancement of the causes of missions and Taylor, great missionary and founder of the China Inland Mission, used to say:

"God's Work Done in God's
Time and Way,
Will Never Lack God's Blessing."

May this be our experience as we align our Board to the new constitution, for more effective, far-reaching and efficient service for the Master at home and abroad.

HOW MUCH SHALL I GIVE TO MISSIONS THIS YEAR?

(A little Argument with myself)

1. If I refuse to give anything to missions this year, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields.

2. If I give less than heretofore I favor a reduction of the missionary forces proportionate to my reduced contributions.

3. If I give the same as formerly, I favor holding the ground already won, but I disregard any forward movement. My song is: "Hold the Fort!" forgetting that the Lord never intended that His army should take refuge in a fort. All of His soldiers are under marching orders always. They are commanded to go.

4. If I advance my offering beyond former years then I favor an advanced movement in the conquest of new territory for Christ. Shall I join this class?

RESOLVED: I DO BELIEVE IN GREATLY INCREASING THE PRESENT NUMBER OF MISSIONARIES, THEREFORE, I WILL INCREASE MY FORMER OFFERINGS TO MISSIONARY WORK!

—East Swamp, Pa. Church Bltn.

Editorials

SOME PROBLEMS OF RELIGIOUS EDUCATION

We are aware of the fact that it is of the utmost importance to give our children and young people a good education that is also Christian. Religion is not supposed to be taught in the public schools. It seems strange that matters of such eternal worth are not to be mentioned, but such is the case.

How then shall the youth get their religious education? Various suggestions are appearing in the pages of THE MENNONITE as we stress Christian Education Emphasis Period, August 26 to September 23. It is generally agreed that in the formative and pliable stage of the youth's heart and mind the best possible incentive must be presented to them to become good followers of Christ and to accept Him as their Savior and Lord.

Careful thought and sincere prayer should be given to such questions as the following: Do our Sunday schools meet the needs for religious education? Should there be home courses for parents to use in teaching their children? Should there be an approved list of Bible story books and other religious books for children? Should we plan to have our own parochial elementary and high schools? What would be some of the objections to such schools; what the distinct advantages? Should our colleges offer short Bible courses during the winter months? Do we need teacher-training courses for our Sunday school teachers? Should churches offer courses for parents to assist them in the religious teaching of the child? How can our people be made to see the place and need of our church and colleges and seminary? What influence can a community exert in the selection of Christian day-school teachers? Are we as much interested in the spiritual growth of our child as we are in his physical and mental growth?

IS CAUCASIAN DUST SUPERIOR?

The refusal of a Sioux Sity, Iowa, cemetery association to allow the body of an American Indian soldier to be buried there because he was not "white," has caused national resentment. Upon the President's invitation, the burial was made in the Arlington National Cemetery at government expense.

But the whole affair does raise some odd questions. Is there danger of a white corpse becoming contaminated by a non-white? Since the body returns to dust, would the Caucasian dust be superior to the dust of an Indian? Perhaps we forget that the American Indian was in this country long before we "foreigners" appeared on the scene, and now we would deny him burial in his native soil. We do very odd things in our effort to feel superior.

OUR SEMINARY OPENS WITH GOOD ATTENDANCE

It was the editor's privilege to be present at the opening day of the Fall term of our Seminary in Chicago. Here were gathered a consecrated group of young men and women ready to begin another year's training for more effective Christian work. They need the very best we can give them by way of training and support. They are making a definite effort to be better "vessels fit for the Master's use."

How we need our Seminary! There are still many of our churches without regular pastors and a number of others who are getting outside pastors not familiar with our Mennonite heritage. To help overcome this handicap we need a number of young men who will take up the ministry as their life work. But we need also to match this with a generous support from those who are able to give financial assistance. Why should large sums of our church money be drained off to outside causes as long as there is such great need of supplying our own pulpits with our own young men? What better investments could be made than to invest in the spiritual growth and development of the young men who will be our future church leaders?

◆

THE CHRISTIAN WORKER'S GROWTH

Personal growth and development is essential for each Christian worker. He faces a two-fold task. He must come to know Christ better and to follow His way of life more fully. In the second place he must help other people accept Jesus Christ as Saviour and to serve Him as Lord.

The Christian worker usually makes more satisfactory progress when he makes a definite plan for his own improvement. Such a plan might include items which are more meaningful to one person than to another. In general, however, we could say that the following should be included in such a plan: personal devotional practices, reading the Bible, prayers, and other suitable resource material. There should be a participation in worship, fellowship, and financial support of the church. In addition reading religious literature and books of various kinds, attending conferences, workshops, discussion groups and regular course work are very helpful.—D.C.W.

WHAT IS A CHURCH COLLEGE?

The church college needs to be understood by the church and its friends. A Christian college is more than a set of religious services in the chapel. It is more than set rules which are to be observed, or fifteen hours of Bible in required courses. These are very important and valuable. The real church college does not have a religious program; it is a religious program. It is a community whose central faith should govern everything. In this community it is not enough to observe a few religious rules. Here there is an expression of a total view of life. The choices of those living in this community come from their own vital experiences. It is a community of those who know what can happen when Jesus Christ really touches the human soul.

We Visit the Hopi Indians

Elmer J. Dyck*

IT was our privilege, by the grace of God, to participate in a Bible Camp at Flagstaff, Arizona arranged by our General Conference missionaries for the Hopi children during the second and third week of July. It had long been our desire to get a better insight into our mission work among our American Indians.

As we were enroute we often wondered how anybody or anything could continue to exist in such a desert place. But we soon found out that the Hopi is an industrious hard worker, who seems not to become discouraged in his battle against the desert and literally causes the desert to bloom as a rose as he farms his small plot of ground, mostly in a very primitive fashion. One was impressed to frequently see a late model car or pickup parked near an Indian hogan. This further proved to us that the Hopis are industrious.

The first week was devoted to an Indian girls' camp. About forty fine young Hopi girls ranging from ten to sixteen years of age were present. Throughout the past year these girls had been carefully watched as to their church attendance. Only those who had been faithful were eligible to attend. The same merit system was also employed with the boys of which we had about twenty-four present during the second week of our camp.

The forenoons were spent in singing, Bible study, Scripture memorization, and handwork. Also a devotional message from God's Word was presented each morning. We pursued the course by Helen Maxfield named "God's Mailbag." We found this course to be very interesting and its was well received, having many very practical applications.

During the afternoons excursions were made to various points of interest such as a large lumber this course to be very interesting and it was well Museum, and one afternoon each week was spent in shopping in Flagstaff.

A Christian Hopi couple, Mr. and Mrs. Lumayaswa, who are experts in leather craft, offered to come and teach the boys how to work with leather. They provided all of the tools as well as the leather which was used. They were delighted by the keen interest which the boys showed and so they treated each one of the boys to some ice cream on the last day of our camp. We were happy to notice that the faithful witnessing of the missionaries in the past had borne fruit and produced such a fine young couple as these two proved to be.

A Gospel service was the feature of the evening. Some days these services were held in the chapel and other days these services were held around a camp fire. Emphasis was continually placed upon the individual soul's responsibility to God. Whenever the services were held in the chapel a short period was devoted to the showing of 35mm slides of our work in Africa.

The services of the young people who had come out under the MCC or Voluntary Service were also appreciated very much. Without their help we would not have been able to carry out our program. They were employed mainly as teachers and counselors.

The objective throughout the camp was that some of these Indian young people might accept Christ as their own personal Savior. The climax was reached as we were all gathered around a camp fire on the last evening of each consecutive camp and the claims of Christ were presented with a final appeal for decisions for Christ. There were some eleven girls and ten boys who came forward indicating that they wished to walk with Jesus. Some of these had accepted Christ as their Savior on some previous occasion but for a number of them this was their first public step in professing Christ. Only eternity will give a true revelation of what really has been accomplished through this camp.

Our camp cook was Mrs. Dora Peshlika, a fine Christian Hopi woman who also is a product of our mission. Her fine testimony and excellent cooking added much to our camp.

All of the missionaries had planned much and worked hard to make this camp a success. We were sorry that not all of them could be present and enjoy the blessings which we received. Throughout the time of our working together we sensed the deep concern for the spiritual welfare of the Hopi on the part of each one of our missionaries.

For the weekends all of the missionaries returned to their respective stations to carry on their regular spiritual ministry there. The first weekend we spent at Moencopi. We considered it a rare privilege to be able to witness for our Lord there in a service in the chapel in the morning and again in the evening. The second weekend we spent at Oraibi. There again we spoke to the congregation gathered in the church on Sunday morning. In the afternoon we took part in a Sunday school and also a street meeting which were held in Old Oraibi. In the evening a service was held at Oraibi and also at Hotevilla. At each one of the evening services we presented our work in Africa through the medium of 35mm slides.

As we look back over the two weeks which we were permitted to spend among our Hopi friends and brethren we breathe a prayer of thanksgiving to our Heavenly Father for also providing a way of salvation for the Indian. May many more take advantage of God's great gift to man before it is eternally too late.

***Missionary to Africa, on furlough.**

The Pre-eminence of Christ

Col. 1:18 "... **That in all things He might have the preeminence.**"

Paul had one burden in his letter to the Colossians, to show the Christians in Colossae that Christ must be the center of their lives. He mentions a number of specific areas which Christ must control. To begin with Christ is the source of all things. Then, He is the head of the Church. Paul also tells the Christian there that they must not let any earthly philosophy crowd out the centrality of Christ. He then continues in the third chapter to point out that if Christ is truly preeminent in our lives we will bear fruit which will be manifested in our daily walk.

It is hardly necessary to point out the fact that Christ is not given the preeminence in our world today. Much of our society is organized with the assumption that life is complete without Him. Christ and the Christian religion are considered as extras which can be chosen or not chosen according to the inclination of each individual. The situation is similar to a person buying an automobile. You buy an automobile which includes the essential equipment. You can then buy some extras if you want them. Education is one example of this kind of an approach in our society today. The curriculum of our schools from the kindergarten through the university is so designed as to take care of the total needs of children and young people. Yet, Christ is considered as an extra. He is left out.

It is obvious that if Christ is to be given the preeminence in the world today that the home and the church must give this emphasis to children of elementary and high school ages. This presents a tremendous challenge to parents in our generation since the home is the initial institution in which the child can learn that Christ must be the supreme center of life. One of the main causes of the fact that children and young people do not give Christ first place in their lives is that Christ has not been given preeminence in our homes. Too many of our homes do not have family worship, have not put Christ first, and have not had the spiritual welfare of their children as their major concern.

The Church too has a task in confronting people with Christ so that He will be given the place of preeminence. This will not be done automatically. All of the organizations of the church must be utilized to do this task.

The Christian college assists the young person who goes to college in giving Christ the preeminence. It helps young people to give Christ the place of preeminence in three ways: **First,** it introduces young people to Christ with all His claims of discipleship. This is done through chapel programs, Bible lectures, Bible classes, Gospel teams, and other organizations and activities.

Second, it is done by teaching each subject in the light of God's eternal plan and purpose through Christ for man and the world. This is of supreme importance since many young people who go to some other schools are confused when they are taught subjects other than Bible by people who are not Christian.

Third, it is done by an attempt to have each student view life in all of its aspects in the light of Christ as the one who has the preeminence in their lives. This determines the type of conduct, the type of recreation, as well as all other phases of life that are sponsored on the campus.

The challenge comes for the home, the church, and the Christian college to unite in this enterprise of giving Christ the place of preeminence in our lives.

Waters to Swim in

Ezekiel 47:5

Art thou paddling, fellow Christian,
In God's sea of boundless grace?
Are thy ankles merely covered
When He bids to shoreless space?
Is your diet still a milk one,
When He offers you the meat?
Venture forth, my timid brother,
Let Him bathe beyond thy feet.
Art thou wading, fellow Christian,
In His grace, so full and free?
Have you had the joy of knowing
That the tide has reached thy knee?
Have you found that prayer's a weapon?
We may wield it, if we will.
To your growing heart, He whispers
"Venture on; go farther still."
Art thou bathing, fellow Christian,
In the ocean of His love?
Have thy loins been wholly covered
By His grace, who reigns above?
Do you find the peace and power,
When the tempter comes your way?
Do you see God's hand still leading
As He guides you day by day?
Art thou swimming, fellow Christian,
With no foothold on the sand?
With no trust in self relying,
Held by His almighty hand?
Do you rest in Him completely
When the trials vex you sore?
They are meant to draw you to Him?
Come, oh come, and trust Him more!

—Grace L. Hagemann
in *Now*

The Church and the Child

Arnold Epp*

As we examine the educational system of our land today, we note several outstanding facts. In many respects it is a very competent and efficient system, i.e., it is capable of producing the product it desires, capable of building the kind of nation it wishes. That which we want our leaders of tomorrow to believe, we instill in our children today, and we begin in our schools. Naziism thrived under this principle and so does Communism of our day.

Our educational system is capable of training men for all walks of life, and is capable of giving them the best training that this world has to offer. But in spite of this the world is woefully lacking in capable leadership. What the world is in need of is men who are trained, not only in the technical skills, but in the spiritual skills as well.

Dr. W. H. P. Faunce in one of his books sounds forth this challenging call: "Here, then, is our national peril—that the supremely important task of our generation will fall between Church and State and be ignored by both. The Church may say, 'Education is no longer in our hands;' the State may say, 'On all religious matters we are silent.' Thus millions may grow up—are actually growing up in America today—without any genuine religious training. It is time, therefore, for Church and school to cooperate in defense of our Common Country."

The first injunction of the Great Commission was not to baptize, it was not to preach, but "go ye therefore and teach . . ." To whom was this commission given? Not to the State, but to the Church. How effective has the Church been in carrying out this commission? I wonder whether the contribution of the Church has not been the holding down of the rear pew instead of taking the leadership.

Let us examine the effectiveness of our work in the past. One way to see the results of our work is to imagine ourselves in a reviewing stand and review the youth of our land as they pass before us. There are 31,000,000 of them. How many are 31,000,000? Put them in colums of four, each line of four at arm's length distance from the next. This Atlantic to the Pacific and back again before the line of marching children will reach from the line is completed.

Observe them carefully as they pass in review. Every other line of four are children in our nation not reached by Christian teaching, and the fifty per cent in the Sunday schools are often subject to poor teaching, thin materials, bad equipment, and in general, an environment which kills rather than releases the Spirit of the Living God. If we permit every other child in our land to be reared as now, in godlessness, how long will it be until our nation becomes pagan in mind and outlook? This presents a serious threat and we dare not neglect it any longer.

One sure way to insure defeat is merely to stand still. We are told that in our Sunday schools we are reaching only as many individuals as we did back in 1915. But in these intervening thirty six years the population has increased over thirty five per cent. Is this standing still? No, by no means! It is slipping back at the rate of thirty five per cent since World War I.

But let us stay in the reviewing stand a little longer. There they go, four by four by four in an endless procession—young children, growing, pliable, teachable children. I have pointed to every other one as outside Christian teaching. This you will admit is a very dark picture. Now I point to the third column—every third column. This is the real picture. The average attendance of the Sunday schools in America is only fifty per cent of those enrolled. Statistics of our General Conference for example showed an average attendance of sixty-nine per cent, which is higher than the national average, although some Sunday schools report less than 50 per cent.

I think we could profit greatly by living up to a slogan used by a Baptist group of our country:

"Reach all you can for Christ.
Teach all you can reach.
Win all you can teach
Enlist all you can win.
Train all you enlist."

With this in our hearts and minds let us now leave the reviewing stand after the last quartet of children passes over the horizon and wrestle with the problem as to what to do with existing conditions, and where the Church fits into the picture.

First the Church will have to strengthen its own educational agency, the Sunday school. The Protestant Church has never taken religious education very seriously. It is the great sponsor of our splendid public school system where religion is not taught. Vast sums of money have been spent by the Church to build and maintain colleges, which are important, but not more than three per cent of our population enter these institutions and then in the later adolescent period of life when religious thought and habit have already been formed and fixed. The failure of the church is easily recognized in the following:

1. Churches are built and equipped for adults rather than children. Only in recent years have churches begun to awaken to the fact of the importance of children within the church.

2. Church programs are primarily prepared for adults. The hymns, the Scripture reading, the sermon are all prepared with the adult in mind.

3. The Sunday school is inadequately financed.

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*Pastor, New Hopedale Church, Meno, Okla.

We spend large sums of money to carry on an elaborate church program, but it seems that the Sunday school must be financed with the pennies that the children contribute. Then when the church program becomes too heavy for its own treasury to carry we are bold enough to go to the Sunday school and borrow the children's pennies.

4. Many Sunday schools are poorly organized and graded. In too many instances children are simply thrown together in a class and given a teacher, and we hope they will learn and grow in their Christian experience.

Frank L. Brown has called the Sunday school "a gold mine." He says, "if a business man received from one department of his business ninety per cent of his entire profits, ninety per cent of his trained workers and practically all his new business, he would pay considerable attention to that department. Especially would this be so if that department was consuming only ten per cent of his capital time. The Sunday school is the gold mine of the church. The pastor and the people have put into its development ten per cent of the church's income, ten per cent of the time of the pastor and members, and it has yielded ninety per cent of the new members, workers and new home contacts. The dividends have a long record of steady payments. Good church strategy would suggest that the pastor and the people properly provide this enormously productive department with equipment, leadership, hard thinking and broad planning."

I think also that the time has come that the church should give serious thought to the possibility of parochial schools on the elementary level. So many inroads have forced themselves upon our present school system that it is extremely difficult to give a child the proper kind of training necessary for Christian growth and development. It seems that we have been much slower in sensing this need here at home than we are on the mission field. Today our missionaries no more than arrive on the field and they sense the need of private, Christian elementary schools, and it seems that the success of our missionary endeavor is to a large extent depending upon this type of a school system. If this plays such an important part in our missionary program should it not be equally important in our work here at home?

Then, how about church sponsored secondary schools—these I think are a MUST. This is that period of life in a young person which is most sensitive, most delicate, that period when the habits and patterns of life are formulated. To do this properly it is so important that the young person be under constant Christian care and leadership.

Another must in our educational system, I think, are church-sponsored schools on the collegiate level. Here the Mennonite church has made a remarkable showing. We have good Christian Bible schools and Colleges which we need to support with our gifts and with our prayers. Here is where our Christian teachers, our missionaries and preachers will be trained to preach Christ to the oncoming generation.

Finally, we need more church-sponsored schools on the graduate level. Here we put the finishing touches on the product that we send out into the world. It will only be as this product has the message of the church, the message of Jesus Christ that it can present to the world the true remedy for its ills.

I firmly believe that if we could offer to our youth this type of an educational program which is Christ centered and church sponsored we could save many from a life of disillusionment and from falling by the wayside due to the influences of a pagan world.

A Women's session at the Ministers' Retreat; Mrs. J. E. Entz, speaking.

The Minister in Relatio

(An address delivered at the Ministers' Retreat, Bluffton College, August 14, 1951)

It is quite evident that this is an important subject. Not only does the world find it difficult for its people to get along with one another but the church is having trouble with its human relationships. One can expect problems and difficulties in the church, for the early church had them as we see from the sixth and the fifteenth chapters of the book of Acts. The minister is called upon to adjust some of these tensions in human relationships and sometimes he becomes involved himself. The lack of unity in the churches and conference has done the cause of Christ much harm. Therefore, the aim of the minister should be to promote harmony in the church and conference so the work of Christ may prosper and go on unhindered and unimpaired.

First, the minister in relation to his church. The minister holds a dual relationship to his church. He is both a member of the flock and the shepherd of the flock. So in one sense he is a part of the church and in another sense he stands apart from the church.

As a member of the church, he is on the same plane as the other members and what applies to them applies to him. For example, if it is good for church members to right a wrong and ask forgiveness, he must not withdraw into his ministerial office to escape from a similar situation. The minister must remember that he is one of the congregation and there is much that he can learn from the other members. He must guard against having a superior feeling. Sometimes ministers have the tendency to speak about some of their members in a derogatory manner or to be very critical of their congregations just as if they do not belong to the group. Like the Old Testament prophets who included themselves with their deficient Israelite people when talking to God, so we should also manifest that spirit. We should also not hold ourselves so aloof from our congregational members that we are unapproachable.

A Threefold Responsibility

As a shepherd of the flock, the minister has a threefold responsibility to his congregation, that is to feed, lead, and tend to the flock. In feeding his sheep, he should give them good solid substantial food with a well-rounded diet. Some ministers like to play around with the fancy novelties and ride hobbies in their preaching and teaching. While a tasty freshness is desirable in one's presentations, yet one should stay away from the winds of doctrine. It is very easy to ride the pendulum of theological thought. The great spiritual truths and moral principles are the things that the people need to have impressed upon them. For example, salvation by grace through faith in Jesus Christ, the life and light-giving qualities of the Scriptures, the importance of doing the will of God, the place of love in the economy of God, stewardship, discipleship, etc. Don't try to stir up controversy for the wrath of man will not work the righteousness of God. You don't win people by oratory or logic. You remember that they stoned Stephen. But if you present the truth, live the truth, love the people and wait on the Spirit to do His work, God will give His blessing.

The minister should not only instruct his church in the precepts but he should be an example of the believers. He is to live what he preaches. If we preach about trusting God and go around worrying, we nullify our message. In leading the church, the minister should not drive, or dictate, or do the thinking for the members. It is better to go ahead and set a pattern or give a demonstration of what the Bible teaches. Don't do everything for the congregation but let them learn by doing themselves. Some ministers become rather bossy with their congregations. They do the deciding for the church, and their word is law. I also question the wisdom of such practices as demanding a raise in salary, choosing one's successor, electioneering, and the like. It seems to me a minister should live in faith and give the Spirit of God a chance.

In tending the flock the pastor should love his people. He should watch over them with the tender care of a shepherd and have their best interest at heart. He is to be a friend who can help them in time of need, giving counsel, comfort, and encouragement. As he walks close to the Great Shepherd, he will inspire the members to drink deeper of the spiritual fountain so that their lives also may be enriched. I think all too often we as pastors do not do enough in going after the stray sheep but we just let them go. Jesus pictured the good shepherd leaving the ninety and nine and going after the one sheep that had wandered away. The pastor has the responsibility of keeping the flock together and guarding them from wolves who scatter and prey upon sheep.

Second, the minister in relation to his conference. The ministers and their congregations make up the conference. Over ninety years ago it became evident that cooperation among Mennonite churches was necessary to carry on such Christian works as, Home and Foreign Missions, Publication, Education, and various other types of Christian services. A Conference was organized which allows more freedom than most other church bodies which have a democratic form of church government. This looseness has been one of its weaknesses as well as its strength. The strength of the Conference has been that it is a spiritual union and not a mechanical one and its propositions and resolutions are to sell themselves on their own merits. The weakness of the Conference has been that its members have not always understood or been informed of the work of the Conference.

It is at this point where the minister holds a key position. Often the minister knows very little about the Conference. Since the minister has a part in Conference it becomes his privilege and responsibility to become thoroughly acquainted with the work so that both in its formulation and execution, his best thought and energies may be employed, along with that of his fellow brethren.

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*Pres., General Conference; pastor, First Church, Berne, Ind.

The Privileges of a Minister

One of the privileges of the minister is that of fellowship. Through conference a minister makes many valuable contacts and develops friendships which will last for years. One learns to know other ministers and laymen who can be of help to you in your work. We find out how ministers in other congregations are trying to meet problems similar to those we face. We also get to know our missionaries and those who are engaged in various phases of conference work. Confidence is built up, when we really learn to know the fine quality workers which we have.

Another one of the privileges is inspiration. At our various conferences, be they general or district, we hear many challenging messages and receive much information. Then there is the privilege of service. The Conference is doing a great work and anyone should be glad to have a part in this noteworthy enterprise. We have received much commendation and praise for our missionary endeavors, relief activities, Hymnary publication, etc. Sometimes it seems others recognize the values which we have sooner than we do, for all too often we are plagued with a sort of inferiority complex which leads us to believe the grass is greener in another pasture. Others are more glib of tongue and this has led some to believe our work is less significant. There are a few who will not help in the conference projects because they have no office so they can run things. We need the spirit of the Psalmist who counted it an honor to be only a door keeper in the house of God. We can still do a great service for the Lord even if we never hold a position in the Conference.

However, there is that possibility and privilege of holding an office and serving also in that way. In comparison with other denominations we have a higher percentage of people holding places of trust. With less than 250 congregations we have 59 ministers and 31 laymen who are on boards or committees of General Conference. This is exclusive of the auxiliaries and headquarters office. Then there are a great many others who hold offices in the various district conferences. All of this means that the ministers play a tremendous part in shaping the policies of conference.

Responsibilities of a Minister

Ministers are to do their utmost to help the conference in carrying out the trust that Christ has given unto us. We have a Christian witness to give as we minister to the bodily, intellectual and spiritual needs of people. We are failing Christ and our fellowmen if we neglect these responsibilities. It is not blind loyalty but intelligent loyalty to Conference that is needed. Our loyalty to Conference should not be governed so much by feeling as by fact. Diversity in likeness has much value as a stimulating influence toward betterment.

If the Conference was not sound that would be a different matter, but the Conference is based on the only sure foundation which is Jesus Christ. I Corinthians 3:11. In our Statement of Faith we have openly declared that we stand for the Fundamental, Evangelical and Biblical doctrines. We require that our ministers subscribe to these principles. Sometimes rumors have been circulated which have cast reflection and suspicion on the Conference. The Christian way is to bring a fault to the attention of the one involved so that everything may be done to correct it. Thus the minister has the responsibility of helping to maintain the integrity of the Conference. Then the minister has the responsibility of maintaining the unity of the body of believers. Ephesians 4:3. The Lord has called my attention to this much neglected truth. The Bible calls those who make divisions in the church, "carnal." Also some very strong warnings are issued about those who are factious and contentious. It is permissible for one to be individualistic but we must also be cooperative. We Mennonites believe in loving our enemies but we have often been lacking in love among ourselves. The minister needs to help bridge gaps and not make gaps. Let us ever remember that we are laborers together with God in the great work of redeeming men and we cannot be isolationists and independent in this work, we must work together as it tells us in I Corinthians 3:9.

Another one of the responsibilities of the minister is to pray for the conference. I am sure that prayer will do a great deal more than fault finding, murmuring and gossiping. Now I haven't said anything about the minister giving money to conference causes but if he really has his heart in the conference work, I have faith that he will not fall down on his obligation in this respect.

We are aware that the Conference has a big work to do and there is much room for improvement and that all of this cannot be done by mere human strength but that Christ must guide, enable and have the pre-eminence, therefore we enlist your prayers, your interest, your cooperation, your help and support in the carrying out of the great commission of our Lord and Savior when He told us to go forth and make disciples of all nations.

A good Christian is like a good gardener, for his trousers will be patched in the knees. —P.B.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen ,Topeka, Indiana

The Camp Friedenswald V. S. Unit

Harold Hartman

All Mennonite young people should be aware of the opportunity they have to retreat at Camp Friedenswald. The camp is located on beautiful Lake Shavehead and is enclosed in the midst of locust, oaks, and many other types of trees. The whole arrangement of the camp is very picturesque with the cabins staggered giving a more natural appearance.

There have been ten voluntary service workers (two girls and eight fellows) at the camp this summer preparing the grounds for the coming years of retreat. This group of ten composes our unit which is unique in having half General Conference and half MCC workers. We were very fortunate in having a group with a wide ranger of abilities; carpenter, electrician, truck driver, and several jack-of all trades, and one must not forget two very good cooks.

The main work projects for the summer have been two bath houses, which are now completed, two cabins, dining hall, and much cleaning up. The bath houses have been constructed from used bricks secured from an old school building. Although the bath houses are not made of first class bricks, they are very fitting for the wooded setting, and are built quite substantially. The eleventh and twelfth cabins are completed. This means that all the cabins are now built and ready for service. A temporary dining hall has been constructed along side a temporary kitchen. Our kitchen is a cabin converted for the purpose and equipped with all the kitchen necessities. The dining hall consists of about twelve locust tree trunks serving as pillars and covered with two large canvases. We find that the dining hall has excellent ventilation without fans, as there are no sides to the building.

Putting up these buildings in two months time has meant long working hours for the unit and very little spare time. However, we have had time for several meetings, soft ball games, sings, swims, and letter writing to Mom. During our brief stay at camp we have enjoyed very much the beautiful wonders of God's handiwork and have felt his presence here among us.

Camp Friedenswald certainly has a great future ahead and it is our prayer that many will be brought closer to Christ while they are visiting this beautiful spot. The value of the camp will be judged, not by how fast it grows, but by the work it does for the kingdom.

PROGRESS AT THE CAMP

On May 18, 1950, the Central and Middle District Conferences took a contract on a forty acre property on Shavehead Lake in Michigan, twenty-five miles north of Goshen, Indiana. Under the direction of Olen Yoder, Jr. of Middlebury, Indiana a building program was started resulting in ten cabins being constructed during the summer and fall of 1950. This year the program continued with the construction of two brick bath houses and two more cabins, equipping the camp with beds, boats kitchen facilities, etc.

Last year the work was carried out with a permanent staff of three—Olen Yoder Jr., Carol Hooley (now Mrs. Roy Sprunger), and James Boshart. This year, a voluntary service staff of ten were the basic staff with people from the churches coming in to assist. On Memorial Day, eighty-six people from the Berne church spent the day working and enjoying fellowship together. On July 4, an even larger group spent the day working on the site. Earlier in May a group of twenty from Calvary Church, Washington, Illinois spent the weekend at the site. All through the summer other volunteers from the churches came to work. To date, all professional labor has been donated—electrical wiring, plumbing, brick laying, carpentry. This has meant a very large saving.

The basic Voluntary Service staff at the site for the summer were: Erwin Loeffler, Inman, Kansas; Jacob Klassen, Beatrice, Nebraska; George Keim, Kokomo, Indiana; Evelyn Hartzler, Goshen, Indiana; Mr. and Mrs. Harold Hartman, Freeman, South Dakota; Henry Nyce, Souderton, Pennsylvania; John Bauman, Bluffton, Ohio; Robert Regehr, Inman, Kansas; and Olen Yoder Jr., Middlebury, Indiana, camp superintendent.

In addition, a group of volunteers came in during retreat time to assist in kitchen work. These were: Patricia Lowenberg, Donnelson, Iowa; Mary Ann Bertsche, Meadows, Illinois; Jean Boshart, Goshen, Indiana; JoAnn Yoder, Wawaka, Indiana; and Mrs. John C. Welday, Nappanee, Indiana.

Three retreats were held at the camp each a week long, the Junior, Intermediate, and Senior Retreat. In addition, the Y. P. U. Executive Committee is holding a three day retreat at the camp, the Bluffton College Student Christian Association, and the Central and Middle District Minister's Retreat are using the site.

The camp, named Friedenswald (peaceful woods) this spring, has already been a source of rich blessings and inspiration. It is dedicated "to the Glory of God" and all working with it pray that it may become a place of decision and inspiration for the people of the churches—even as Mt. Horeb was for the children of Israel.

Scenes at Friedenswald

A glimpse of the lake looking over the cabins nestled among the trees. This view is from a hill sixty feet above lake level. The high hill stands ninety-five feet above lake level.

Campers going on a hike. The girls cabins are at the north end of the camp, the boys cabins at the south end. The dining hall is to be built in the area near where the campers are walking.

The first sunrise service at Camp Friedenswald. The Intermediate campers stand on a hillside looking east across the lake at the rising sun.

The construction program a year ago. The walls of the cabins are being dipped in Penta solution to termite and rot-proof them.

A group from the seminary is finishing a cabin. This was in September, 1950.

Construction, July 4, 1951, on the boys bath house. Three weeks later it was in use.

A Swim in the lake. To be developed is a swimming beach where the boats are docked in this photo.

Nearly two thousand feet of tile line being dug for the two bath houses.

European Diary

Grace Miller

Tuesday, August 14—This was about the most unusual day at work camp I've yet had. There really wasn't anything so different about it because it was a usual work day. But somehow, no one worked very hard. I think for every three minutes of work, I visited fifteen minutes. I learned a lot about the German school system. Even tho' we did little work, we rationalize by saying that the work isn't the most important part of camp. There was, however, an unusual event. General Lewis Hershey, U.S. Selective Service director, visited our project. He is especially interested in the work the "Pax" boys are doing, and is visiting a number of Mennonite projects. It was quite a thrill to shake hands with the General, and talk with him a bit. He ate carrots with us for lunch, and even helped the kids wash clothes in the kitchen. The German young people here can't get over it—an important political figure like that visiting us without any formality and show. Such a thing would be impossible with German officials.

After a few games of volleyball after supper, Cal showed us slides of Yugoslavia for an hour, and also some of the ruins of Athens and Ephesus. They were certainly educational. It made me eager to get home and see my own slides.

Wednesday, August 15—Not working much yesterday was unusual, but by today I'm afraid it's a habit. We spent a lot of time talking again. But in spite of that our trench for the water system is getting longer and deeper. Some of the group helped mix cement for the basement. Tonight we had another "town meeting" to discuss plans and problems. It's such a lovely evening, so most of us went walking. It's too nice an evening to waste sleeping.

Thursday, August 16—After a long vacation, I had K.P. duty again. It was a pleasant day—somehow not as tiring as usual in spite of added activities. This afternoon we had a special service from five to six during which time the cornerstone was laid. All of us signed our names on a paper, and put it into a metal can. This can was then cemented into the floor of the basement. I wonder how long it will be until someone finds it. The service was impressive—a number of people emphasized the importance of Christ as our foundation. After the service we had about 25 friends, professors and ministers as our guests. We had our supper outside, and then played a few games. We had a very nice time. Even washing the dishes afterwards wasn't so bad. A station wagon load went to the World Council of Churches Camp for a get together. They report an excellent time.

Friday, August 17—We were rudely awakened by Cal this morning. Sounded like a wash tub and big dipper, but I didn't see it. The work on the project went all right. It was my last day of work and I'm not at all happy about it. I'll miss those shovels! Instead of working two hours in the afternoon, we had an unexpected vacation. We went to the dome of the Mainz Cathedral. The Cathedral was built in the 10 and 11th centuries. The scene from the dome was beautiful, especially the Rhine. From 6 to 7 we had our Bible study. We again discussed non-resistance, this time discussing the use of force in very personal situations. Tonight Cal again showed slides. None of us get tired of seeing slides—he's got some very good ones!

Saturday, August 18—I took a vacation again while the rest worked. That really isn't fair. I went to Ludwigshafen to see Marianne Stauffer, the girl who is responsible for the German correspondence in the Youth Section of THE MENNONITE. I went there by train—but it wasn't a typical German train. It was quite a streamliner. I had a lovely time at the Stauffer home. We went to town and I got a souvenir most Americans get from Germany—a cuckoo clock. We spent about two hours in a Concert Cafe, discussing German and American youth, while listening to music. Those cafes South Dakota just doesn't have. Tonight we went to a park and heard arias from operas by Italian soloists. This is the nearest I've gotten to hearing an opera in Europe. Now I'm back in Mainz again—it's well past midnight.

Sunday, August 19—Every day brings new experiences. Today we spent the day in Hochst, a suburb of Frankfurt. We were invited there by the Evangeliche congregation. We worshiped with them at the morning service. I enjoyed the service especially much. The big organ and good boys' choir sounded wonderful! For the noon meal we were taken to various homes. And what a meal I had! I ate as if I hadn't tasted food for weeks. It tasted so much like a meal at home! As usual, I enjoyed the experience of visiting a bit in a European home. Right after dinner we went back to church for the children's Sunday school service. Members of our camp taught the classes. Yes, believe it or not, I taught one too—in German, if you can call it that. I had a class of about 12 girls about 9-10 years old. I'm sure it was a more interesting experience for me than for them.

After the Sunday school, we went to see the Chemical plant for which Hochst is famous. The concern there is something like our DuPont factory. This factory employs 10 to 11 thousand people. It covers acres of land. It was certainly educational, especially for those of us who could understand all the German explanations. After seeing the factory, we went to a community house, had a lunch, and then visited with these factory workers who go to the church. We were told a bit about the history of the congregation, and informed them of the work of our camp. It was after nine when we got back to Mainz, but after a supper, we had a campfire service. It was kind of a farewell service for us Americans and also a devotional period. I dread those last farewells that must come!

YPU FINANCIAL REPORT FOR THE YOUTH SECTION

Total amount received July 1, 1950 to June 30, 1951	$ 4315.68
Percentile of total budget of $3800	113.56%
Balance June 31, 1951	$ 567.38
General Fund	($1,172.84)
M.E.F.	1,046.70
Notes Payable	600.00
Voluntary Service	93.47

NOTE: (E. R. Mueller's explanatory note) "I have set up a Notes Payable account for the loans from the Home Mission Section and the Mutual Aid Committee. Since the money from these loans was to go into the Missionary Education Fund, that meant that the amount was credited to two funds, so to make the books balance, I had to debit the general fund; hence, the large deficit balance in the general fund."

Regarding the loans: The loans and the gifts towards the Doerksen's travel has brought the budget so far over the top. $600 of the $4315.68 total is made up of loans from the Mutual Aid Bd., and the Home Mission Sect., and therefore, the true total would be $3715.68 (a percentile of 97.78%).

Two Forgivers Contrasted

F. H. Boreham

Forgiveness is one of the highest arts of life, because it is divine. It is a great thing to be a really good forgiver. Here are a couple of illustrative stories, selected from two great biographies, one of a poor forgiver, and one of a good forgiver. The first is from Coke and Moore's Life of Wesley.

On Wesley's voyage to America he heard an unusual noise in the cabin of General Oglethorpe, the Governor of Georgia. Wesley stepped in to inquire the cause. It turned out that Grimaldi, the Governor's servant, had devoured the entire stock of the great man's favorite wine. "But I will be revenged!" cried the Governor. "I have ordered him to be tied hand and foot, and to be carried to the man-of-war that sails with us. For, you know, Mr. Wesley, I never forgive!" "In that case, sir," replied Wesley, "I hope you never sin!" The General was quite confounded at the reproof; and putting his hand into his pocket, took out a bunch of keys which he threw at Grimaldi, saying, "There, villain, take my keys and behave better for the future!" Oglethorpe was but a poor forgiver.

Now, side by side with this, and by way of contrast, let me set an incident from the life of Gladstone. Gladstone was at the time Chancellor of the Exchequer. He sent down to the treasury one day for a sheaf of statistics on which he based his budget proposals. Now it happened that, in compiling the statistics, the clerk had make a mistake that vitally affected the entire situation. The blunder was only discovered after Mr. Gladstone had elaborated his proposal and made his budget speech in the House of Commons. The papers immediately exposed the fallacy, and for a moment the Chancellor was overwhelmed with embarrassment. He was made to appear ridiculous before the entire nation. He sent down to the Treasury for the clerk to come to him at once. The clerk duly arrived, trembling with apprehension, and expecting instant dismissal. He began to stammer out his apologies, and his entreaty for forgiveness. Mr. Gladstone stopped him. "I sent for you," he said, "because I could imagine the torture of your feelings. You have been for many years dealing with the bewildering intricacies of the national accounts, and you have done your work with such conscientious exactness that this is your first mistake. It was because of your splendid record that I did not trouble to verify your calculations. I have sent for you to compliment you on that record and to set you at ease."

—**The Gem**

He Careth

What can it mean? Is it aught to Him
That the nights are long and the days are dim?
Can He be touched by the griefs I bear,
Which sadden the heart and whiten the hair?
Around His throne are eternal calms.
And strong glad music of happy psalms,
And bliss unruffled by any strife.
How can He care for my little life?

And yet I want Him to care for me
While I live in this world where the sorrows be.
When the lights die down from the path I take,
When strength is feeble and friends forsake,
When love and music, that once did bless,
Have left me to silence and loneliness,
And my life-song changes to sobbing prayers,
Then my heart cries out for a God who cares.

When shadows hang o'er me the whole day long,
And my spirit is bowed with shame and wrong;
When I am not good, and the deeper shade
Of conscious sin makes my heart afraid,
And the busy world has too much to do
To stay in its course to help me through,
And I long for a Saviour—can it be
That the God of the universe cares for me?

—*Selected.*

If thou knowest Christ well, thou knowest enough though thou know no more. —Chrysostom

M C C News Notes

Workers Leave for Paraguay

The sailing of the John R. Schmidt family for Paraguay on August 23 is a new step in the MCC Leprosy Hospital project. Doctor Schmidt, formerly of Mountain Lake, Minn., has been appointed to direct the construction and development of the Hospital, and to serve as physician when the hospital opens. A considerable amount of medical supplies, electrical and plumbing equipment, as well as a small tractor with excavating attachments, are being sent and bricks and other building materials are being accumulated in Paraguay for use in the hospital.

The Hospital is to be a service to Paraguayan people afflicted with leprosy. It is intended to be a thank-you project through which the Mennonite colonies, with the help of the MCC, can express to the Paraguayan people, and likewise to God, their thankfulness for Paraguay as a land to which they could flee for refuge.

Also leaving for Paraguay on August 23 were Robert and Myrtle Unruh of Bloomfield, Montana. Robert is assuming direction of the Experimental Farm operated by the MCC and Fernheim Colony. His work will include study and experimentation on better farming techniques, pest control methods, and crop varieties.

European MCC Leaders Return

C. F. Klassen returned to Canada on August 21 for a brief period of rest after which he plans to return to Europe to continue his work in directing the Mennonite refugee migration and resettlement work.

Harold and Anne Buller returned from Europe on September 1 after three years of relief work in Germany. During the latter part of this term, Brother Buller served as director of the MCC relief program in Europe.

How Has the Draft Classification Procedure Changed?

Before January 1951, men who had conscientious objection to military service needed to seek first the CO classification IV-E, for according to the regulations acceptance of another class could be interpreted as giving up claim to Class IV-E.

In January 1951, a change was made in the order in which classifications are made, so that now men who are eligible for an occupational or dependency deferment should be so classified. Acceptance of, or even appeal for such occupational or dependency class, does not endanger the CO claim. The order in which classifications are considered is as follows, beginning at the bottom of the list.

1-A military service
I-A-O noncombatant military service
IV-E conscientious objector
II-A occupational deferment
II-C farm deferment
III-A dependency deferment
IV-D ministerial exemption
IV-F physically unfit
V-A overage

When Appeal for Occupational Deferment?

A registrant should seek Class II-C (farm deferment) or II-A (deferred for other occupation) when he or his employer feels that his work is essential. A guide to help determine if he is essential is whether it is impossible to replace him, and whether the farm or place of business would suffer in his absence.

When a man is newly classified other than in the occupational class for which he feels he is eligible, he should appeal. To appeal for such an occupational class does not jeopardize his CO claim.

When Not to Appeal for Occupational Deferment

There are cases in which a young man may feel eligible for an occupational classification, but because of the given circumstances, he should not file an appeal, or perhaps should take other steps.

If a man has had another class such as Class IV-E for a time and there has been no change in his occupational status, he many not be able to initiate an appeal in the usual manner, for appeals are to be made within ten days after receiving a new classification. However, if such a man comes to the conviction that he is eligible for an oc-

(Continued on page 596)

FIFTH MENNONITE WORLD CONFERENCE

Newton, Kansas. The Fifth Mennonite World Conference is to take place in Basel, Switzerland, August 1952 and will be similar to the one which was held at Goshen, Indiana and North Newton, Kansas in 1948. The Mennonite Central Committee will again be the sponsor of the Conference and responsible for the program, and Mennonite conferences and groups in all countries are expected to participate. Menno Travel Service announces that a roundtrip from New York to Basel including meals and lodging during the Conference days will amount to $400.

The Executive Committee of the General Conference Mennonite Church has appointed a Mennonite World Conference Planning Committee consisting of P. K. Regier, Chairman; Cornelius Krahn, Secretary; J. J. Thiessen. Harry Yoder; and H. A. Fast. The main purpose of this Committee is to make plans whereby the General Conference will be enabled to be adequately represented at the World Conference.

The Planning Committee has worked out a plan for appointing delegates and presented it to the Conference Boards and institutions. The final approval and appointment of delegates naturally rests with the Executive Committee of the Conference. The plan makes provision not only for a representation of the various Conference Boards and institutions but also for larger or financially stronger congregations to sponsor delegates. There is also a possibility that individuals who are planning to go on their own will be appointed as delegates. Since the number of delegates to which each conference is entitled is limited it is advisable that congregations that are inclined to sponsor a delegate from among their midst, and individuals who plan to go on their own, contact the Planning Committee before November 1. Naturally it is not necessary to be a delegate in order to attend the Conference. One can go as a guest.

Address your correspondence to: Gen. Conf. Menn. World Conf. Planning Committee, 722 Main Street, Newton, Kansas.

Jottings

—**First Church, Nappanee, Indiana:** Our congregation honored Rollin Moser and family with a fare-well pot-luck dinner on August 26. The Moser's left here to reside at Markle, Indiana. Earl Salzman is now serving the congregation as pastor. The Berne Men's Chorus presented a program at the Nappanee Community Services on August 26. Our church school election took place on August 12 and the new term begins in October.—Mrs. Lyle Strauss, Corr.

—**First Church, Greensburg, Kansas:** Our church was greatly blessed August 19 when Dr. and Mrs. Herbert Schmidt gave us a fine evening's program on India. The pictures, and talk by Mrs. Schmidt, were greatly enjoyed by all. Our S.S. sent 15 Christmas bundles. The men are planning on doing some more work on our church building. Our S.S. picnic was held August 12 in the Pratt City Park.

—**First Church McPherson, Kansas:** Ferd Ediger, a seminary student, brought the morning message July 15. Three girls attended the Junior Retreat at Camp Mennoscah. The Centennial 4H Club rendered special music during the morning worship July 22. Devotional services were given by our pastor Roland R. Goering, over station KONEX August 20-24. Fifty-eight Good-will bundles were prepared and 86 cans of chicken have been canned for relief.—Corr.

—**First Church Paso Robles, California:** A number of our young people went to the Retreat at Camp Gaines in Sequoia Park. The monthly Girl's Sew-Club meeting took place in the home of Erna Toevs; Lydia Quenzer was in charge of devotions.... attendance was small due to vacations. August 12 a surprise pot-luck dinner was served out doors at the church after the morning service in honor of Rev. Galle's birthday. August 19 around 65 members of our church went to the Neufeld Beach home to a farewell party for Norma Neufeld and Evelyn Lichti. We were led in singing choruses by Evelyn Lichti, and then were favored with interesting reports of the Retreat. Mrs. Maria Baer, wife of Rudolph Baer, passed away the 17th and is now home with her Lord whom she loved dearly. Our deepest sympathy goes to her family, may the Lord bless them. Kenneth Bauman, son of the Doctor Harvey Bauman of Champa, India, spoke to us August 23. He had a wonderful message and we wish him Godspeed where his work leads him in the future. Mrs. Galle gave a "Going away to College" party for Norma Neufeld and Evelyn Lichti... Norma is going back to Bethel College and Evelyn Lichti has chosen Multnamoh College in Portland, Oregon, to further her education. August 31; born to Mr. and Mrs. Bob Osman (nee Jane Neufeld) a son named Robert Kay. He has a sister Janet Lee.—Corr.

—**Bergtal Church, Pawnee Rock, Kansas:** On Sunday July 29 a group of our young people attended the C. E. Convention at the Hoffnungsau Church, Inman. J. B. Schmidt brought inspiring messages the two Sundays that the Kaufman family were on vacation. Sunday school classes again packed Christmas bundles. On August 12 the Schultz-Rudiger reunion was held at the Rudiger picnic grounds. Jacob Schmidt and Eileen Addis of Wichita were married August 12 at Wichita. Edwin Smith and Mary Elizabeth Ewert of Hillsboro were married August 19 at Johannestal Church. Mr. and Mrs. Earl Schmidt are the parents of a son, born August 17. Harold Gross of Freeman, South Dakota brought the message on August 19. Twelve of the seventeen couples married in 1926 united to celebrate their silver anniversary on the evening of August 26 with a program in our church by their families and a reception in the church basement to which the congregation and relatives were invited.

—Mrs. John K. Friesen, Corr.

—**Second Church Paso Robles, California:** On Sunday afternoon, August 19 we were privileged to celebrate the Silver wedding of our pastor and his wife, Mr. and Mrs. W. Harley King. The program that was rendered consisted of brief messages by F. F. Jantzen and M. J. Galle. Musical selections were well rendered. There was a short history of the honored couple by their daughter, Ethella who also sang, "O Perfect Love," which was sung on their wedding. A number of relatives from Los Angeles, Bakersfield and Lancaster, California were present. Quite a number from here attended the young people's retreat at Sequoia. The Fifth Annual Calif. Mennonite Family Retreat will be held in the Cambria Pines, Sept. 1, 2, and 3. The theme: "Up and Doing."—John 9:4.—Mrs. Frank Hamm, Corr.

—**Salem Church, Freeman, South Dakota:** A total of sixty-nine Christmas bundles were made and sent to the M.C.C. Clothing Center by the Children's Sunday school department. On August 26 the Salem Zion young people and our young people met together for a short period of fellowship and program at which Ronald Von Riesen was the speaker.

—James Waltner, Corr.

—**Immanuel Church, Delft, Minn.:** Mr. and Mrs. Herman Friesen, missionaries on furlough from Ecuador are making their home in Delft since August 4. Friday August 10 the Mission Society sponsored a shower for Mrs. Herman Friesen. "Horizons Unlimited" Prov. 29:18 was the theme of our Young People's Rally, August 25-26. Robert Swanson from Mankato, Minn. was our speaker. August 19-24 was the week of our Annual Bible Camp, sponsored by the churches of the community, at Stoney Point Bible Camp. Harold Burkholder, President of Grace Bible Institute was the speaker. Herman Friesen was one of the teachers and our pastor, Tom Walker was adult advisor.—Linda Wall, Corr.

—**Inman Church, Inman, Kansas:** Our pastor and family attended the Ministers Retreat at Bluffton College. Mrs. Rahn's father, Henry Wieler of Mountain Lake, Minn., went to be with the Lord while they were on vacation. During the absence of our pastor, C. J. Voth, Abe Wiebe and D. C. Wedel brought us the morning messages. We are happy to again have had a share in the drive for Christmas Bundles. The outdoor union services this summer have been well attended. During the month of August H. K. Zeller, pastor of Church of the Brethren of McPherson, and Walter H. Meyer, pastor of Inman E. and R. church brought challenging messages. Ferd Ediger was guest speaker at the combined Christian Endeavor service on August 12 and we were also privileged to have Cornelius Dyck bring us the Refugee work in South America through word and colored slides. A combined men's chorus representing the four participating churches presented an inspiring musical program at the high school on August 26.—Corr.

—**Walton Church, Walton, Kansas:** Our Christian Endeavor had a discussion meeting concerning projects that might increase interest in C. E. Enthusiastic retreaters who had just spent two days at Camp Mennonscah took an active part. As a result the C. E. sponsored a one day church retreat at Camp Mennoscah on September 2.

—Harold Peters, Corr.

Into the Beyond

MRS. BYRON SPALLINGER, nee Anna Marie Bartsch, of Newton, Kansas, member of First Church, was born June 17, 1922 and died August 18, 1951. She had taught piano at Grace Bible Institute for several years.

MARGARETHA EPP BULLER, a member of the First Church, Upland, California, was born October 1, 1870 and died August 19, 1951.

Faith is never surprised at the answer.

MCC NEWS NOTES

(Continued from page 594)

cupational classification he should write to the local board saying that in view of his work he feels he is eligible for Class II-A (or II-C) and therefore desires to have his classification reconsidered. He appeals only if the local board reopeans the case but denies the requested classification.

If a man takes up a new occupation justifying a change in classification, he should report full information to the local board, with a request that he be reclassified. He appeals only if the local board reopens the case but denies the desired classification.

If a man has appealed for a Class IV-E and he is retained in Class 1-A or 1-A-O by the Appeal Board, it is important that he seek help in having this classification reviewed by higher officials. (Write to the Peace Section, MCC, Akron, Pa. for help.) It is also in order for him to again contact the local board to point out any new evidence in his case or information which may not have been given due consideration. However, he should not at this point file a new appeal for an occupational deferment. To do so complicates the claim so that the motive for both the CO claim and the occupational claim is questioned. A sincere CO claim is much stronger in its own merit, than when effort is made to reinforce it by claim of occupational necessity.

When Appeal for Class III-A?

Under the present regulations, any man who is married and has a child or is expecting a child, is eligible for deferment, and should be in Class III-A. If newly classified in a higher class he should appeal. If appeal period has passed, request reopening of case. Anyone placed in Class III-A should accept this—he should not insist on Class IV-E. Men should be prompt in reporting to the local board any change in dependency status.

UMT Commission Interviewed

In a meeting with a representative of the National Security Training Commission on August 23, Noah G. Good and J. Harold Sherk, with representatives of the Brethren Service Commission inquired about the Commission's planning as it affects conscientious objectors.

According to information received, the Commission is considering a CO provision which would deal with conscientious objectors to a UMT program substantially in the manner provided by the present Selective Service law, as amended this year. It is understood that the Commission is concerned for a satisfactory and workable provision and will appreciate any statement of concern on these matters by the Churches affected. The substance of this interview has been shared with peace committees and leaders of the several Mennonite groups, in order that concerns may be made known.

The UMT program, if adopted, would not run concurrently with the draft law, but would automatically follow the termination of Selective Service at such time as the drafting of men for regular-military service is no longer Training, is not a program for drafting soldiers, but for necessary. (UMT, the abbreviation for Universal Military giving basic military training to all young men during peacetime.)

The Commission is required to report to Congress a proposed plan for UMT on or before October 29.

[illegible]
4614 Woodlawn Avenue
Chicago 15 Illinois

C-174

Please enclose this label when writing

European Students and Trainees Arrive

Two groups of young people from Europe arrived recently at the MCC Headquarters for a short introduction to America before proceeding to the places where they will spend the coming months.

Fourteen agricultural trainees, ten young men and four young women, arrived on September 1. The men have been assigned to Mennonite farm homes in various states across the country, while the women will serve in Mennonite institutions which serve rural Mennonite communities. The purpose of the trainee program is to strengthen the ties of brotherhood between European and American Mennonites, and to provide opportunity for the trainees to observe American Mennonite church life and learn American methods of agriculture. Last year the program for 21 trainees was so mutually helpful that this year the group has been enlarged to 27, thirteen of whom are coming later. The cost of the trainee program is covered by the earning of the trainees.

The names of the trainees, with their home countries and location of assignment are: From France: Lucie Bee to Lajunta Hospital, Colo.; Willy Hege to Smithville, Ohio; Robert Hirschler to Napoleon, Ohio; From Holland: Hendrik Bierma to Elida, Ohio; Izaak Klaas de Haan to Broadway, Va.; Fokje Hendriks to Beatrice, Nebr.; Johannes Hofenk to Shafter, Calif.; Willem Klaas Noort to Barto, Pa.; From Switzerland: Ernst Kasper to Inman, Kansas; Margarit Nussbaumer to Frederick Home, Md.; From Germany: Gerhard Brauer to Beatrice, Nebr.; Hildegard Risser to Brook Lane Farm, Hagerstown, Md.; Wolfgang Schmutz to Albany, Oreg.; Horst Wiebe to Marion, S. D.

On Sept. 5, ten Mennonite students came from Germany, under the exchange program sponsored by the Council of Mennonite and Affiliated Colleges. In the group were: Gerhard Bachmann for Eastern Mennonite College; Christian Braun and Margot Stauffer for Goshen College; Horst Heidebrecht and Brigitte Schultz for Tabor College, Siegfried Neufeld for Hesston College, Helmut Lemke for Bluffton College; Hanna Kohnert for Messiah Bible College; Erika Habekker for Freeman College, and Fritz Potreck for Bethel College.

ATTENTION MINISTERS

One of the disturbing moments in your life is the time when you are confronted with a service to perform but feel uncertain of conducting it "decently and in order."

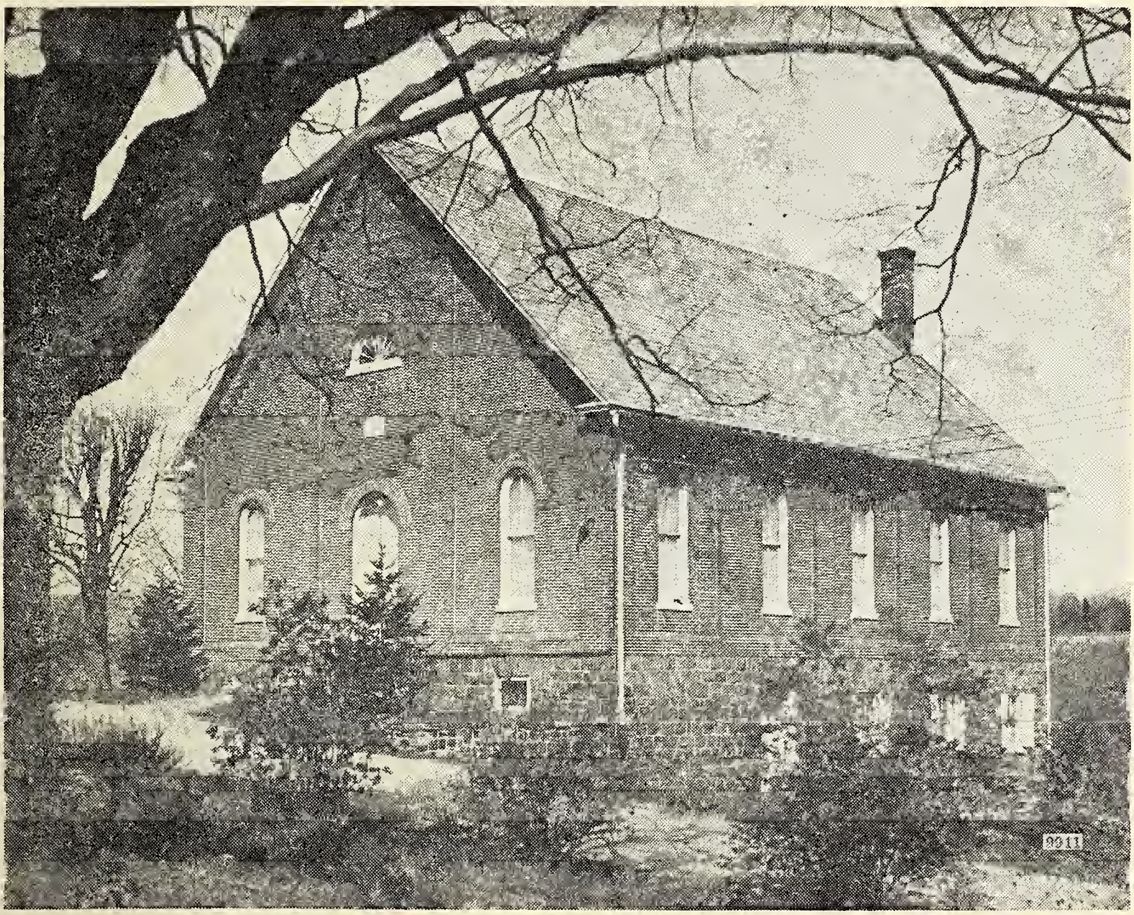
The beauty and meaningfulness of a particular occasion is in part dependent on how well it is superintended. The ease with which the message lays hold of the audience rests largely upon the way the message is presented.

Why not buy a **MINISTER'S MANUAL** to help you in these perplexing moments? The price is only $2.00. Order from one of our Conference Bookstores.

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 66 — September 25, 1951 — Number 38



The Eden Church in Schwenksville, Pennsylvania

IN THIS ISSUE

Program of the Western District Conference

Arizona Migrant Work

Some Secrets of Paul's Persistence

Champa Christian Hospital

In This Issue

EDITORIALS 599
SOME SECRETS OF PAUL'S PERSISTENCE
Arnold E. Funk 600
ARIZONA MIGRANT WORK 601
MCC NEWS NOTES 602
WESTERN DISTRICT CONFERENCE PROGRAM 603
WHERE MEN ARE REALLY EQUAL
Charles A. Wells 603
CHAMPA CHRISTIAN HOSPITAL
Harvey and Ella Bauman 604
MENNONITE YOUTH
EUROPEAN DIARY 606
WE ARE HELD ACCOUNTABLE 607
SECULARISM AND HER FRUITS 609
YPU FINANCIAL STATEMENT 609
SCHOOL NEWS 610
JOTTINGS 611
STEWARDSHIP CHART 612

COVER PICTURE

The Eden Mennonite church at Schwenksville, Pennsylvania, belongs to the Eastern District Conference and to the General Conference. Freeman H. Swartz has been the pastor for many years.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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THE READER SAYS

The Mennonite is getting more spiritual. The number of Aug. 14, especially the article on "The Communion of the Holy Spirit" by Daniel J. Unruh, is very good. We are praying that we Mennonites may not lose track of the great fundamentals taught in God's Holy Word, such as: The New Birth, The Surrendered Life, Personal Evangelism, The Power of the Holy Spirit, The Rapture, etc.

It pays to be grounded in God's Word and its teachings, to be witnesses of His marvelous saving grace and keeping power and definite assurance of salvation.

Mr. and Mrs. H. C. Kersting

Dear Sir:

Willard Wiebe's account of how his congregation built their new house of worship is one of the most inspiring things I've read in The Mennonite.

Their architect is a man of rare feeling and thought. A congregation which is so open and receptive to creative possibilities has caught hold of a real force and if they continue to be guided by it they are bound to bring a great ministry to God's glory.

I was glad to read of this kind of thing happening in one of our churches.

Paul Goering

Prayer

God who touchest earth with beauty,
Touch thou my life too,
With thy spirit recreate me,
Make my heart anew.
Like Thy springs and running water,
Make me crystal pure:
Like Thy rocks of towering grandeur,
Make me strong and sure.
Like the dancing waves in sunlight
Make me glad and free;
Like the straightness of the pine trees,
Let me upright be.
Like the arching of the heavens
Lift my thoughts above,
Turn my dreams to noble action,
Ministries of Love.

—Bethel Beacon

Of Things to Come

Oct. 5, 6, 7—Oklahoma Convention at the Oklahoma Bible Academy.
Oct. 7—World-wide Communion Sunday.
Oct. 16—Western District Ministers' Meeting.
Oct. 17-19—Western District Conference.
Nov. 11-16—Bluffton College Bible Lictures.
Nov. 11—Men and Missions Day.

AN INVITATION

The Oklahoma Bible Academy, at Meno Oklahoma, extends to all the churches of the Oklahoma Convention a hearty invitation to come and attend the Convention on October 5, 6, and 7. The Convention will convene on the O. B. A. Campus, October 5 and 6, and at the Convention Hall in Enid, October 7.

Please come with prayers that the Lord will have His way in the various problems that will be discussed.

—Ernest Voth, chm.

Beyond Our Own

A BILL TO LEGALIZE GAMES OF CHANCE when conducted by charitable, civic, fraternal, or religious bodies, was vetoed by Gov. John Lodge of Conn., who did not feel that such a bill would be in the public interests.

OWNING LAND IN INDIA by those who till the soil is still not common. While land reform has been promised, progress is slow and only from 5 per cent to 30 per cent own their own land.

THE AMERICAN BAPTIST CONVENTION in a recent meeting at Buffalo, New York, voiced its opposition to universal military service, declaring it to be "undemocratic, ineffective, and unnecessary."

SEVERE JUDICAL DECISIONS are being meted out to conscientious objectors who fail to register. According to an official report of the Department of Justice, the average sentence for forgery in 1950 was 19.5 months; for auto theft, 25.6 months; for liquor violation, 10.4 months; for narcotics law violation, 22.4 ; for conscientious objectors failing to register, 36 months.

MORE INTOXICATING BEVERAGES THAN MILK are consumed in the city of Washington, according to a statement made by an outstanding news commentator during a recent milk strike.

Editorials

ANOTHER STEP FORWARD

The work of our Conference has been increasing steadily over the years. Several years ago the Executive Committee felt the need of having a full-time executive secretary, and P. K. Regier was selected for the task. The joint Board of Education and Publication has a full-time secretary in the person of D. C. Wedel. The Board of Christian Service has likewise employed Elmer Ediger who this Fall starts on a full-time basis.

Now the Board of Missions also has a full-time general secretary in former missionary John Thiessen. Formerly, Howard G. Nyce had been giving part-time service to the Foreign Mission Board and A. J. Neuenschwander, as secretary of the Home Mission Board gave much of his time to the work.

Under the new plan both Home and Foreign sections of the Mission Board will have one secretary in Mr. Thiessen. Thus the whole work can be co-ordinated and strengthened and simplified by this new full-time worker.

Some people, not too familiar with our growing work, may wonder if there is danger of becoming too highly organized. But the real reason for employing these men is to be able to accomplish the growing work more efficiently and at the same time to keep the church fully informed of the various types of work and the needs.

THE MENNONITE will expect from these various secretaries a good supply of information and material in their specific fields which may be brought before our people through the medium of the printed page. We would request our readers to support them in their prayers. Theirs is a great work, and great results may be expected from their consecrated labors.

NEW TYPES OF MISSION WORK

Perhaps we are standing at the threshold of some new types of mission work. While some doors to foreign work are closing we should press forward wherever doors open before us. Several such openings here in the home field should receive our attention.

One line of work which has not been very fully pursued by our church is the work with our migrants. True, there have been summer workers for several years in this type of work and their reports are glowing with possibilities. The article on migrant work in this issue throws more light on the subject. The time may now be ripe for a carefully planned program of more permanent work among the migrants to be undertaken by our Conference and staffed by trained workers. We have not always been too successful in regular city mission work, but here is a form of mission work in the rural areas for which we may be better fitted. It should be carefully investigated by our Conference.

Another type of work for which we may be peculiarly fitted is that to be done among the mental institutions of our country. During Civilian Public Service days this work was opened and has been followed ever since to some degree by our summer voluntary service workers. But there may now be a much larger place for those who believe fully in the power of love to actually practice it in this type of work, not merely for ten weeks in the summer but as a definite life mission. Of course our own mental institutions will afford such opportunities, but much might also be done in the state institutions.

No doubt our new mission secretary would welcome suggestions on these and other possible types of mission work which may be right before us. Some effectual doors may be opening up to us.

DANGERS TO THE CONSTITUTION

A Washington daily recently carried the story of how the Constitution of the United States faced near-destruction. A close observer had discovered a buffalo moth nibbling away at the famous document on display in the Library of Congress. The discovery was reported and prompt steps were taken to check this inner destruction.

A nation, a church, or a home is frequently being slowly and almost unconsciously destroyed from within rather than from the enemies on the outside. Moral and spiritual break-downs can bring swift inner ruin. An indifferent attitude often does more damage than an outer attack. George Adam Smith once remarked, "The purposes of God are never overthrown by the hot assaults of the devil, rather they are crushed to death by being sat upon by a mass of indifferent nobodies."

Individuals may pride themselves on the sins they do not openly commit. But all the while the inner enemies of indifference and selfishness and pride may be eating away at their hearts until the character is destroyed. An empty life invites disaster. We must overcome evil with good.

PEACE WITHOUT REVENGE

The recent peace treaty with Japan signed at San Francisco is hailed by many as a new type of treaty, based on human brotherhood and not, as is usually the case, on revenge; a triumph of goodwill over the poisonous passions of hate. At the opening ceremonies the President said, "As we approach the peace table let us be free from malice and hate, to the end that from here on there shall be neither victors nor vanquished among us, but only equals in the partnership of peace."

It is to be regretted, however, that the pleas of the Japanese women not to provide for rearming Japan were not heeded. According to her new constitution, Japan was to remain unarmed. But contrary to this, the treaty provides for rearming and also that Japan serve as a base for United States troops. It may be a treaty without revenge, but we fear the seeds for new wars have been sown again.

Some Secrets of Paul's Persistence

Arnold E. Funk*

(Light on the Sunday school lesson for September 30)

"Thus making it my ambition to preach the gospel, not where Christ has already been named, lest I build on another man's foundation,...I hope to see you in passing as I go to Spain, and to be sped on my journey there by you, once I have enjoyed your company for a little." (Rom. 15:20, 24)

We could understand how a young man, as yet untouched by the hard and devitalizing knocks of experience, might write in that way. And we could see also how a person who had always succeeded in whatever he set out to do without ever having met any serious difficulty or opposition could take that attitude. But neither of these were true of Paul.

Paul was no longer a young man when he wrote thus to the Christian friends in Rome most of whom, we may be quite sure, he had never met. As far as our record goes he had spent a number of years on the road for Christ, perhaps a good many more than he could normally expect to spend in the future. And they had not been easy. That catalog of hardships which he enumerated in a letter to friends in Corinth is more than enough to turn back a person less hardy. And Paul, also, would have quit had he been as superstitious as some Christians are today; Christians who reason that every time a difficulty arises in their path God is directing them not to go that way.

Yet here Paul is, presumably in later middle age when most folks begin to take things a bit more slowly, and wearing on his body the mark of his ministry. And yet he is all eagerness to preach the gospel in lands where no Christian had preceded him, even as far as Spain. And that pretty well marked the outer edge not only of civilization but of the then known world. Far from letting up that meant risking even greater hazards and working harder than ever before.

How did this happen? Wherein lay the secret of Paul's continued, yea even growing interest in proclaiming the gospel to all men?

The World Belongs to Christ

I believe we may detect at least four things that contributed to this. There was on the one hand his unshakeable conviction that the world—that all mankind—by rights belonged to Christ. It may well be that Paul had never heard the declaration that "God so loved the world—all mankind—that he gave his only Son, that whoever believes in him should not perish but have eternal life" for John had not yet written the gospel bearing his name. But Paul was convinced of it. He saw Jesus as God's attempt to reconcile the world to himself. And this Jesus would "reign until he had put all his enemies under his feet" and "every knee should bow in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord."

Therefore, to be enlisted in the cause of Christ was to be on the side of ultimate victory. Rome had the legions. Numbers, and wealth, and power, and material resources all were overwhelmingly in the hands of the state. Still the world belongs to Christ and ultimately he will have it. Of that Paul was sure. And that kept him going.

God's Truth is Eternal

A second factor in Paul's growing enthusiasm for Christ's kingdom was the power that came to him as a result of the conviction that the truth he proclaimed was eternally true. At times this carried him to such lengths that he almost appears intolerant. He boldly declares, "If anyone is preaching to you a gospel contrary to that which you received, let him be accursed . . . " But again he humbly confesses that he has not yet attained. He is pressing on to "know him and the power of his resurrection." Still, he is sure that, "no other foundation can anyone lay than that which is laid, which is Jesus Christ." That truth possessed him. It caused some folks to call him mad. But it kept him going.

The Power of the Fellowship

Again Paul deeply cherished the fellowship of Christians. He began his work as a Christian in the church at Antioch. Wherever he went after that he gathered Christians into a fellowship. And repeatedly he made it a point to visit them personally, to send a fellow worker, or to correspond with them. That was to encourage them. But he is frank about it that it was quite as much to encourage him. And even here he hopes to stop with the fellowship in Rome to "enjoy their company for a little" and "to be sped on my journey there—to Spain—by you." Orginally Paul was sent out by the church at Antioch. From there on Paul never severed his ties with the organized fellowship of Christians. They worked with him and he with them. That kept him going.

Spiritual Work not in Vain

And then Paul possessed a humble yet unquestioned appreciation for the work he and others with him were doing. He was sure it was not in vain. He was sure that he was "called to be an apostle, set apart for the gospel of God." The overwhelming power and resources of the world did not frighten him. Had not God chosen "what is weak in the world to shame the strong?" Being convinced that what God required of him was not obvious results but faithfulness, he could say, "Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain." And that kept his enthusiasm for the gospel aglow.

Recently while reading the report of a Farm

(Continued on page 605)

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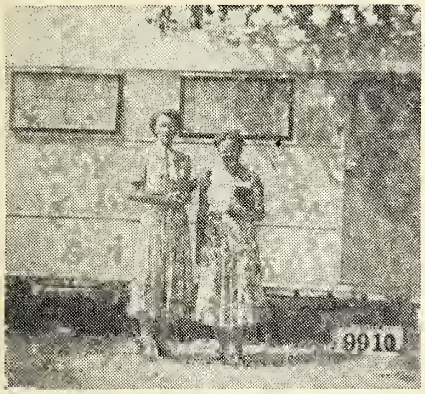
*Pastor, Brudertal Church, Hillsboro, Kansas.

Arizona Migrant Work

ON July 24, 1951, the two workers and the trailer they use as their home arrived at Camp Harris, Arizona. The trailer, which was purchased recently, stands under a friendly shade tree. Electric and water connections were made and their home is real comfortable. About the place the workers say: "We feel it is a friendly and convenient location."



Rebecca Nickel and Lorraine Schroeder in front of their trailer.

Camp Harris is located about 65 miles northwest of Tucson. The distance to Phoenix is about the same. They are eight miles south and two miles west of Eloy. Their address is:

Route 1, Box 248
c|o W. R. Harris
Eloy, Arizona

The migrants in this section are cotton pickers. As nearly as the workers can estimate the population at the present, the people are: Spanish, 50% White, 35%, Colored, 10%, Indian, 5%. At this writing, people are moving into the camps. When the workers arrived there were about 1,000 campers, but at the peak season there may be nearly 10,000 in this district.

137 Children in Classes

Within a month of their arrival the girls had already enrolled 137 children in their Bible Classes. In order to do better work the children of a camp are divided into two groups, one class for the advanced pupils and the other class for the smaller ones. They have visited twenty camps in their district of eight by twelve miles. No doubt the enrollment in classes will increase greatly when more pickers move in. Many of the Bible story groups meet in the open. Occasionally a dust storm makes them scurry for an empty cabin. They also conduct a Sunday school every Sunday in Friendly Corners, a camp about 2 miles to the east of their camp. Occasionally mothers come to attend the meetings. This gives the workers an opportunity to speak to them and get acquainted with them.

Religious Work

Until now visiting Christian groups have come in to hold religious services for children and adults. Usually they drive into a camp, start the loud speaker, and in this way get a group together. Our workers have also learned that in the past some Christian workers would come and stay for a few weeks and move on.

It is the hope of the members of the Home Mission Section and the workers that by doing regular work and having a permanent location much more can be accomplished for the Cause of Christ; it has, however, been discovered that these children who have had only irregular classes in Bible, catch on much more quickly than those who have had no previous instruction from the Word.

Public School Facilities

It is very difficult for school authorities to provide adequate schools for all the children, especially when they move around so much. There is a school at Friendly Corners but it is not nearly large enough to accommodate all the children. Some are hauled to Elroy, but often children remain at home to help pick cotton to increase the family income. The children who are hauled return about 4:00 p.m. This enables the workers to have Bible classes in one or two camps every evening and the rest will need to be contacted on Saturday. The workers also plan to do something for the pre-school children during the day.

This is indeed a large field in many ways and the possibilities are almost without limit for contacts and for various types of work. Pray much that the workers might be kept in good health and that they might be able to reach many with the Gospel of Christ, which is the "power of God unto salvation to every one that believeth."

This work is supported out of the general treasury of the Home Mission Section. Should any individuals wish to have a direct, personal share in the work, or Sunday school classes or organizations, designate the gift: *"Arizona Migrant Work"* when you send it to General Conference Headquarters, 722 Main Street, Newton, Kansas.

A. J. Neuenschwander

WHY THE DIFFERENCE?

I have noticed that, when people go into a shoe store and come out wearing a new pair of shoes, they always look better; when they go into a clothing store and come out wearing a new suit of clothes, they always look better; when they go into a restaurant and come out after eating a good meal, they always look better.

But I have noticed, at the same time, that, when people go into a saloon, bar, cocktail lounge, tavern, booze joint, or whatever you want to call it, and come out after pouring some alcohol down their throats, they never look better—they always look worse, and smell worse. And they generally act worse too. Why do you suppose this is?—"RAGS, the Scottie,"

MCC News Notes

Make Preparation for Korea Relief

To date none of the voluntary relief agencies have been able to open relief projects in Korea. All relief distribution is in the hands of the United Nations armed forces and may continue thus until some form of agreement is reached between the North Korean and United Nations forces. Nevertheless, because of reports of acute needs in Korea, the MCC is continuing attempts to secure entrance of a Mennonite relief team. J. N. Byler, scheduled to have arrived in Japan on September 12 for a year of work in the Far East, is coordinating the effort from that place to find some means of entering Korea with relief.

The Mennonite Central Committee is a member agency of American Relief for Korea called ARK, which is the officially recognized agency for coordinating American voluntary relief interests in Korea. (ARK serves a function similar to that of CRALOG in relief to Germany.) The MCC likewise is in contact with the United Nations Korean Relief Agency (UNKRA). Having these contacts, Mennonite workers should be able to enter as soon as any other voluntary agency workers.

In view of the possibility of opening work in Korea, the MCC is accumulating a potential of workers and supplies for this work. Already two workers designated for Korea are occupied temporarily in Formosa, and another is in Japan.

A reserve of clothing and other materials is also being built up with the Korean need in mind, although these materials are not being set aside in the warehouses as designated for Korea. Congregations are urged to make extre contributions to the present relief program in view of this very great need in Korea. These extra contributions will help to build up reserves for meeting current and anticipated needs in the presently operating program. Then when Korea opens, first priority may be given to divert all possible resources from general supplies to that field, with minimum shortages felt in vital programs in other countries.

During September ARK is sponsoring a special nationwide clothing appeal for the needy in Korea, with the goal to collect ten thousand tons of clothing. The MCC is not helping in this special drive, but we strongly urge that gifts of clothing, funds, and other materials be sent through the regular Mennonite relief channels, so that when the way opens for Mennonite relief in Korea, which we hope may be soon, there will be adequate resources at hand.

Relief Through Work Camps

A unique form of relief work in Europe which has proved its value is that of work camps, where young people from America with others from European countries join in a work project. The concept began in 1948 when the summer student group helped to convert a castle into a Christian youth meeting place. Projects since that time have also generally consisted of physical work, such as erecting small buildings, repairing or remodeling buildings, or removing rubble. In twenty-three projects of different types during the past four years, over 500 young people have participated.

Values of these camps is the actual work accomplished; the experience of the American youths in helping those in need; the Christian witness through work which many of the Europeans feel for the first time; and the fellowship possible in such a camp. Some camps run for only two weeks, others continue for a month or longer. During this past summer four camps were held in Germany, one in Switzerland and one in Belgium. A number of European Mennonite churches cooperated, one congregation appointing a minister for visitation work among the camps. The spirit in the program is illustrated by the offering taken in one camp for victims of the flood in Kansas.

V. S. Schools Announced

Twenty-two young people are enrolled to report on September 14 for a one-month training period at the MCC Headquarters at Akron, Pa., in preparation for a year of voluntary service. A similar school, primarily for applicants from the western part of the country, is scheduled to open on October 19, at Reedley, California. On November 23 and January 4 schools will again be held at Akron. Assignments are given to enrollees after they have entered the training period.

They Didn't Understand

Neither General Washington nor the man about to pay the penalty for treason understood the minister.

It was during the American Revolutionary War. In Ephrata, Pensylvania, there lived Peter Miller, pastor of a little church. Near the church lived a man who became widely known for his abuse of Miller and the members of his church. This man was also guilty of treason, and was arrested and sentenced to death.

As soon as Peter Miller heard of the outcome of the trial he set out on foot for Philadelphia, to intercede with General Washington for the man's life. When he presented his plea, Washington told him that his prayer for his friend could not be granted.

"My friend!" exclaimed Miller, "I have not a worse enemy living than that man."

"What!" rejoined Washington, "you have walked sixty miles to save the life of your enemy? That, in my judgment, puts the matter in a different light. I will grant you his pardon."

The pardon was made out, and Miller started at once on foot to the place fifteen miles away where the execution was to take place that same afternoon. He reached the place just as the man was being carried to the scaffold. When he caught sight of Miller in the crowd, he said, "There is old Peter Miller. He has walked all the way from Ephrata to have his revenge gratified today by seeing me hung."

The last word had scarcely left his lips when Miller handed him his pardon and his life was spared. **Gospel Herald.**

I dare no more fret than curse or swear.
—John Wesley

Program of the Western District Conference

October 17-19

Bethel College Memorial Hall, North Newton, Kan.

Conference Song: "Holy God, We Praise Thy Name."

Conference Theme: "Be not therefore ashamed of the testimony of our Lord."

(The Ministers' Conference will convene October 16)

Wednesday Morning, October 17, 9 o'clock

Devotions—Orlin Frey

Conference Sermon—Elbert Koontz

Business: Reading of Minutes; Presentation of Delegates

Report of Executive Committee: a) Statistician; b) Com. on Constitution revision

Election of Conference Officers, and member of Program Com.

Wednesday Afternoon

Devotions—H. T. Neufeld

Report of Executive Com. continued: c) Central Treasurer; d) Field Worker

Report of Trustees and election

Address—A. E. Kreider

Wednesday Evening 7:30

Young People's Program, in charge of Young People's Fellowship

Thursday Morning, October 18

Devotions—Dennis Smith

Home Mission Committee report and election

Deaconess Committee report and election

Address—A. E. Kreider

Thursday Afternoon

Devotions—Martin Classen

Educational Committee report and election

Remarks by General Conference Executive Secretary, P. K. Regier

Report of Bethel College and election of candidates for Board of Directors

Address—A. E. Kreider

Thursday Afternoon at 4 o'clock

Program and Luncheon prepared by the committee of "Mennonite Men"

Thursday Evening 7:30

Women's Missionary Program and Peace Rally

Friday Morning, 9 o'clock

Devotions—Roy Henry

Peace Committee Report and election

Report of Temporary Committees

Charity Committee report and election

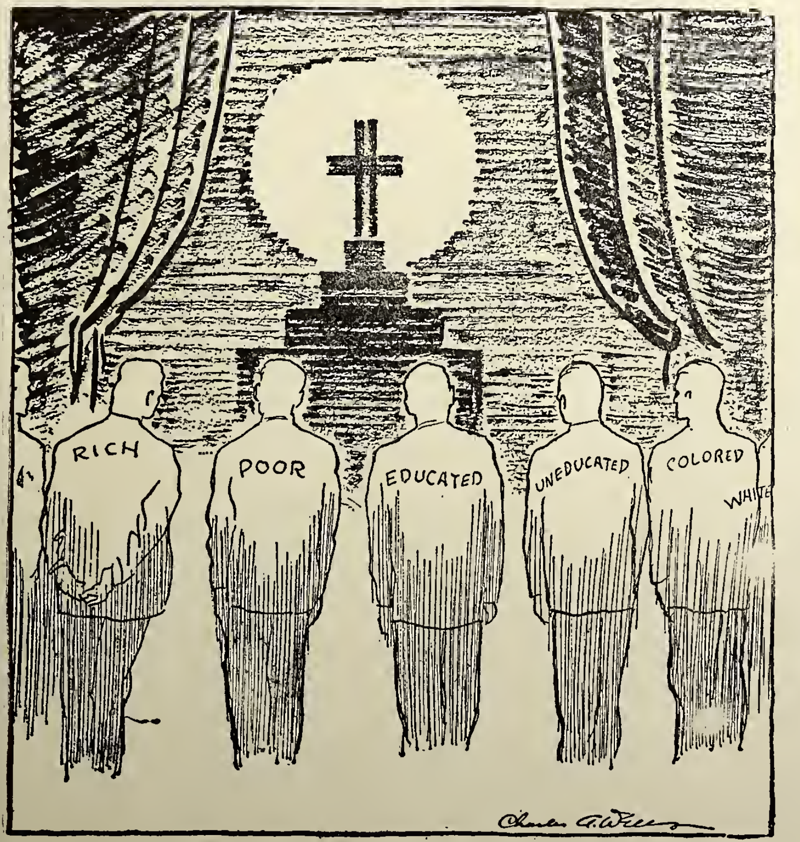
Unfinished business

Address—A. E. Kreider

Friday Afternoon

Address—A. E. Kreider

Closing Session



Where Men Are Really "Equal"

Charles A. Wells

There is only one place where men are truly equal and that is in the presence of God,—at the altar of the church. There rich and poor, the educated and the uneducated, every race, all professions stand in absolute equality. Yet it is not a levelling down process,—it is an ennobling equality that gives stature to greatness and dignity to strength. This is why the church will always be essential to community, national and international well-being, for here men cannot use the leverage of their social and economic advantages. The universities, luncheon clubs, chambers of commerce cannot do this,—only the church offers this revelation of man's true kinship to his brother through his kinship to God.

CHAMPA CHR

Harvey an

EARLY in the nineteen-twenties, the mission tried for a long time to secure land for a hospital. The Champa zamindar (land-owner) stated that he would give a tract of land for that purpose, but he never made any actual move to get papers executed. Finally, he was told that the doctors were coming soon and if he did not give land in Champa, the mission would station the doctors in Mauhadih. This was a sufficient urge and the land deal was closed on October 26, 1925. The annual rental fee for the land was twenty one rupees. On November 19, 1925, the land was dedicated when a prayer meeting was held on the plot which is now the Medical Station. The day following building work was started. This has continued more or less up to the present. On this same day the Drs. Bauman started their language study. They had landed in Bombay November 3, 1925.

By the end of 1926 the Nurses' Bungalow, two small buildings and the well were completed. The former was dedicated on October 28, 1926. Miss L. Lehman and Drs. Bauman occupied the bungalow. On July 14, 1926 the dispensary was moved from the Champa Mission compound, and medical work was opened on the Medical Station. The dispensary was a small building of three rooms. Here three doctors, a nurse, compounder and dressers tried to work. It was working under difficulties, but the Lord blessed the work abundantly. In the fall of 1926 more equipment arrived and surgical work was started.

THE FIRST PATIENTS

Surgical patients refused to obey instructions. They would get out of bed just a few days after a major operation. One woman walked home a distance of two miles eight days after an abdominal operation. An excision of the rectum patient ran off the night after his operation. We expected to hear news of some one collapsed on the road. Months later the patient returned and stated he had an uneventful recovery. The incision had healed by first intention and was hardly noticeable. Hearing this, surgeons let their patients up when they wanted to get up, and did so even against instructions. They proved to us that surgeons needed further training as well as the patients. Truly the blind have received sight, the lame walked, ears were unstopped, lepers have been cleansed. God was gracious and many have been cured.

PROGRESS IN BUILDING

In 1927 the four-room private-ward was built. In 1928 servants quarters, the barn, the eight-room temporary and Dr. Bauman's bungalow were finished. Baumans moved into their bungalow Nov. 2, 1928. The money for this bungalow was donated by the Eastern District Conference. On October 1, 1928 work was begun on the foundation of the dispensary building. The new dispensary was opened and dedicated on April 4, 1930, F. J. Isaac preaching the sermon. P. J. Wiens was in charge of the program. The hospital kitchen was build in 1931. The Indian nurses Home and the garage were built in 1929. The depression stopped building work for some years; however in 1938 a seven room ward was built and in 1941 a general godown, or store room for the personal effects of missionaries when they proceeded on furlough. This has proved a very good investment and is serving a very useful purpose. Building work was revived in 1945. A small bungalow for the Indian doctor, two staff quarters, an eight room ward for pay patients and an eight room free ward, a new barn, power house, double garage and petrol godown were finished. A ten-bed tuberculosis ward and a ten-bed isolation ward are in process of being built at this writing. The next buildings on the program are an Obstetrical ward and a Chapel.

On November 3, 1947, exactly twenty two years after the doctors landed in Bombay an X-Ray machine was installed. Diathermy, Ultra-Violet and Infra-Red lights were also added to the equipment. In 1944 the late Dr. R. S. Haury donated his surgical instruments to India. These have been very useful in the work. Our hospital has become one of the best equipped hospitals in this part of India. The X-Ray was donated in memory of Mrs. Menno S. Rosenberger, Milford Square, Pennsylvania.

So much for the physical plant. There are twenty-six buildings and two in process of being built. When the plans were made in 1925 for a 50-80 bed hospital and buildings were started some thought we were building too big. Now repeatedly we have to turn patients away because of lack of room. Officially we have 50 beds. Twenty more have been ordered for the unfinished wards. The flow of patients is quite steady the year round. Even during holiday festivals, most of the patients now stay where formerly they had to go home for their worship only to return after the holidays. There is the most slackness during harvest and threshing time in November.

VILLAGE CLINICS

During the early days of the medical work many house calls were made and clinics were held in a number of villages. Trips were made twice a month to Janjgir and Mauhadih, and once a month to Korba. Periodic trips were made to Jagdeeshpur before Dr. Dester started his work there. One of the village clinics was in Bamnadih, an evangelistic out station. Every Friday afternoon, a big bazaar was held there when people from far and wide come to do their trading. These villagers would come to our motor and get medicines for itch, worms, fever, chapped feet, etc. They would also receive injection for malaria, syphilis, deficiencies, anemia, etc. One hundred to one hundred sixty patients would see us between one and five P.M.

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*Missionary doctors at Champa, India

N HOSPITAL

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It was strenuous work and many contacts were made. Many of these patients would later come to the hospital for treatment and operations. One family claimed they became Christians because in time of great need they received free treatment and got well. However, not many become Christian because of free treatment. It is the love in action rather than the lack of charging that impresses them. Too often the patients do not feel that the medicine is worth anything if they get it entirely free. Our service is free. "Freely ye have received, freely give." This refers to service primarily. "The laborer is worthy of his hire." This would indicate that Christ does not expect his disciples to pay out of their pocket for medicines administered.

Since 1942 these clinics have been discontinued. There are several reasons for this. Gasoline was rationed and was not sufficient for local needs. The doctors were on furlough for three years, leaving only one Indian doctor for the hospital work. On return from furlough other duties were added to Dr. H. R. Bauman's already full schedule that all in all it seemed impossible to go out. Hospital work, too, required the full time of the doctors. A heavy building program also tied the doctors to the station.

Village clinics are valuable as a means of contact with the villagers and a feeder to the hospital. Preventative medical work is sorely needed which we have hardly touched. For most effective work in this line, medical workers should live with the villagers. House calls seem very questionable as to their value. Often the doctor has to wait outside of the house for a half hour or more before he is admitted to see the patient. Often he is admitted into a very dark room where a proper examination is impossible. Too often the doctor is called only when the patient is dying and humanly speaking nothing can be done. After the doctor leaves he is never sure whether his instructions are carried out or not. In many cases another doctor or quack had been on the case, or someone else may be called as soon as the doctor is gone. When an increased staff can be properly housed and maintained some of the district work will be resumed.

Compounders (dispensers) are being trained. There are usually three to five boys in training. One year of high school is required for admission. They take the examination of the Mid-India Board of Examiners for nurses and compounders under the Mid-India Branch of the Christian Medical Association of India.

WHAT OF THE FUTURE?

You will ask, "What of the future of the Christian Hospital, Champa?" As mentioned above, we need a bigger staff. Someone shauld have full time to develop the X-Ray work. There are great possibilities in this line. The. laboratory, too, needs further expansion. A doctor should be in charge of these two departments with no other work but his own department. Someone should be free to head up the village work. Most of the people in India live in villages rather than in cities. Preventative work through prophylactic injections, health clinics, Pre-natal clinics, audio visual aids, etc., needs to be developed. The aim now is for a hundred bed hospital which at the present rate of growth will be reached within the next ten years. With this growth, nurses training will soon have to be started. For a training school two Nursing Sisters are required.

Twenty five years of Medical work has been completed in the Christian Hospital, Champa. The work has been richly blessed of God. There have been difficulties and adversaries. Satan tried to stop the work and discourage the workers. We praise the Lord for the fact that there have always been loyal and faithful Indians who stayed with us during times of stress and trial. We praise the Lord too for the witness which the hospital has been for Christ. The printed word has gone out into many homes. Patients are not the same mentally and spiritually when they leave as they were when they came. Physically many have left healed and have rejoiced. The spiritual results and effect only God can evaluate. He has blessed the work in the past, is blessing it now, and the future is entirely in His hands. With him we are going forward!

India Calling

SOME SECRETS OF PAUL'S PERSISTANCE

(Continued from page 600)

Bureau representative in Washington, D. C., I was left with the impression that in spite of all the efforts on the part of the democracies of the world to stem the tide of communism and totalitarianism they were failing. Our feverish emphasis on military preparedness and dollar diplomacy is playing right into the communists' hands. We have maneuvered ourselves into a position where everything undesirable that happens whether it be inflation or depression, higher taxes or unemployment, race strife or class struggle can be and is being used by them to further their cause. And that is no isolated report.

Ours today is not a task of adding to the spirit of unrest and fear. Instead ours is the task of believing and operating on the assumption that this world belongs to Christ. It is ours to be convinced that the truth He came to bring and which He represents is eternal and ultimate. Ours is the task of building a worldwide fellowship of Christians. And we shall see that every effort put forth in the Spirit and Name of Christ is not in vain.

Rise up, O men of God!
Have done with lesser things,
Give heart and soul and mind and strength
To serve the King of kings."

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen ,Topeka, Indiana

European Diary

GRACE MILLER

Monday, August 20—The best days of the summer for us are over. This forenoon we had to say "good-bye" to our fellow workers at Mainz. And that wasn't easy! It was especially hard because we know that most of them we won't see again. Breaking up after living together 3½ weeks is hard. The value of such a camp we'll probably never know, but I know that it's been one of the richest experiences I ever hope to have. We praise God for the spiritual progress we've felt especially the last few days. We hope that this growth won't stop when the camp closes next week.

We boarded the train for Paris at 11 a.m. On the train were the Americans from two other camps, so we had a good time comparing notes all the way. We got to Paris at 11 tonight, and met all the rest of our group at the hotel—except one girl from Canada who is staying as an MCC worker in Gronau. We'll really miss her on our way home, but we're glad someone is staying to fill a need. Although we had a strenuous long day, there was so much about which to talk that we're not getting to sleep very fast.

Tuesday, Aug. 21—We spent our last day in Europe shopping in Paris and seeing the palace at Versailles. Quite a few of us got some perfume—naturally. We even got a free sample. The place wasn't quite as nice as I had expected—or maybe I just wasn't in the mood to see the palace. But the Gardens were very pretty. I think we enjoyed our last look at Paris, but most of us had our thoughts back at work camp. There just isn't anything like good ol' work camp!

Wednesday, Aug. 22—Left Paris for our ship at Cherbourg in the morning. The train ride was nice—except that we almost turned our compartment inside out looking for the ticket one of the girls lost. And we didn't find it. But the conductor was very nice and didn't make her get another one. We got to Cherbourg at three, and then sat around till eight waiting for customs and who knows what. It's hard to believe that the summer is over. It still seems like a dream that couldn't actually have happened to me!

We have a nice clean ship. There are about 600 passengers and 200 crew members. There are six of us in a cabin—three of our group and three strangers. There isn't much room to turn around in, but I guess we'll manage for nine days.

Thursday, Aug. 23—Whew! Today the trouble began! In spite of fairly smooth sailing in the forenoon, some of the group got sea sick. By afternoon it was really rough. I guess this is a storm. And is everyone sick! You can see people leaning over the rails anywhere, anytime! The poor stewards are kept busy carrying little baskets and bags and cleaning dormitories. Yes, it hit me too, but not too seriously. Out of our group of 18, three have proved themselves good sailors. Only about one-fourth of the passengers were down for supper. It's a mess!

Friday, Aug. 24—I slept pretty well even if I was thrown from one side of the bed to the next. The storm isn't over yet. But most of our group felt pretty well. We had an hour discussion on our work camps in the forenoon. The rest of the day we sat out on deck doing nothing. It's best to be out in the fresh air. And the air is fresh—it's really cold. Blankets are a necessity!

Saturday, Aug. 25—The storm is still raging! Some people have found it impossible to leave their cabins since they got on the boat. For them this tossing isn't fun. But for those of us who are well, it's fun to watch the huge waves, and see the breakers break. I hope my pictures turn out so I can prove that we really had waves as high as 70 feet. We see to it that we get enough fresh air. There are still enough sick people without our being added to their number. We had another hour discussion on work camps. It helps pass time, but we feel also that it's an important part of our experience.

Sunday, Aug. 26.—The storm died down, and by evening it was quite calm. People got to the dining hall today who hadn't been there for days. Things seemed a lot more cheerful. We had a Protestant service in the forenoon. The rest of the day we did the usual thing—sat on deck with a blanket tucked around us. Some are getting books read. Most of us are beginning to enjoy the trip now.

Monday, Aug. 27—Life on boat is normal once more. We even had the pep to play shuffle board today. The one who wins is usually the one in whose favor the boat leans, not who's really skilled in the game. We had an hour discussion on our evaluation of the tour. The rest of the time we spent in reading, writing, or just sitting on deck.

Tuesday, Aug. 28—There's nothing new. The sea is calm, and all's well. We're still reading, writing, and sitting on deck. Some of the group are developing their dramatic abilities by reading Robert Frost's poetry aloud. Tonight we heard the fog horn for the first time. I'm glad we don't have that blare in our cabin.

Wednesday, Aug. 29—It was too cold to just sit on deck for any length of time, so we stayed inside or kept warm playing shuffle-board. We did see the sun for a short while, but most of the time it was cloudy or foggy. By now we're all talking about getting home. The excitement of the boat ride has worn off.

We Are Held Accountable

LELAND and JOANNE VOTH

When we first thought of going into a mental hospital for a summer of service, we began to think of all the disheartening things we had heard about such hospitals. Most people think of them as a dingy place to keep people who cannot get along in society. However, when it was brought to our attention that one out of twenty people will spend part of his life in a mental institution, we became even more interested in finding out what conditions brought about this illness and what is being done to help these people.

A summer's work in a mental hospital in a unit sponsored by the church, has given us a new perspective!

First and most important we have discovered first-hand that these people who are called "crazy" are not really that at all! They only have another disease, mental illness. They still have hearts and minds that work and respond to love and kindness. This was brought out most vividly during one of the first weeks of work. Most attendants try to be very helpful. One said, "Treat them rough, it's the only way to make them behave." Another said, "Show them who's boss right away and you won't have any trouble." But others said, "They're human beings just like we are and deserve to be treated like any of our own family." "We're glad to see your unit come in because you always treat the patients so nice." Others perhaps were not so glad to see us come in for a short period of time.

When someone calls you a name you dislike very much, how does it make you feel? When someone refuses your every request on grounds that they don't dare spoil you, how do you feel? When you are not fed for a meal or two as punishment for an act, do you feel in better spirits? If someone asks you very sarcastically, "Well, how are you *today* Jane?" insinuating you are no better, do you feel better for having been spoken to?

Of course not! The Jane in one particular case was lodged (locked in seclusion of other patients) because she reacted normally to this type of treatment and even hit one attendant in the face through the peephole when asked the latter question. I Joanne did my best to try to overcome some of the harm that had been done to her personality and feelings by speaking a kind word to her on passing and letting her confide her instances of mistreatment with me. I was rewarded when she told me, "I'm glad there is someone here I can trust and confide in. Don't go! (when I tried to leave). Stay and talk with me!" Love *is* applicable!

Several members of the unit had chances to pray with patients to help them and one young girl was always cheered after a period of prayer with a unit member. Other cases can be cited where other attendants shouted and commanded patients to complete certain tasks, to no avail. A few minutes later when a unit member approached the patient with kind words and logical reasoning in a soft voice, the job was done in no time. Some may say it was the patient's sudden change of mood, but with such instances given time after time, is it chance alone?

At other times we have discovered it is very hard to go the "second mile" in treating patients. Time on duty was often looked at as just another job instead of an opportunity for service. Our services were sometimes too much like what was expected instead of giving the extra touch that means so much to the mentally ill patients as well as in attendant relations. Unit life, however, helped this because of the constant reminder in daily devotions and contacts with other unit members of the *real* reason we were there—to give of ourselves in service, with an ultimate goal to love as God loves.

UNIT LIFE

There were sixteen members of our unit from two denominations, seven states and one foreign country. Ages ranged from 18-25 years. The group was a very cooperative one and unit gatherings were always well attended, though not always 100 per cent.

At the beginning of the summer we decided to divide into four committees and rotate members on each. Chairman were chosen each time so nearly everyone served as chairman on one committee. The paper for the unit was published weekly by James Schellenberg, editor, under the name TURNEY ROAD WEEKLY. Other committees planned their weekly activity also.

For recreation we had our own activities and games on the hospital greens plus outside activities. Informal get-to-gethers occurred after each member returned from home (with food.) Other activities included a ping pong tournament, a visit to the zoo followed by a picnic supper, and picnics with a group of nurses from Western Reserve, the Friends Church unit at the Hawthornden State Hospital, a young people's group of 40 persons from Kidron, Ohio, and with a S. S. class from the Friends Church where several members of the unit attended regularly. Usually after a time of swimming, boating or softball the evening was closed with a devotional service in charge of the devotional committee.

The devotional committee also had its own activities. Each morning at 6:20 the unit was led in devotions by different members, each taking their turn. For evening programs the committee planned to have music and devotions with our four speakers we had during the summer, namely: William Stauffer, Sugarcreek, Ohio; J. Herbert Fretz, Bedminster, Pennsylvania; Frank Peters, Waterloo, Ontario; and Ray Horst, Akron Pennsylvania. Plus these special meetings the group met each Sunday evening for a church service, sometimes led by unit members but often visiting various churches in Cleveland. One member (with Sunday off) visited 16 different denominations this summer. Besides the program given for the Kidron young people's group we gave a service at the Oak Grove Church near Smithville, Ohio, in which all members took part.

Through other informal discussion and constant contacts with non-believers and believers of different faiths our own convictions have been strengthened. Other members expressed the same thought.

The educational committee planned several outings to Cain Park, an outdoor theatre, where we saw "The Red Mill" and "Desert Song" played. Many members attended pop orchestra concerts, visited the Terminal Tower, the art museum, ball games, plus other down town attractions. Miss Geraldine Shaeffer, our instructor in a week of classes, also did much to add to our store of knowledge, both about the work and about life in general.

As a whole we feel unit life was well-balanced. At first many evenings were planned but near the end more free time was left to each member to make use of wisely. This seemed a satisfactory arrangement for most unit members.

All committees took part in planning the closing picnic August 15. Hikes, a treasure hunt in the stream and mountain climbing preceded the weiner and corn roast. After being filled to capacity each member took part in the program which followed, both in singing and speaking. At this time evaluations of their summer's experiences were given by each unit member which helped each person sum up in their own mind just what they gained, what could have been done better and how they can best apply what they learned to the best advantage.

This service was held around a camp fire next to the brook. After an impressive part when each person lit a candle and placed it somewhere on a stone in the brook we stood and watched each candle which lit up the darkness. Sentence prayers were offered up to God while the group was united in a friendship circle. This was a very touching and fitting service with which to officially close our unit life together this summer.

IMPRESSIONS

After this summer's experiences, our attitudes about many things have changed. We have discovered that mental patients are often very normal except for some eccentric idea or ideas which take hold of them until they cannot overcome them. It seems wrong to treat them any different than we do anyone else. They detect any difference immediately. One unit girl had this brought out very vividly when one patient who was rather annoying in her manner and always asking questions, asked her why she treated her so cold and also why she didn't speak to her like she did to the other patients. From then on she tried to treat this patient with just as much love and kindness as the others.

Love is practical at all times. Most attendants do not think it is and often looked upon our way of treating the patients as "soft." It made a lasting impression on us, however, to see the difference in patient's reactions to an attendant who lost her temper and cussed them out or one who treated them firmly but in every way kind. Their responses were always more cooperative and positive. Patience is a virtue and it seems only by having your patience tried a few times and conquered do you become stronger in it.

Working with colored people was a new experience for most of us which we all enjoyed very much. We had some very interesting conversations with them concerning race relations, church problems and many other things where we learned much. We expect to correspond with several of them.

Religion is a luxury to most persons working at the hospital and many do not avail themselves of it. Among the employees only a small fraction attend church or take any interest in religion. If they attend church it is often only to take patients to hospital services.

APPLICATIONS

It is up to us who have come into direct contact with people who are mentally sick to educate the public about them.

First, we can try to prevent it by encouraging persons who show any sign of illness to consult trained people to help them. We can encourage parents to give their children the love and security they need to grow up free from fear and emotional conflict. We can, in our vocations and avocations, help discover early symptoms of disorder and see that they receive immediate attention. And, in broader terms, it is up to us to help build the kind of a world where men are free from fear, insecurity and frustration.

Secondly, we can help by seeing that treatment is received. With proper treatment and care about half can recover and lead normal lives again. Through psychotherapy, occupational and recreational therapy, plus special treatments as fever therapy, shock therapy, insulin shock and brain surgery, many *can* recover.

Thirdly, we can educate the public by helping them to find out the truth about mental illness—how it develops, how prevented and how treated. The public should be convinced that mental disorders are not shameful but that these people are just in need of psychiatric care. We can help them find out about the kind of care given the mentally ill in their state. As taxpayers they deserve to know the truth. Take them to the hospital to visit and ask questions of the superintendent, nurses, and attendants. Let them find out for themselves whether there are enough doctors, nurses and attendants per patient and whether their care is adequate.

In addition to these we can tell of our own experiences with these patients in such a way as to help others become interested in their welfare and recovery. We can explain how we, as citizens of a free country are not free to do as we please, but free to help those who are less fortunate than we.

It is our duty as Christians to go about doing good and helping others too to see the opportunities of service for people who need help. It is only in the spirit of the Master that Christianity can be spread to all parts of the earth. We are held accountable.

Secularism - and Her Fruits

Isaac I. Friesen

Henri Giraud, French statesman, has analyzed the contributing factors that brought about the fall of France during the last war. Significantly he does not mention the guns and tanks and men of the German army, but he lists his reasons, in order, as follows:

1. The breakdown of family life in the home.
2. Uninterrupted pursuit of personal enjoyment and amusement.
3. Universal disregard of the Sabbath.
4. The negation of all things spiritual. (By this he would mean placing supreme emphasis on the material things of life instead of the spiritual.)
5. An unwillingness to work or to endure discipline.
6. The urge to become rich through dishonesty or intrigue.
7. The placing of alchohol in the center of life.

As one compares this list with conditions as they are found in our country today we find almost a complete agreement in every respect. We see the same forces at work in our country also.

All of the above seven categories may be lumped together under one word, "Secularism." Secularism means a being concerned altogether with the world and its material values rather than with God and spiritual values. As we look over the list we note that the breakdown of the family heads the list. It is in the home where spiritual foundations must first be laid, and where an appreciation for spiritual values must first be inculcated. As those who are living in a secular society we need to ask ourselves in how far has this spirit penetrated our homes as well. Is there a family altar in our homes where we seek to find strength and guidance by prayer and the reading of God's Word? Do we encourage church attendance and do we set a good example ourselves? Let us realize that unless we take special measures to resist the worldly or secular spirit of our times that nothing can prevent the breakdown also of our own home life and all the disastrous consequences connected with it.

"Pax Romana"

In ancient Roman times, there was what was called the "Pax Romana"—the peace of Rome. This era of peace, Rome's peace, was established when the Roman legions paroled the Roman roads from the isle of England to the Tigris and Euphrates rivers of ancient Babylon. It was possible for trade and travel to be carried on peacably, from one end of the known world to the other. Rome ruled supreme.

Pax Romana was not, however, a real peace but a peace established by fear and force. This is illustrated in the story of the traveler who was to go from one city to another and enroute had to travel through a wild and wooded forest. As he left civilization behind and entered the fastness of the forest, he became very fearful because of the wild animals, the snakes, and the danger lurking behind every tree. He hurried on as fast as he could go not knowing whether death would be around the next bend. As he neared the end of the wildly forested path, he breathed a sigh of relief for along the side of the roadway were crosses on which hung criminals who had met a Roman execution. The traveler was greatly relieved for now he saw evidences of civilization. He began to feel safe as he passed the row of crosses on which criminals were slowly dying. The crosses were a symbol of Pax Romana.

The peace of Rome is still the formula for peace respected by our government today. In the remarkable advance of civilization since those crude days of Roman crosses, we have now arrived at that point where our president can declare that "Fantastic new weapons have been developed which can destroy civilization." Let us all heave a sigh of relief. Civilization has reached its zenith, it now can destroy itself. The declaration, incidentally, was made in San Francisco the city named after a monk who glorified not in weapons that can destroy civilization, but who had put on the whole armor of God—and who knew the peace of God.—E. L.

Y. P. U. Financial Statement

Cash Balance for July 1, 1951	$567.33
Receipts:	
Offerings from Kenneth's services in Canada	55.00
	$622.33
Total amount received since July 1	$622.33
Percentage of budget of $4000.00	15. 5%
Balance July 31, 1951 (Deficit)	($623.77)
General Fund (Deficit)	($1,463.94)
MEF	46.70
Notes Payable	600.00
Voluntary Service	93.47
	$ (623.77)

A marked reducation of our deficit has been achieved during July. Large expenses during the Fall months will call for large support. The Prayer Calendar, new issues of Programs Helps, the annual Y.P.U. Council meeting all cost money. Your contributions will bear the burden of these expenses. Let our giving be in a prayerful spirit that our youth work may grow and be vital in the life of our churches.

School News

BLUFFTON COLLEGE

Students registered for the new year September 11, 12. At this writing the registration is not complete, but it seems that the total enrollment will probably be slightly below that of last year.

There has been only one change in the teaching staff, Miss Emma Sommers, a graduate of Goshen College, taking the teaching of speech in place of William Burbick, who resigned. Harry Yoder, who resigned as assistant to the president to accept the invitation to the pastorate of the Calvary Mennonite Church, Washington, Illinois, will continue to work for the college through the month of October. His successor has not yet been appointed.

President Ramseyer gave the opening chapel address September 13, the first day of classes. He used as his text I Cor. 3:9, "For we are laborers together with God." He stressed the need for close cooperation if the year is to be a successful one, and the need to keep in close touch with God.

BETHEL COLLEGE

At the formal opening of Bethel College Sunday evening, September 9, President E. G. Kaufman spoke on, "The Creative Crusade."

He asked the audience to accept the challenge facing Christians today of thinking and living creatively in the spirit of Jesus and the early apostles.

"Somebody," said President Kaufman, "must dream courageously of an ideal society which will guarantee to the children of men greater opportunity for full life. Somebody must think crusadingly creative of a new order when the rough places of international and inter-racial relationships shall be made smooth, and the crooked places in politics and industry and labor shall be made straight, and every mountain of unearned wealth shall be brought low, and every hill of unjust power shall be taken away and every valley of preventable poverty and disease shall be filled up, and every uneven opportunity shall be made level so that the latent energies of millions may be released, and all flesh shall see the god of war give way to the Prince of Peace."

He cited the price that must be paid for all creative thinking and living and appealed to his audience to continue the creative work that Jesus has begun. "The glory of the Christian experience across the centuries has ever been its creative, triumphant, and crusading souls."

The worst moment for the atheist is when he is really thankful and has nobody to thank.

Speech is the breath of the soul—whether foul or sweet.

Jottings

—**Meadow Church, Colby, Kansas:** The Nicodemus Negro Choir gave a program August 19. The ladies of the church served supper and a fellowship was enjoyed by all. Mr. Gomez and group of the Rio Grande Bible Institute were in our midst August 13. Mr. and Mrs. Walter Goossen, missionaries from Hopi Land in Arizona were with us several days visiting relatives in this community—Mrs. Homer R. Goertzen, Corr.

—**Emmanuel Church, Pratum, Oregon:** Mrs. John Harder passed away suddenly August 16. She is survived by her husband and daughter Marie, father Dan Steiner, brother John of Pratum, Elmer of Ohio, sister Pearl of Salem. The Young People have been holding evangelistic meetings at the hop yard every week since July 26. Our church has had the privilege to attend the Jim Mercer evangelistic meetings in Salem the past two weeks. Mr. and Mrs. Ben Owen have returned from the Africa Mission field due to Mrs. Owen's health.—Hulda Gerig, Corr.

—**Lehigh Church, Lehigh, Kansas:** Weddings in August were Viola Neufeld and Ralph Hiebert; Jeanette Stubbly and Beuford Peters. The latter three being members of our church. Pastor Goering attended the Minister's Retreat at Bluffton College. Mrs. Goering, children and Pat Hoskins spent the time with relatives in Dayton, her hometown. Leonard Vogt, Tabor College and Ed. Stucky brought Sunday morning messages during August. The congregation took part in the Goodwill Christmas Bundles. Diana Janzen returned the latter part of August from Voluntary Service. —Mrs. Alvin Goertz, Corr.

—**Bethesda Church, Marion South Dakota:** A dedication service was held August 5 for the fifty-nine Goodwill Christmas bundles which were prepared by individuals, Sunday school classes, etc. September 2 the school supplies for relief were dedicated. In the evening Franklin Wiig, former missionary to Alaska, and now under the Evangelical Alliance Mission, spoke and showed slides of his work. Our congregation lifted an offering for flood relief.—Corr.

—**Grace Church, Pandora, Ohio:** Approximately twenty-five young people of our church went to the migrant camp at Ottawa, a neighboring town one Sunday evening this summer to present a program to the Texas-Mexicans there. The program included musical numbers of the group, and the presentation of the play, "The Symbol of the Cross." Following this the group visited and sang together. One of our members, Viola Amstutz has been working among the migrants in our country this summer. Over eighty Christmas bundles were sent to Europe through the MCC by our Sunday school classes. July 15 our church choir presented a program from Mendelssohn's oratorios under the direction of our director, Laurence Burkhalter. Some guest speakers we have had recently were Mr. and Mrs. Alfred Habegger of Busby, Montana, Dr. Rufus Bowman of Chicago, Walter Schutz recently returned from Africa and Lester Hostetler of North Newton, Kansas.—Susan Steiner, Corr.

—**Burrton Church, Burrton, Kansas:** Twelve of the Young People and our pastor A. H. Peters, attended the retreat at Murdock for one day. The church prepared 16 goodwill Christmas bundles and delivered them to the MCC center at N. Newton. Our church united with the Methodist and Christian churches of Burrton for union services again this summer, and on Aug. 26 Ozzie Goering from N. Newton showed slides and told about his work in Paraguay during the past 2 years. Eight Young People are taking the Catechism class at this time. Sunday, Sept. 2, the whole congregation enjoyed their annual Sunday school picnic in the Harvey County Park, 7 miles Northeast of here.—Mrs. P. H. Siemens, Corr.

—**Friedensfeld Church, Turpin, Oklahoma:** We are happy to have with us our new pastor, Levi Koehn and Mrs. Koehn of Meno, Oklahoma. They arrived August 30, and the following Sunday a welcome and basket dinner was held in their honor. The installation service was held in the afternoon with Abe Wiebe of Newton, Kansas officiating.—Mrs. P. M. Franz, Corr.

—**Deep Run Church, Bedminster, Pa.:** At our last C. E. meeting we were privileged to hear a message and music sung by the colored brethren of the Tyree African Methodist Episcopal Church of Philadelphia. Statistics show that Deep Run had 21 attendants (4th highest) at the Menolan Retreats and 28 singers (highest) of the Choral Singers, Souderton, Pa. We congratulate Mervin and Evelyn Kissel on the birth of twin boys, Jimmy and Timmy, August 8 and Marvin and Betty Wasser of Inman, Kansas, on the birth of a boy, David Neal, August 24. The Youth Council plan a paper collection this month. Twenty four goodwill Christmas bundles were given this year. This fall we have eight students in higher schools; Bluffton: Edward Tice, Senior, Donald Wismer, Junior; Edward Schultz, David Tice and Eleanor Wismer, Freshmen. Grandview Hospital: Lillian Garner, Second year. Temple University: Edith Moyer, Sophomore. West Chester; Phyllis Charles, Junior.—Corr.

—**West Swamp Church, Quakertown, Pa.:** The following have been guest speakers at our church during the summer; Wilhelmina Kuyf, .Mr. and Mrs. Alfred Habegger, R. A. Lantz, Andrew Shelly, Mr. and Mrs. Lester Hostetler, Frank Rosenberger of Reading, Pa., Kenneth Shelly, who has entered the Mennonite Biblical Sem. at Chicago this fall. Claude Boyer, a student at Menn. Bib. Seminary was assistant pastor to William Stauffer at Sugarcreek, Ohio. This summer, N. Lawrence Burkhalter of Bluffton College, gave a violin recital Sunday evening, July 29. Twenty four of our young people took part in presenting the India Jubilee pageant in our church Sunday evening, August 19, and also at the Bible Conference at Menolan September 1. Forty four goodwill Christmas bundles were prepared by individuals and organizations. Ella Myers graduated from the Mennonite Hospital at Bloomington, Ill. A field beside our church was rented this summer for our young people to play ball and to have games with other church teams. Also an out-door fire place was put up for social evenings.—Corr.

—**Apostolic Church, Trenton, Ohio:** Pastor and Mrs. J. E. Amstutz attended the Ministers Retreat held on the college campus at Bluffton, Ohio, August 8 to 15. A. S. Shelly of Chicago brought the message during the worship hour Sunday, August 26. In the evening, in the interfest of the Mennonite Biblical Seminary he showed pictures of the seminary and the work carried on there. He spent several days soliciting funds for the seminary. E. M. Kinsinger, Corr.

—**First Church, Sugarcreek, Ohio:** The people of our church working in family groups have prepared and shipped 31 Christmas bundles for our friends in Europe. Claude F. Boyer, who has been with us throughout the summer as assistant to Wm. Stauffer, has left Sugarcreek to return to Chicago for another term at the Seminary. Our annual Harvest Home service is scheduled for Sunday, September 23. Andrew Shelly of the Seminary will be our guest speaker for the day.—Wiley McDowell, Corr.

—**Freidensberg Church, Avon, South Dakota:** The Ladies Mission Society gave a short program on September 2. Guests for the evening were Mr. and Mrs. Elmer Dick, missionaries from Africa. They showed many interesting pictures of their work there. On September 5, we had as guests, Mr. and Mrs. Joe Rodrigruez and daughter, who have been missionaries to Cuba some 14 years. They brought a native Cuban boy with them who played a native musical instrument and showed many interesting articles used in Cuba.—Mrs. Albert Boese, Corr.

—**Bethel Church, Hydro, Okla.:** Lee Thiessen, son of Mr. and Mrs. B. H. Thiessen, has been sent to front lines in Korea. Jake Pankratz was moved from Hinton Hospital to a Rest Home in Weatherford. His condition is about the same. Several inches of rain fell in our community which was very needful for fall crops and wheat seeding. Several of our young people will leave for college soon.—Wilfred Ewy, Corr.

—**Swiss Church, Alsen, North Dakota:** Plans are being made to have our Annual Harvest Festival on Sunday, October 14, and to have a guest speaker for that occasion. There are three other Mennonite churches in this community and we appreciate the fellowship we can have with them as they attend the Harevst Festival in this church, as we attend when they have the Festival in their churches. Harvest has been a slow process and many of the grain fields are still standing, due to the continued rains during the past three weeks in this community. Therefore much harvesting still needs to be done before winter sets in. This can also be applied in our spiritual labor to which the Lord has called each Christian. There are many in the harvest of souls who need to be garnered in before it is forever too late.—Corr.

—**Johannestal Church, Hillsboro, Kansas:** The church served meals at the Marion County Fair for four days. 56 Christmas bundles were prepared. The church was saddened by the death of two members, Bro. John F. Nickel who had been ill since Dec. and John B. Bartel, age 85. Both passed away on Sept. 1. Floyd and Pearl Bartel are enlisted in Voluntary Service for one year in Mexico. We will again participate in the meat canning program this year.—Mrs. Ed. Plenert, Corr.

Into the Beyond

CATHERINE REIMER, of Beatrice, Nebraska, and a member of the First Church at that place, was born January 18, 1872, and died August 29, 1951.

CORNELIUS PLETT, of Buhler, Kansas, and a member of the Hebron Church, was born October 15, 1880, and died September 4, 1951.

MRS. GERHARD D. CLAASSEN, (nee Edna Pearl Donner), of Banning, California, and a member of the Second Church at Paso Robles, was born September 22, 1896, and died September 1, 1951.

The Bar

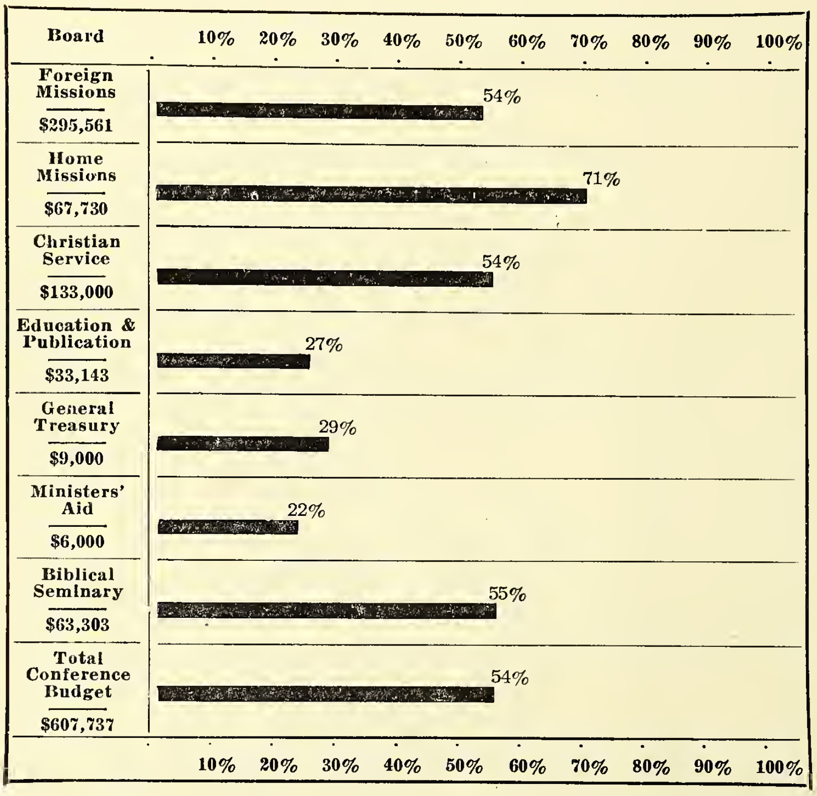
A saloon is something called a bar—
A bar to heaven, a door to hell.
Whoever named it named it well.
A bar to manliness and wealth
A door to want and broken health
A bar to honor, pride and fame
A door to grief and sin and shame
A bar to hope, a bar to prayer
A door to darkness and despair
A bar to all that's true and brave
A door to every drunken grave
A bar to joys that home imparts
A door to tears and aching hearts
A bar to heaven, a door to hell
Whoever named it, named it well.

Written by a prisoner in the Joliet Penitentiary

Frieda Claassen
4614 Woodlawn Avenue
Chicago 15 Illinois

C-174

Please enclose this label when writing



CONFERENCE STEWARDSHIP CHART

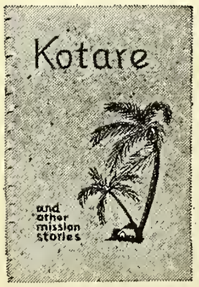
August 31, 1951

August budget receipts totaled $38,393.98. The average for the year for all boards and committees has now reached 54 per cent; two-thirds (66.6%) of our 1951 Conference year is already past. During the coming months let's make up the 12 per cent difference!

Our sincere thanks again to each of you for your support of your Conference. We appreciate your expressions of confidence in the work of the various boards as is represented in your contributions.

Very sincerely,

Edna Ruth Mueller,
office secretary
Gen. Conf. Headquarters



KOTARE

and other mission stories

My curiosity was greatly aroused by the title of this book—KOTARE. "What does it mean or stand for?" I asked myself. It is obvious that it is connected with the theme of missions, but what does the word "Kotare" refer to?

Turn to page 85 of the book and you have the answer. There Missionary P. A. Penner tells about Mr. Kotare. That's right,—a person, a Hindu of the Brahman caste, and a leper. Dr. Penner, in his simple straightforward way, tells how Mr. Kotare was admitted to the Leper Home, received treatment for some time and gradually improved. The story does not end there, it has a much better ending than that. Read the rest of the story.

This is only one of the stories in this volume. Fifty-two foreign and home mission stories are related by our own missionaries. Authentic, true to life, fascinating stories! Most interesting and inspiring, excellent illustrations, source material and good reading for young people. Order your copy now.

$1.00

Order from book store nearest you.

Mennonite Book Store	Mennonite Book Concern	Rosthern, Sask.
Newton, Kansas	Berne, Indiana	Mennonite Book Store

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 66 — October 2, 1951 — Number 39

An Ancient Communion Prayer

MENNONITE LIBRARY BIBLICAL SEMINARY

Almighty God,

Unto whom all hearts are open,

All desires known,

And from whom no secrets are hid:

Cleanse the thoughts of our hearts

By the inspiration of Thy Holy Spirit,

That we may perfectly love Thee,

And worthily magnify Thy holy name;

Through Jesus Christ, our Lord.

Amen

World-wide Communion Sunday, October 7, 1951

In This Issue

EDITORIALS 615
MCC NEWS NOTES 616
THE PRAYING MOTHER 617
BROKEN FOR YOU
by Wilmer S. Shelly 618
AS I GO FROM THE
LORD'S TABLE 619
AS A MAN THINKETH
by P. K. Regier 620
MENNONITE YOUTH:
WHAT OF THE FUTURE 622
SUCCESS, FAILURE, AND
CHRISTIAN FAITH 622
THE ARTHUR PETZNICK STORY 623
THE NINETY AND NINE 624
OUR COLLEGES AND SEMINARY 626
JOTTINGS 627
BEYOND OUR OWN 628

TELEGRAM

Arrived New York safe and tired. Fifty-four hours' flight after leaving Bombay.
Helen Nickel
(Missionary to India)

AN INVITATION

A cordial invitation is extended to the Western District Ministers' Conference to hold its sessions at the First Mennonite Church, Hillsboro, Kansas.

H. T. Unruh

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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The Reader Says

The question raised in your Editorial of August 14th relative to the requirements for membership into our churches was very timely and of great importance. It is easy for ministers to measure the value of their work by their attendance records and the growth in membership. These are commendable features in any church group as long as they can be attained without relaxing the principles for which a church should stand.

It seems that this question presents a problem that is more serious than that of "whom to accept for membership into our churches." That problem is "the type of men that are leading our churches." We have in many of our churches ministers who are doing all they can to influence their young men to take up arms instead of following the Mennonite Creed of non-resistance. We have ministers who perform marriage ceremonies for divorced people and accept them as members in their churches. We even have leaders who have reached the modernistic conclusion that Christ was not of virgin birth.

The ones who seek to destroy our Mennonite heritage don't keep their views hidden. They declare themselves openly. The leaders of our conference know or should know who these men are. The question is why is this betrayal allowed to continue or rather flourish in our churches?

To off-set the type of leaders that have been mentioned we have many who are preaching the truth regardless of the opposition they meet. They do not preach for better attendance or for larger membership. They preach the truth that those who hunger for the truth will know where to find it. These men are the last remaining defenders of our Mennonite Creed. If nothing is done to support these men we will soon find ourselves in a position where leaders who favor the things of this world out-number those who do not. When that majority gets in control of our conference the things we adhere to now will be done away with. That day isn't far off. We read in Matthew 5:30 that it is more profitable that one of our members should perish and that not the whole body should be cast in hell.

Are we going to clean house or will we let this cancer consume us?

C. F. Dick **Caldwell, Idaho**

Of Things to Come

Oct. 1-5—Bethel College Christian Life Week, J. Lawrence Burkholder, speaker.
Oct. 5, 6, 7—Oklahoma Convention at the Oklahoma Bible Academy.
Oct. 7—World-wide Communion Sunday.
Oct. 7—Bethel College Parent-Student Day and Founders' Day Program.
Oct. 16—Western District Ministers' Meeting.
Oct. 17-19— Western District Conference.
Nov. 11—Men and Missions Play.
Nov.11-16—Bluffton College Bible Lectures.
Nov. 21—End of Fall Quarter, Bethel College.
Nov. 21-26—Thanksgiving vacation, Bethel College.

P. S. We are thankful that the publication THE MENNONITE as far as we know wholly supports the doctrine of Non-resistance. It is refreshing to know there are still people who believe in the teachings of Christ entirely.

Dear Brother:

I read an article by Robert Regier, in issue of August 7, **MENNONITE** with interest. Note the lack of unity of interest on the different questions and discussions. Almost appears as quite a division in the approach—a defense not a solution.

The study and survey as reported by Mr. Regier, can and should be very helpful. However, we must go beyond that of surveys, as we too frequently have not done. Now that we know some of our weaknesses are we going to follow up with some positive action?

In these trying times (and every generation has its problems) can't we visualize that the Word of God holds out for us many promises for a better world to live in, read: Isa. 2:4, Isa. 9:4, Isa. 11 and 12, Micah 4:3, also read Rev. 11:15. We have a victorious, not a losing God.

Is it not high time that the Christians get into a practical **study** and survey war and its many causes? And then start to work to eliminate the causes? Then our position in the issue can become a POSITIVE one and not a NEGATIVE one.

Let us join, not idly but in fervent prayer, "Thy Kingdom come Thy Will be done on earth as in Heaven." Note: In the Lord's prayer, Jesus made us a cooperator in our needs.

J. A. Schowalter,
Newton, Kansas

Editorials

ABRAHAM'S VENTURE

"And he went out, not knowing whither he went." So the Biblical writer describes Abraham's venture. Does this mean that he simply floated along in an aimless way? Not at all. He went forth in obedience to God's definite call, and he had faith in God's leading. He did not know the details of this venture but he had full confidence in his guide.

In our day we want to know the details. We want a clear-cut picture of our place in life and then make careful plans and calculations about reaching that place. We want to be reasonably sure of the outcome before we make any great venture. This, we are taught, is sound common sense.

Perhaps we have lost the high venture of faith we find in Abraham, We sing, "Where He leads me I will follow," but we want to know where He is planning to take us first. Is there danger of becoming too "practical"? After all, the important thing is not to know just where we are being led, but it is of tremendous importance to know who is doing the leading.

THE SIGNIFICANCE OF THE LORD'S SUPPER

From the Biblical acount we may gather that there is a three-fold significance to the Lord's Supper; it is a commemoration, a covenant, and a communion.

It is a service of commemoration; "This do in remembrance of Me." There are many memorials of many kinds throughout the world. Here is a memorial so simple and so moving that it can be appreciated anywhere. The Lord's Supper is observed in remembrance of Christ. We forget so easily, but here we reverently call to mind again His life and teaching. We remember His death on the cross for us; His resurrection and triumph over death, the world's greatest enemy. We remember the promised presence of the Holy Spirit to guide us into all truth.

"This is the new covenant ratified by my blood" said Jesus. The old covenants between God and man were broken again and again. This is a new covenant of forgiveness and love and faith. God always keeps his part of the covenant; we so often break our part. Around the table of the Lord we may renew these covenants in deep penitence and humility. We may go forth with the deep consciousness that we have been forgiven and are again bound by a sacred covenant to our Lord, which we will try more faithfully to keep.

It is a time of divine communion and fellowship. Christ longs to share Himself with us. "With desire have I desired to eat this passover with you." A shared meal in the Orient means a peculiar fellowship and close relationship between host and guest. Around the table of the Lord we are his guests. We feel the divine fellowship more keenly than ever as our souls commune with Him. In a very graphic manner the broken body and the shed blood of Christ, broken and shed for us, make real the divine communion with our Lord. This fellowship was so real to Paul that he could say "Christ liveth in me." This , too, is our privilege: to abide in Him and He in us.

As we observe the Lord's Supper again it may be for us a commemoration, a renewed covenant and a sacred communion.

MAKING IT REAL

The newer translations of the Bible often bring before us striking phrases. One such we find in Moffatt's translation of I John 3:18: "Let us put our love not into words or into talk but into deeds, and **make it real.**" Words and talk may have a nice sound but it is the "making it real" that actually counts.

As a peace church we have talked a great deal about love and good-will without always making it real in our own church and community. Talking about loving our enemies may be one thing, but quite another to make it real. To be a conscientious objector to war must be backed up by a love for God and man which makes that love **real.** Where do we put our love; into our talk or into our life where it is made real?

WHY SO MANY UNHAPPY CHRISTIANS

One is impressed with the many tense and unhappy faces that may be seen along any busy city street. Do we have just enough religion to make us miserable? Too much to make us comfortable in our sinning but not enough to keep us from that sinning?

Or do we feel that it is wrong to appear happy and joyful in such a world of misery and sorrow? Some may have the feeling that to be concerned about the condition of the world prevents us from being joyful.

But Jesus meant that we should have an inner joy that cannot be hid. He came to forgive us our sins. He came that we might be on the overcoming side with Him. He came that we might be born again into the spiritual fellowship with the Father. All this should awaken a deep joy within us which shines out through our countenance.

True we are burdened and concerned by the wrongs and sins in the world. But merely looking miserable will not change them. Those who can face the world with a smile will help banish many sorrows. The Christian is the only person in the world who can be truly happy. All other happiness is superficial, while his is from the depths. Happiness is more than a sickly smile; it is the result of a radiant soul at peace with God and man. It is quite possible to rejoice in the Lord and at the same time show deep sympathy with the heart-broken and sinning world. And our Christian happiness will be a winsome way af pointing others to the true source of joy.

M. C. C. News Notes

Tentative CO Regulations Written

Confidential copies of the new CO draft regulations written by Selective Service have been circulated among a number of governmental departments, for criticism and possible revision. The MCC has been in constant touch with Selective Service and other agencies concerned and has been invited to express the views of the churches regarding provisions in the tentative regulations. Close contact is maintained with leaders of the MCC constituent churches to receive counsel on the concerns which should be made known to the government. The new regulations will become effective only after they have been reviewed by these governmental departments and then approved by the President.

Progress Seen in Uruguay

Walter Claassen writes from Uruguay that month after month the immigrants are making steady progress in their resettlement. There are now 50 permanent houses completed and eleven more are under construction. The wheat crop, due to ripen in 3 or 4 months, promises to be good, but the orange and tangerine harvest was light. The immigrants have been able to meet the payments on their land.

In the near future another tract of land may be secured in Uruguay to accommodate the additional group of immigrants leaving from Europe on September 27.

Loan Funds for Uruguay Settlers

In a meeting held at Newton, Kansas, on September 13, it was agreed that a group of interested people would form an organization known as Uruguay Settlement Associates to gather funds on a loan basis to help the new Mennonite immigrants in Uruguay. The funds are needed to purchase additional land, and the basic machinery and equipment for cooperative use.

Relief and Mission Leaders Confer

Leaders of nine Mennonite and Brethren in Christ Mission boards met with the MCC Executive Committee on September 14 to share information and counsel on the MCC work in four areas of the world where relief and mission interests are directly involved.

The MCC in its relief and service work does have a spiritual motivation and emphasis, and in many places spiritual fruit is evdent. ItI s the policy, however, that when physical suffering becomes generally alleviated in a given field, the question of more direct spiritual or missionary work is considered in view of interests of missions boards.

The four areas reviewed were Europe, the Far East, lower South America, and Mexico. In each area the various board representatives gave an account of the work or interests, followed by discussion and counsel to guide the further MCC work.

The meeting was the first of its kind relating to the total mission and relief ministry of the brotherhood. There seemed to be unanimous appreciation for the opportunity to exchange the information and viewpoints.

Central Area Hospital Plans

The MCC Executive Committee has approved further steps toward purchase of a tract of land near Newton, Kansas to be used as a site for the envisioned Central Area Mennonite mental hospital. An administrator for this hospital program is also to be appointed as soon as a qualified person is available.

Mennonite Bibicat Seminary Student Body, Fall 1951

The Praying Mother of Jacob DeShazer

When Jacob DeShazer went as one of Jimmy Doolittle's raiders on Japan in April, 1942, he was an atheist. He was captured by the Japanese and was held prisoner 41 torturous months. His reading of the Bible during his confinement, and the faith and prayers of his mother, resulted in a clear conversion. In 1948, De Shazer with his wife and infant son, were on their way back to Japan as missionaries. The following account by his mother throws light on this change.

MY STORY is not one of boastful pride, but of witness to the goodness of the God who ever hears and answers the intercessory, pleading prayers of a Christian mother. My son, Jacob DeShazer, is a living example of what the Lord can do for any mother who really "gets hold of God" for the solving of every trial and problem in the rearing of sons and daughters.

My son became a soldier of the United States,, and was assigned to duty in the air corps. After basic training at various air fields, he was in 1942 assigned to secret duty in special training for one of the most dangerous missions on which American airmen ever flew.

I saw Jacob in Portland in March, 1942 little realizing what the future held in store for him and the family. From Portland he returned to a southern training base, and a few letters were received from him. Then one day the letter and packages I had sent him were returned, and we knew not where he had been transferred.

After Jacob had been gone several weeks, I awakened suddenly one night with a strange feeling like unto being dropped down, down, down through the air. Oh, the terrible burden that weighted my soul! I prayed and cried out to God in my distress. Suddenly the burden was gone, and I drifted off into an untroubled sleep, something unusual for me. (Comparing the time here with the time in occupied China, it was just the time when Jacob had had to parachute from his falling plane.) How I praise the Lord now, but of course then I didn't realize or know what was taking place so far away. When we heard in the news that our airmen had been over Tokyo dropping bombs, little did I realize that my own precious boy was in the crew of one of the planes.

The next thing that happened was when Portland Journal newsmen called us to find out something about our boy, and asked for his picture as one of the men taking part in the Doolittle raid over Tokyo. No one can realize the agony, pain, and sorrow suffered as we heard that the Japanese were holding him as prisoner, for the stories of the barbarous cruelty of the captors had been told again and again.

One day when I was at home alone, I started to offer thanks for my little lunch when suddenly a terrible burden gripped me. I walked the floor praying, and then knelt beside a chair and cried unto the Lord, "O God, my heart just can't stand this any longer. Oh, give me something as a witness or comfort. Oh, if Jacob were only saved and ready for Heaven!" Then in a most wonderful way I heard God speak, "I took care of him in this country; I can take care of him wherever he is." I said, "Yes, Lord, I know Thou canst do it." And then, oh, praise the Lord, the burden was again lifted, and I was sure all the Japanese in Japan could not kill him if God wanted him to live. Oh, wonderful, wonderful Savior! He is a God who hears and answers prayers, a present, living, eternal, heavenly Father.

But a little later there came the renewal of another burden—the burden for Jacob's soul. If I could only know that he was saved, I could give him up if it should be God's will that I should never see him again. Again a promise from God: "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." —Isaiah 55:9. (It was about this time that God spoke to Jacob in his prison cell in Japan, and Jacob surrendered his life to Christ.)

Another burden concerned Jacob's daily food. We knew not whether he was being starved, though the reports of the cruelty of the Japanese military indicated that no prisoner was ever given enough to more than maintain life in the body. At times we would sit down to eat, and some one would remark, "I wonder if Jakie has anything to eat," and we would leave the table with our food untouched.

One day there came the awful news—the prisoners were being executed. I cried again unto the Lord, and again He spoke to me, saying, "His angels do watch over him." Well I thought, what better company could he have? (Three were executed by a firing squad, but Jacob DeShazer was spared through a miracle of God.)

Finally in August, 1945, the news flashed over the radio that some of the Doolittle men had been found alive, and that our boy was one of them. Oh, the boundless joy! God had heard and answered my every prayer.

When Jacob was returned to the United States, very thin and weak, I learned that God had not only spared his life, but had saved his soul in his prison cell, and then had called him to preach the everlasting glorious Gospel of redeeming love to the people of Japan. Yes, my every prayer had been answered: prayer for the preservation of his life; prayer for the salvation of his soul; and prayer for God to use him for some useful service in life. Glorious, wonderful, living God—He is the ever dependable trust for the heart of a praying mother.

In conclusion, I plead with you parents—pray, pray, pray for your children. Hold them up daily at the Throne of God. He will not fail you if you have given yourself wholly over unto Him.

The Bible Meditation League, reprinted in **Evangelical Visitor.**

Broken for You

WILMER S. SHELLY*

I Cor. 11:24—"This is my body, which is broken for you: this do in remembrance of me."

IN August 23 of this year our family was traveling through New England. Among other interests we were also visiting places of historical significance that dated back well over three centuries. On our map were marked Boston Tea Party and Old North Church in the city of Boston. These we would want to see. From our study of the map we knew we were in the vicinity of the place marked Boston Tea Party. We inquired of a certain man if he could direct us to the Boston Tea Party. He said, "I know nothing of the Boston Tea Party but tell me where you want to go and I will tell you where it is to be held." This man thought we wanted to attend a tea party and being familiar with the streets of that section of the city he could well direct us to the address. He was a man of a different nationality and involved in the commercial interests of that same section with no appreciation of the struggle for freedom of another generation. There arose up a new generation in Boston which knows not of the Boston Tea Party. When we inquired of people living in the immediate vicinity of Old North Church they consulted among themselves in a foreign tongue what church this stranger might be seeking.

***Wilmer S. Shelly, pastor, Hereford Mennonite Church, Bally, Penna.**

This broken body lives again. The same God who "laid on him the iniquities of us all" also raised Him from the dead. The apostles made sure that this should be told by going about and telling it themselves. In Paul's missionary journeys he repeatedly told of the crucified Christ who was raised again. A good example is Paul's message in the synagogue in Antioch in Pisidia (Acts 13). After telling them that Jesus was slain, taken down from the tree and buried in a sepulchre, Paul repeats four times that God raised Him from the dead. This broken and dead body was brought back to life. He being dead yet liveth.

On this World-wide Communion Sunday believers in every land will break bread together in a world fellowship in remembrance of Him whose body was broken. While He will rejoice to witness His followers obey His command and keep this supreme sacrifice in the remembrance of every oncoming generation, the Lord Jesus Christ must also be weeping to see the world arming for a third world war in the same generation. The same Christ who wept over Jerusalem when He was here in the flesh and would gather Jerusalem together and they would not, must also be weeping when He would have all nations come to Him and follow Him in peace and He beholds them threatening and preparing to destroy one another—these for whom His body was broken.

"Broken for you!" Broken for you! Prince of Peace,
On Whom were laid the stripes that gave the soul release:

The hands and feet and side and brow were pierced and marred,

And through the ages of the ages marked and scarred.

His will and wish is still being broken and His body "marked and scarred."

We can break bread together in the knowledge that even though we are marking and scarring His body by our sin and disobedience He gave His broken body for our forgiveness. Through Him we can be reconciled to God. He intercedes for us even as He prayed for His crucifiers while on the cross. This can bring peace and calm to the souls of the faithful. The words "broken for you" will probably be uttered at every communion service throughout the wide world and every soul who has taken the Lord Jesus Christ as a personal Saviour for himself or herself. Let it be that personal! Broken for you! Broken for you!

Knowing that other generations were to follow that would soon forget the events of the past Jesus left to all who would follow Him a command that His broken body and His shed blood on the cross of Calvary should be remembered by the breaking of bread and the drinking of the cup. Not only does this Holy Communion keep us from forgetting, it also is a concrete means of informing every oncoming generation that Christ's body was broken for them as well as for the generation that lived at that time. Let it therefore be remembered that the body of Christ was broken, that His hands and feet were nail-pierced, that a crown of thorns was placed on His brow, that a spear pierced His side let this be remembered! To the majority it was of little significance at the time. Pilate was a far more important personage. Caesar's' Legions, these were of far more consequence. The authority and the traditions of the scribes and Pharisees—these must be preserved. What mattered about the broken body of One who trod the winepress alone—alone!

(Continued on next page)

As I Go From the Lord's Table

AFTER the first observance of the Sacrament, "when they had sung an hymn, they went out." So the Sacrament is not an end; it is an incident in my life, meant to set me on my way for something further. If it seemed, in its quiet beauty, like a mountain-top experience, even then I must go down to help others. The benediction closed the service, with its declaration of "the communion of the Holy Spirit," reminding me that the communion need never end, though the sacramental service closes.

I realize that I might go out unchanged in vital ways. Have I retained some false ambition, some egotism, some desire for my own preferment? Even after this service the first disciples could start a discsussion about which of them should have chief places! They had seen the strange spectacle of their Master, washing the feet of others, like a humble servant, but they had not yet become humble. Could I have missed some of the deeper meanings of the Sacrament, failed to realize my dependence on the loving grace of Christ, failed to see my place as a helper rather than a mere receiver?

If I do not guard against it, I may lose my high resolves. Peter swore high allegiance during the hour with his Lord and his fellows—the same Peter who denied Him! Could it be so with me? Could I lose my balance as badly as that? Could I lose the glow of this service and deny my Lord? Let me resolve that it shall not be so.

I go out in an assured fellowship, closer than ever before, a fellowship which holds even in the midst of the failures and faults of others and of myself. The one bread has made us all one body. I am not alone, not only because of the very life of my Lord which has come to me, but because of those others who have shared it with me. Today it is a world-wide fellowship, binding believers together across continents and seas, above languages, races, nations. It may be strained or blurred by war, but not broken. Let me hold fast to this fellowship in all my thinking and speaking to and about others.

I go out in the love and care of God. For me, as for Peter, Christ has prayed, that I fail not, or failing, that I return to my real loyalty. God grant I may not fail nor deny my Lord, but if I fail or deny, God follow me with His redeeming grace and bring me back! He must have work for me to do, some care of His flock, some task of helpfulness, in spite of any failure I may make. The Sacrament is sure evidence of the love and care of God for me. He will not fail and will recover me if I fail Him.

As my Lord Himself, so I may go out to misunderstanding and betrayal. If there could be a Judas and a denying Peter and a fleeing discipleship for Him, there may be such sorrow for me. Christ once said that a man's foes could be those of his own household. Let me thank God if it is not so, but the contrary, in my own household; but let me be ready for any experience that may shadow my spirit.

Surely also I go out to some service which will use the new strength that has come to me. There was Gethsemane for my Lord and the cup did not pass from Him until He drank it. There were long days of strain and toil for His disciples, a whole world program to be carried out at whatever cost to themselves. He was with them, to be sure, but the toil was their's still. Somewhere there is something fine for me to do, the daily task better done, the familiar duty better fulfilled. The new strength must have been given for that.

I rejoice that I go out to victory and a world conquest. The Sacrament links me to the undefeatable will of God. Gethsemane and Calvary may lie along the road, but the world has been "overcome." As a sharer in the life of Christ, I am to have part in that final overcoming. It is a grim world to which I go out. It contrasts sharply with the fine idealism of the gathering which I must now leave. Here all have been close brethren. In the world there are strife and differences. But such a world needs deeply all the new life, the new courage, the new hope which the Sacrament has brought. Let me go out so sure of the victory of my Lord that the world shall have more of the joy which flows from the Sacrament through my own life, and may share in the salvation which He brings.

General Council of the Presbyterian Church, U.S.A.

Broken for You

(Continued from preceding page)

But it did matter. That broken body was God's only Son, and "the Lord laid on Him the iniquity of us all." "He was wounded for our transgressions, he was bruised for our iniquities .....with his stripes we are healed." For us who went astray like sheep and turned to our own way, for us His body was broken. Although it was little noted at the time except in the hearts and minds of His followers who "trusted that it had been he which should have redeemed Israel," God used these to go and tell about it to others, to write about it, and to "break bread from house to house."

* * *

Were the whole of nature mine,

That were a present far too small;

Love so amazing, so divine,

Demands my soul, my life, my all.

As a Man Thinketh

P. K. REGIER*

Wherefore gird up the loins of your mind. I Peter 1:13a.

The Apostle Peter writing to the Christians of his day uses one of the most interesting figures of speech. In this Epistle he has been setting forth his philosophy of salvation—a theme so interesting and so meaningful that he says even the angels of heaven have a desire to look into it.

Dealing with such big thought he suddenly turns upon his readers with this challenging suggestion: "Wherefore gird up the loins of your mind." Now of course, we all know that our bodies have loins, but who ever heard of the loins of the mind? Very clearly, the Apostle Peter is here using a figure of speech. The figure is oriental. The Orientals wore a loose, flowing robe which dangling about the feet hindered swift and straight motion. When they would move quickly and with precision they had to gathter the trailing garment into the girdle about the waist.

On that memorable night of the Exodus out of Egypt every Israelite was to have his loins girded. A journey was before them. On that journey no trailing robes were to hold them back. A definite aim was before them. They were to march toward freedom and nationality. Robes trailing, flowing down and out, catching at stones, sweeping up sticks, robes to be trodden on, and so the cause of stumbling—Oh, they might be all right for the smooth floors of Pharaoh's palace—but they would never do for men on the march!

Wherefore gird up the loins of your mind! This is a challenge to the youth of our day. Youth is on the march with a definite goal. Youth is on a journey to the land of promise. Youth does not desire to spend all of life in the land of thought in which they now dwell. Youth wants to venture out and make progress. More and more growing young people are leaving behind the bondage land of ignorance and are marching toward the land of intellectual freedom and understanding.

Why should young people who are eager and hungry for knowledge gird up the loins of their mind? Briefly let use consider five reasons.

Loose Thinking Impedes Progress

The first one of these is negative. Not to gird up the loins of the mind would impede progress. You say, "Is it really necessary to do so?" Oh no, not for the young man or woman who is not aiming to get somewhere in the process of education. The loose flowing robe is all right for one who is merely sauntering about.

Loose and careless thinking may be all right for the youth who is in school merely for a good time. It may be that loose robes of thought may pick up a stick or a rock of wisdom, and an occasional stumbling! But what difference does that make to the youth who is not even aiming to go places!

But not so for the youth who is looking forward to the time when he will have a trained mind. Not so for the youth who some day is going to take his place in a busy world of enterprise and accomplishment. Not so for the youth who recognizes that his life is a trust given to him by God, and that he is going to make the best of it. Such a youth will accept the challenge, will gird the loins of his mind, and will set out with purpose and precision in his journey toward the land of tomorrow.

No Learning Without Thinking

Gird up the loins of your mind because there can be no learning without thinking. The best teaching in the world will produce no results in the student unless there is a corresponding activity in the mind of the student. We sometimes think that psychology is one of the sciences of which no one knew anything before our modern time. But the Apostle Peter, through the Holy Spirit, laid down one of the fundamental principles of psychology when he said, "Wherefore gird up the loins of your mind." He knew that unless the processes of the mind were set to work, there could be no progress in knowledge and understanding.

Nor is it the object of education to reproduce something learned in parrot-like fashion without using the faculties of the mind. Much rather, it is the object of education to develop the ability to take theories, facts and truths and reconstruct them in such a way as to help in the solution of life's problems.

The Ability to Think Straight

Gird up the loins of your mind because the ability to think straight is the mark of an educated man. The number of letters and degrees after a man's name are not necessarily the mark of an educated man. If the man who has never seen college can think straight, and constructively, and creatively, and the man with the degree cannot, then the balance sheet will favor the man without a number of titles and degrees.

I think I can make this clearer with the use of an illustration. A minister was engaged to deliver a series of lectures to a group of medical students on the subject of religion. At the close of one address a young man said to the minister, "If you are able to think logically and scientifically I can prove to you that there is no God."

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*P. K. Regier, Executive Secretary, General Conference.

Of course, the minister was interested and asked the student to go on with his proof. So the student asked, "Is God everywhere?" "That is my belief," said the minister. "Very well," said the young man, "we will take this two cubic feet of air, put it under a force pump, take out all the oxygen, nitrogen, and all the other elements in this air, and what do we have left?" "A perfect vacuum, of course," said the minister. "Correct," said the student. "Did we ever take God out?" "No." "Then there was no God there, was there?" and the eyes of the student snapped gleefully as he thought he had the minister cornered.

"I will answer your question by asking you one," replied the minister. You know, that is a pretty safe rule in many instances to answer a question by asking another. Unbelief has more embarrassing questions to answer than faith has. The mistake lies in assuming that the Christian is the only one who has to answer questions.

"We will assume that you have ideas," went on the minister. "We will put your body under the force pump and take out all the oxygen, hydrogen, carbon, phosphorous and other elements, and what have you left?"

"A perfect vacuum," admitted the student.

"Did we take any ideas out?"

"No."

"Then you don't have any ideas, do you?"

That student had not as yet learned to think straight. He did not know that he was using the wrong instruments to discover God. You have never seen a test tube full of mother's love. You cannot find patriotism with a chemist's retort. You cannot find honesty and loyalty upon a microscopic slide. But that does not say that these things do not exist in this world.

Accomplishment Follows Thought

Gird up the loins of your mind, because accomplishment follows upon the wings of thought. Columbus thought, and a new continent came into the horizon of the world's civilization. Robert Fulton thought, and a network of steam boats lined the great waterways of the world. Benjamin Franklin thought, and the lightning was harnessed to light our cities, to run our street cars, and to lift burdens of labor off the shoulders of man. Cyrus Field thought, and cables were laid upon the bottoms of oceans, and the whole world became one great neighborhood.

Accomplishment follows upon wings of thought. Before the great cathedral came into existence or the sanctuary in which you worship, they existed first in the mind of the architect. Carlyle once wrote. "In every epoch of the world, the greatest event, is it not the arrival of a thinker in the world?"

When Henry Ford was asked one day what advice he would give to a young boy, you know what he said? Among other things he said, "And I would tell that boy that it pays to think big."

Naturalists tell us that there is a certain kind of fish in Central Africa which varies in size according to the size of the lake in which it lives. The same species of fish—if it lives in a large lake it grows larger, if in a small lake, it remains smaller.

Likewise men differ in size according to the size of the world of thought in which they live. Men are larger or smaller in proportion to the scale of their thoughts. "It pays to think big," and Henry Ford is himself the best illustration of this truth.

The Meaning of Life

Gird up the loins of your mind in order to train the mind to seek out the meanings of life. Someone has said, "The most important thing about a man is the philosophy he keeps." What is the meaning of life? What is my idea about God? What do I think about my fellow-man? What is my attitude toward higher authority? What do I think about my debt to society? What is truth?

"What is truth?" they asked Socrates, and he answered, "Truth is found in philosophy."

"What is truth?" they asked Plato, and he replied, "Truth is found in the realm of ideas."

"What is truth?" they asked Aristotle, and he said, "Truth is found in system."

"What is truth?" they asked in a convention of thinking men of our age, and one of the most modern scientists said, "Truth is unknowable."

But listen! "What is truth?" they asked Jesus, and he boldly declared, "I am the truth." Never was any truer answer given. Other teachers must confess their ignorance, or point to something outside of themselves for the truth, but Christ is the very truth Himself.

He is the truth about God and all providence. He is the truth about all theology and divine grace. He is the truth about life, its meaning, its mission and its destiny. Let us gird up the loins of our mind that we may know the truth, for the truth shall make us free!

The Song

The singer's voice in reverent tones and clear,
Spoke to the audience of God's great love,
And of the Christ who left the realms above,
To preach salvation to men everywhere.
But one face only smiled in lofty scorn,
One calmy slept, while others were engrossed
In worldly thoughts of profit and of loss.
Could they have felt the old truths were outworn?

But back beside the door there sat a man
With face carelined and tired, workscarred hands,
Whose countenance so earnestly implied
That song had thrown a gate of heaven wide,
Which left a bit of glory streaming through
To bid sad hearts their hope and faith renew.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen ,Topeka, Indiana

What of the Future for a Teen-Age Refugee?

May I introduce myself? I am Waltroud Bader, sixteen years old. I used to live in the wonderful city of Danzig until the awful year of 1945. I will tell about that later, but first I should like to tell you a little about Danzig.

Our city was large, and I loved it. But what pleased me more were the times that I went to the "Ost See" (Baltic Sea) with father and mother and would bathe and lie in the sunshine. Mother was afraid that I would wade too far out in the water, so I built a lot of castles out of sand. I built dream castles too, but I never realized that such a thing as war (which at the time had already started) could destroy such dreams as well as so many helpless people. Many times we would also take an omnibus out to the forest and then walk. We would go no place in particular—just walk.

In 1941 I came into the Volkschule in Langfuhr. I had some friends, but I guess mainly I was a home-loving girl. The classes that I liked best were arithmetic, religion, German and singing. We always had a good time when we sang the old German folk songs.

Although the war came nearer and nearer to our beloved city in 1944, we never thought that we would actually be hit. Because of so much confusion and destruction, the schools were dismissed in January, 1945. Wheen the war came to an end in June of that year, I realized that life never again would be the same for us. My father was gone, our home, as well as those of our neighbors, was completely destroyed. Food was becoming hard to find.

In January, 1946, my mother and I were driven out of the homeland. We had orders by the Polish to take only our rucksack and wait outside on the street. A wind was blowing the snow around and it was terrifically cold. They took us to a barracks and there we had to wait until the transport took us away on the 29th. Where they would take us, no one knew. They moved through the night and during the day the train would stand on the tracks. Underway our transport was plundered by some Polish partisans, and they threw our last bag out the window. Later we were searched and the remaining valuables taken from us. As the Polish gave us over to the Russians, we knew that we were again back in Germany, albeit the Russian Zone, and were later sent to a collection camp. The nourishment was terrible. After eight days I had eight boils on my back. My mother and many other people secretly went out of the camp to beg for food for us. Here we had to remain for two months. When we were divided in groups, my mother and I were placed on a farm where we lived in a little room for two and a half years. Mother worked hard every day, but didn't receive a pfennig's wages, only enough to eat. Finally we moved to ———— where mother worked in a factory. The pay was so little that it hardly was enough for our food. After a year there we decided to flee from the Russian Zone to the West Sector of Berlin because we could not stand the conditions any longer.

For a year now we have been living in a bunker (air raid shelter). The city is allowing us and 240 other people to live in this bunker. Our room is eight feet long and eight feet wide and has no window. The walls and floors are all of thick cement. My life for the last six years seems almost like a nightmare, but the future for me is not much brighter. For six years now we have had nothing that we could call our own, except a few clothes. Our barest necessities are being cared for and we receive 6 Marks a month ($1.50) But we have no hopes or goals to strive for, and that is

(Continued on page 625)

Success, Failure and Christian Faith

In this issue of "Mennonite Youth," we have two stories. These stories relate the lives of two people. Both are stories of misfourtune, difficulty, and hardship. One is a story of continued hopelessness. It is the story of a teen age girl from Danzig now living in Berlin. The other is a story of a broken family, a run-away boy, his decline to life on Skid Row in Chicago, his conversion and, finally, his rise to a minister of the Gospel. His is a success story. As one reads his story one rejoices for him. As one reads the story of the girl, one prays that her fond hopes in a hopeless situation may be realized.

There is a point worth serious thought concerning these two stories. Both persons are devout, sincere, God-fearing people. The conversion of Arthur Petznick was the turning point in his life from failure to success. Waltroud Bader has not enjoyed such good fortune. Although we are most grateful for lives of success, let us never hitch our religion to a success bandwagon. Too oft devout people have met failure because of their faith—failure in material wealth and good fortune. Although we rejoice when success comes, that is not the measure of faith and it is not the bill of goods by which we present the Christian story in its true and full meaning.—E.L.

The Arthur Petznick Story

MY NAME is Art Petznick, and I was born on a prosperous farm in the bread-basket of Central Canada. At fourteen I joined the church, but it meant no more to me than joining the Boy Scouts. Not as much, for this reason:

My parents were "Sunday Christians." I heard things like "Be ye kind to one another," but during the week it was more likely to be this:

"He's your son as much as mine!" Mother would scream at Dad. "And at times like this I'd say he's more yours than mine!"

And Dad would yell back like an Indian.

So, "Be ye kind to one another" sort of made me sick. By the time I was eight or nine I had developed a speech impediment from this nervous, jittery home life. In school it was pure agony for me to recite, but I managed to finish high school.

Right after my twentieth birthday the lid blew off. Mom left one day in a fit of temper, and I hit the road soon after.

I crossed the border and got odd jobs as I worked my way to Florida. But it wasn't all sunshine to me there because the depression was closing in (this was in '29) and my speech impediment had grown steadily worse over the years. So, I struck out for Detroit and landed a railroad job, but then the depression caught up with me again, and I joined that "then fashionable" society of the unemployed. I thumbed my way to Chicago and began drifting around Skid Row.

One day in a bar I met a gambler, and he sold me on the idea that I could make good dough gambling with suckers. But I turned out to be the sucker. I flopped—hard! And at 23, I became a confirmed alcoholic—and a full-fledged member of the Grant Park hobo community, where the cafeteria menu always read "mulligan stew." I learned to dig up my contribution to the "stew" or do without food altogether. Here, among the 'bos, I learned to drink canned heat (and, incidentally, to appreciate Mother, in spite of her shortcomings! What I wouldn't have given for a stroke of her hand on my brow!).

Yep, here I ached for love, though, of course, I wouldn't have admitted it. I skidded along, down down, down, until one night in October 1931. I was slumped in an old chair in the back of a pool hall on the corner of State and Harrison in Chicago, when someone yelled:

"The cops! Out the side door, guys!"

And then the voice of the law itself: "All right, you guys. Stay where you are! Somebody shut that side door—and stop that man!"

"Well, it was nothing short of the first of a string of miracles—for I was one of the two people who managed to get out that side door. But outside it wasn't so nich either—rain was coming down in buckets, and it was cold! Next thing I knew, a cheerful voice was saying, "Here ya' are, buddy." I felt someone shove a piece of paper in my hand, then heard:

"Come on inside outa' the rain! This is strictly duck-weather. It's warm and dry inside—you can eat and get a good night's sleep on a real bed!"

Yes, the doorman, on the job in the rain, had all but pulled me into the old Pacific Garden Mission. And I'll never forget the Gospel service that night—for here Miracle No. 2 happened. Dad Taylor was superintendent in those days, and that night he explained the forgiveness of Christ in a way even guys like me—and in conditions as bad as mine—could understand. Dad Taylor made the Son of God real to me and I believed in Him for the first time in my life that night in the old prayer room.

That was twenty years ago that I became a "new creature in Christ Jesus." But it was just the start, for I soon found that God continues to perform miracles after He gives you salvation.

First, let me tell you about Ebbe. She sat next to me in classes at Bible school, where I enrolled shortly after my conversion, and pretty soon I had decided she had to be mine. I still had my speech impediment, and even an ordinary telephone conversation was torture for me. But I determined to ask Ebba, because God had sent us to each other.

I began something like this, "I—I—I got an—an idea—"

But Ebba interrupted: "Art, my answer is—Yes."

Well, that's how God gave me Ebba. But wait until you hear what happened a short time later! One night a classmate asked me to preach in his little church in the Polish section of Chicago, and, of all things, I heard myself say: "Why—y-yes, I—love—to p-preach!" I, Art Petznick, the guy who couldn't keep half a telephone conversation going!

I went to my room that night and prayed as I'd never prayed before, and suddenly the Lord seemed to say, "Art, If I could save your soul, I can loosen your tongue."

The sweetest peace poured down over me and I opened my Bible and started to prepare my first sermon. But when the night came, I felt like a man about ready to walk the last mile! When my friend finally introduced me, I just stood there. I wanted to say "thank you," but I remembered in a panic that "th's" had always been waterloos for me! And worse still, I couldn't remember my text. So, for a moment I just stared at Ebba, my wife, in the third row, saying the name "Jesus" over and over again in my mind.

And then my own voice startled me. "Thank you, my friend.... My text this evening is the sixth verse of the fifty-third chapter of Isaiah."

Well, the Lord loosed my tongue that night—permanently! And if I live to be a hundred and ten I'll never get enough talking about Him!

The road since then, of course, hasn't been a path of roses. The Lord wants durable followers. First off, we got an invitation from a church in Glenwood, Ill., for the enormous salary of $3.50 a week! But we told the Lord:

"Here we go, hand in hand with You—to Glenwood for $3.50 plus all the 'riches in Christ Jesus!'"

When our two fine children came along, Ebba needed a washing machine. We couldn't begin to buy one, but one evening I returned from making calls and there in our kitchen stood a beautiful washing machine. Later, I tried to tell the department store it was a mistake, but—

"No, Mister Petznick, there's been no mistake. A friend ordered the washing machine for you!"

And then an elderly lady came one day:

"I have money . . . and a vacant lot. I want you to give the orders and I'll build you a house on that lot—to fit your needs!"

Well, she built the house—wouldn't take any back talk. Said the Lord told her to do it, and that she was too old to disobey Him.

Today Ebba and the kids and I have a bigger church in Phoenix, Ariz., and daily, like the sun coming up, the miracles come up, too. Little ones and big ones.

—From *Pacific Garden News*

The Ninety and Nine

Ella Voth

(*Copy of devotional talk given at Camp Mennoscah, Murdock, Ks., Aug.*, 1951.

The late afternoon sun was casting grotesque shadows across the rocky mountain trail as it slipped behind the blue bank of clouds at the western horizon. The tall shepherd strode wearily, yet happily down the rocky trail, followed by his flock of white woolly sheep. Why was he happy? Why, had he not one hundred sheep of his very own, and did he not know each sheep by name? Was that not enough for which to be thankful? But he must hurry, for those angry-looking clouds were waiting for no one. Already lightning was playing hide-and-seek with the thunder as it grew darker and darker. As the sheep crossed the swift, but shallow mountain stream, the shepherd stood back and counted each sheep. "One, 2, 3, 4, 5, 6, 7,—and on he counted, —95, 96, 97, 98, 99"—only 99! Where was the other one? Which one was lost? Oh, Snowball! Would that sheep never learn to stay with the rest? The shepherd took the 99 sheep quickly down the steep trail to the crude shelter in the ravine. There he left them and started back for the one lost sheep. The wind had risen and rain was beginning to fall. Back to the little plateau where the sheep had grazed that afternoon he went, but Snowball was not there. The tall shepherd forgot his weariness in his anxiety about Snowball. He hunted and hunted—where was that sheep? Ah, what was that over there on that steep bank? "Baaa-a" is was Snowball! The lost had been found! Gone was the anxiety as the shepherd joyfully and carefully rescued Snowball from the thicket into which he had fallen in his plunge down the steep bank. Down the dark path towards home the shepherd hurried, carrying Snowball on his strong shoulders. Upon reaching the crude shelter, he placed Snowball with the other sheep, and leaving his faithful dog on guard, he ran down the trail to a small hut, the hut of friends. With them he shared his frightening experience of hunting for a lost sheep, and his joy in finding it. His friends rejoiced, for had they not also had the same experience? What a happy time it was! The Lost was found!

The shepherd is a beautiful picture of our wonderful Saviour, Jesus Christ. He has great joy and satisfaction in his sheep, which are Christians, but what sorrow and heartache over those who stray away, and those who are lost. How untiringly and faithfully He searches for us and what joy when He finds us, when we accept Him! Did the shepherd in the story, when telling of hunting for the lost sheep, complain of all the briars that scratched his face and the bruises he received? No, he didn't—he talked of his joy over the found sheep. So Jesus did not complain about the cross, nor does He complain over the difficulties in searching for the lost. Only that the lost be found—that is the driving force. Do we not owe such a wonderful Friend our allegiance? Is it not our obligation to give Him joy by accepting the wonderful gift of salvation and eternal life He has provided?

THE LIL' BLACK SHEEP

A Negro version of "*The Ninety and Nine.*"

Po' lil' black sheep dat strayed away,
Done los' in de win' and de rain—
An' de Shepherd He say, "Oh hirelin',
Go fin' My sheep again."
An' de hirelin' say, "O Shepherd,
Dat sheep am black and bad."
But de Shepherd He smile, like dat lil' black sheep
Wuz de onliest lamb He had.
And He say, 'hirelin', hasten
Fur de win' and de rain am col'
An' dat lil' black sheep am lonesome
Out dare, so far from de fol'."
But de hirelin' frowns "O Shepherd,
Dat sheep am ol' and' gray!"
But de Shepherd He smile, like dat lil' black sheep
Wuz fair as de break ob day.
And He say, "O hirelin', hasten,
Do! here is de ninety an' nine,
But dere, way off f'm de sheepfol'
Is dat lil' black sheep ob mine!"
But de hirelin' frowns "O Shepherd,
Des res' ob de sheep am here."
But de Shepherd He smile, like dat lil' black sheep
He hol' it de mostest dear.
An' de Shepherd go out in the darkness
Where de night wuz col' an' bleak
An' dat lil' black sheep, He fin' it.
An lay it against His cheek.
But de hirelin' frowns "O Shepherd,
Don' bring dat sheep to me!"
But de Shepherd He smile, an' He hol' it close,
An'—dat lil' black sheep—wuz me!

—*The Home Evangel*

WHAT OF THE FUTURE FOR A TEEN-AGED REFUGEE?

(Continued from page 622)

what is worst. The future seems almost purposeless. I can only shadily hope that in the next six years we will come further toward having a more settled life.

You ask why we don't leave Berlin or go someplace where it's better and brighter. We can not go to West Germany because we can't get the necessary permits. We will not go back to the Russian Zone, so we sit in Berlin and wait. There is not even enough work for the citizens of Berlin, so naturally my mother has none.

I am in the ninth class, which is my last year in the Volkschule. I am the only refugee girl in our class of thirty-six. Here, as in most places, a refugee is looked down upon, as if they had done something wrong, and it is difficult to make friends. Next year I would like to enter a vocational school in home economics, but they are over-filled with students. Because I hope to become a nurse I would need an additional two years pre-nursing course. It is almost too much to wish for to be able to continue until I would become a nurse.

My mother and I feel close to the Church. I am now in a confirmation class in church. We have a class an hour a week for two years which we must attend before we are received into the church. We are strangers in this church, however, and know hardly anyone. There are 20,000 members in this church, but only 200 attend a Sunday service, so you can see that church doesn't mean much to most people. Mother and I come to the Sunday evening meetings of the Mennonites at the "Heim" and feel satisfied there. In fact, the "Heim" is one of the bright points in my life. There I have helped in some of the knitting classes and I am also learning to cook in a cooking group. I have also been able to meet some other young people there.

How do I feel about the future? As a youth, one ought to be gay. Sometimes I am. Sometimes my ideas are active as to what I could do, but then they all seem so impossible, and I feel so powerless to be able to reach these goals. I know that there are a lot of youth who have it worse than I .Some live in the Russian Zone. Some live in the West Zones. I also know that the war didn't deal as hard a blow to many others as it did to me. Fate works in different ways. I can only wait and hope that opportunities will begin to open. I will wait and I will hope even though my hope is somewhat dimmed.

As told by Harold Wedel
MCC worker
Berlin Neighborhood Center

This is to be ignorant: To know many things without knowing Christ.

Clinic on Youth Problems

QUESTION:

WHY CAN'T I BE A GOOD CHRISTIAN WITHOUT EVER GOING TO CHURCH AND SUNDAY SCHOOL?

ANSWER:

When we go to school, we are expected to attend regularly. Unless we are present most of the time, we fail to pass and so make no progress. Or suppose we work in an office or a store. We report to work when scheduled; if we do not go to work regularly, we are soon dismissed for not doing our job as we should.

We cannot be good students if we do not go to school; neither can we be good workers if we are irregular and careless about our habits of reporting for work. So we must realize that we cannot be good Christians unless we are regular in our attendance at church and Sunday school.

When one quits going to church or Sunday school, he loses his source of inspiration and fellowship. He loses contact with that which helps him to grow and to develop into a finer Christian. In fact, almost always, when one stops attending Sunday school and church, he loses interest and soon drifts away from the teachings and practices of the church.

If you would be a good Christian and live a good life, you must constantly be renewed. Regular attendance at Sunday school and church is the best way to renew one's interest in the work of the church.

Orlin F. Frey

Five Rules for Congregational Singing

The five rules or suggestions which John Wesley gave in his day for congregational singing are still applicable:

1. All sing. See that you join with the congregation as frequently as you can. Let not a slight degree of weariness hinder you. If it is a cross to and you will find a blessing.

2. Sing lustily and with a good courage. Beware of singing as if you were half asleep, but lift up your voice with strength.

3.Sing modestly. Do not bawl so as to be heard above the rest of the cogregation, but strive to unite your voices together so as to make one clear, melodious sound.

4. Sing in time. Whatever time is sung, be sure to keep with it. Do not run before or stay behind it.

5. Above all, sing spiritually, have an eye to God in every word you sing. In order to do this, attend strictly to the sense of what you sing and see that your heart is not carried away with the sound, but offered to God continually.

—*from the Gospel Messenger*

Our Colleges and Seminary

MENNONITE BIBLICAL SEMINARY

The school year opened here Tuesday, September 4, with a full day of orientation. Rev. J. N. Smucker, of Bluffton, Ohio, brought two messages of very great practical value to the students. He used the text from I Cor. 16:9: *"For a great door and effectual is opened unto me and there are many adversaries."*

New students now registered include the following: Peter J. Ediger, Inman, Kansas; Daniel J. Graber, Crawfordsville, Iowa; William M. Gering, Marion, South Dakota; Milton J. Harder, Butterfield, Minnesota; Willis Linscheid, Butterfield, Minnesota; Robert Ramseyer, Bluffton, Ohio; Richard Ratzlaff, Pretty Prairie, Kansas; James Reusser, Williamsport, Pennsylvania; Elenore Schmidt, Los Angeles, California; Kenneth Shelly, East Greenville, Pennsylvania; Harold D. Thieszen, Henderson, Nebraska; William Unrau, Goessel, Kansas; Mrs. Harris Waltner, Champa, India; Curtis Glover, St. Louis, Missouri; Jacob M. Hofer, Chicago, Illinois; Ella Hinz, Reedly, California; Anne Warkentine, Superb, Saskatchewan.

Old students returning include: Helmuth Dyck, Niagara-on-the-Lake, Ontario; Elmer Ediger, Buhler, Kansas; Aaron J. Epp, Henderson, Nebraska; Henry W. Goossen, Beatrice, Nebraska; O'Ray Graber, Marion, South Dakota; Lloyd Gundy, Bloomington, Illinois; Leland Harder, North Newton, Kansas; Delbert Schrag, Marion, South Dakota; Claude Boyer, Quakertown, Pennsylvania; Edith Claassen, Whitewater, Kansas; Ferd Ediger, Drake, Saskatchewan; Marvin Ewert, Dolton, South Dakota; William Keeney, East Millsboro, Pennsylvania; Mary J. Loewen, Winkler, Manitoba; Leo Miller, Marion, South Dakota; Vernon Neufeld, Shafter, California; Henry Poettcker, Pincher Creek, Alberta; Martin Schrag, McPherson, Kansas; Elaine Waltner, Marion, South Dakota; Harris Waltner, Marion South Dakota; Burton Yost, Lansdale, Pennsylvania.

The Convocation address was delivered by Dr. Chalmer E. Faw on the subject "Toward a Biblical Revival in the Church of the Brethren." It was a ringing appeal on the need and possibility of a great Biblical revival.

William Keeney has been elected as Church Worker, directing our evangelistic and service outreach in relation to the many races and nationalities of this community.

BLUFFTON COLLEGE

Although registration is not quite complete, present indications are that the first semester enrollment will be about five per cent below that of a year ago. This represents a smaller drop in enrollment than was forecast for the national average. About three fourths of the freshmen are men, although only 56 per cent of the whole student body consists of men.

Plans are being made for a Booster Banquet the evening of October 22. The dinner will be held in the Ropp Hall dining room. Frank Lausche, governor of the state of Ohio, will be the speaker of the evening. The Booster Committee is also sponsoring a community operetta this fall. The Mikado is to be produced under the direction of Earl Lehman, an alumnus of the college and director of music in the local high school.

A recognition dinner is planned for the evening of October 26 in honor of Prof. H. W. Berky and Prof. M'Della Moon, professors of science. This is in honor of the excellent work which they have done over a long period of time. One evidence of the excellence of their work is that a recent study in science instruction placed Bluffton 27th among all schools in the United States in the percentage of men graduates going for doctor's degrees in science and listed in American Men of Science.

The faculty held a religious discussion meeting on Friday, September 21. Rev. Alvin Beachy was the speaker. Faculty prayer meeting is held each Monday morning at 9:35.

BETHEL COLLEGE

Sunday, October 7, will be an important day for Bethel College. In the afternoon students will observe open house for their parents and at 3:00 p.m. a parent-student program will be given in Memorial Hall. In the evening the Founder's Day program will be held. This program will consist of a panel discussion on the question, "Why Does the World Need Church Colleges?" Taking part in the discussion will will be the presidents of Baker University, McPherson College, Friends University and Bethel College.

The Women's Association of Bethel College held its first meeting of the year Tuesday evening, September 25. Mrs. E. G. Kaufman related some of the experiences of the Kaufmans while in Egypt the past year. The Association is continuing its project of accumulating funds for a new lady's dormitory.

Christian Life Week, sponsored by the religious organizations on the campus, is being observed October 1-5. J. Lawrence Burkholder, assistant professor of Bible and philosophy at Goshen College, is the speaker of the week.

October 22-23 have been set aside as Bethel College Work Days when students, faculty, and staff will accept jobs and donate their earnings to the completion of the new library.

Dorothy Thompson, woman journalist, will open the current Memorial Hall Series with a lecture on October 16. The second number on this series will be the Salzburg Marionette Theatre on November 16.

Jottings

—**Goessel Church, Goessel, Kansas:** The two weeks Bible School closed Auguest 3 with a program on Sunday night August 5. Mr. and Mrs. Ted Dirksen observed their 25th wedding anniversary on August 12. New arrivals are a girl to Mr. and Mrs. Roy Schmidt, a boy to Mr. and Mrs. Andrew Schmidt and a boy to Rev. and Mrs. Orlin Frey. September 9 the Juniors, together with their old and new elected sponsors had a picnic in the church basement due to rainy weather. On September 8, Irma Dick was married to John Chapel. September 12 is the date for the wedding of Esther Boese to Lester Schmidt. Our church has packed and sent 56 Christmas bundles to be given to needy children.—Mrs. K. W. Wiens, Corr.

—**Ebenezer Church, Gotebo, Oklahoma:** J. J. Gerbrandt, Superintendent of O. B. A. visited the constituency on August 16. Mr. and Mrs. Walter Goossen visited the church on their way from the Mission field for their furlough. Three young people were joined to the church by Holy Baptism, September 2. Commemoration of the Lord's Supper on September 9. Three young people are continuing their education for the next winter. The two young men are attending the State Agriculture College. One young lady in nurses training at Newton, Kansas.—Mrs. Gerhard Peters.

—**Salem Church, Dalton, Ohio:** Convinced completely for singing with heart, soul, and mind, Dwight Weldy, assistant professor of music at Goshen College, directed an unforgettable evening of vigorous hymn singing and appreciation, August 19. Mr. and Mrs. Don Miller are the parents of a baby girl born August 25 and named Karen Jeanne. Mr. and Mrs. Elmer Slaughter are the parents of a baby boy born August 25 and named Charles William. Mr. and Mrs. Stan F. Hofstetter of Chicago are the parents of a baby boy named Robin Elno born August 27. The Dorcas Sunday school class of older ladies brought their husbands out for an enjoyable evening of fellowship at a wiener roast where each gave some schoolday memories. Will Tschantz celebrated his eighty-fourth birthday August 27, marking a long period of faithful attendance and service. The Willing Workers held a picnic dinner August 26. A few attended the Bluffton College Reunion at Wooster. After a two months' recess, the Mothers' Study Group again started their monthly meetings September 10 with an interesting evening of viewing a film with a discussion following. Attractive program booklets containing plans for six meetings and the governing principles of operation were given each member. The Missionary Society held its monthly meeting September 5 with an all-day quilting and a program on Latin America. On September 12, a group of fine spirited ladies turned out for an evening of peach peeling. Peaches, which were donated, were canned for the Seminary and Bluffton College, totaled 130 quarts.—Mrs. Ivan Badertscher, Corr.

—**North Star Church, Drake Saskatchewan:** 64 Christmas bundles were packed in August. On August 27 a reception was held in the church for Mr. and Mrs. Abe Neufeld who were married in Rosenfield, Manitoba. Mr. Neufeld is a graduate of the Winnipeg Bible College and has accepted a church in New Westminster, B. C. On September 7, the Sunshine Sewing Circle celebrated their 10th anniversary by a banquet to which all ex-members were invited. 57 registered. Leona Cressman spoke on Sunday evening, September 9.—Mrs. Milton Ewert, Corr.

—**Grace Church, Enid, Oklahoma:** August 19, Miss Leona Koehn joined the church in baptism rites. We welcome her in our midst. "The Christian Laymen Crusade" held meetings in downtown Convention Hall recently. We hope that their work will be a help for the betterment of Enid and citizens. September 2, Ray Hayward talked in our church and September 9, Lee Sauders spoke a message from the pulpit. Both speakers were from the group of men holding meetings down town.—Corr.

—**Mountain Lake, Minnesota:** Union Evangelistic meetings began Tuesday, September 4, in Mountain Lake High School with Evangelist Rev. John Linton of Minneapolis as speaker. These meetings continue for another week. Mr. and Mrs. Elmer Dick, General Conference missionaries in the Belgian Congo, will be with us for both services on Sunday, September 23; forenoon and evening.—Mrs. Ted Linscheid, Corr.

—**First Church, Hillsboro, Kansas:** J. W. Nickel of Sardis, British Colombia, has accepted a call from our congregation to be our pastor. Until he arrives H. T. Unruh will continue his services with us.

—**New Hopedale Church, Meno, Oklahoma:** Miss Ida Stolzfuz gaev an interesting talk of her work as repersentative of MCC Relief work, Sunday evening, September 14. The O. B. Academy has again opened its doors to the young people who want to avail themselves of higher learning. The enrollment is encouraging, but we have room for still more. The crop conditions are very good at present as we have had some very good rains, which give the farmers a chance to prepare the ground for wheat seeding.—H. U. Schmidt, Corr.

—**Hereford Church, Bally, Pennsylvania:** David Gabel Lutz, infant son of Walter B. and Elsie Lutz was consecrated on Sunday morning, September 9, during our morning worship service. A beautiful display of canned goods and other products adorned our church for Harvest Home Services on Sunday morning, September 16. The goods were all donated to The Mennonite Home at Frederick.—Mae Latshaw, Corr.

Into the Beyond

OTTO C. EKNNEL, West Middletown, Ohio, member of the Trenton Mennonite Church, was born September 7, 1889, and died August 22, 1951.

JOHN R. KREHBIEL, of Pretty Prairie, Kansas and member of the First Church, was born June 19, 1876, and died September 10, 1951.

MRS. ELIZABETH RICHERT, member of the New Hopedale Church, Meno, Oklahoma, was born October 16, 1871 in Poland, and died September 12, 1951, just 16 days after her husband, David P. Richert, passed on.

Influence

I spoke a word
And no one heard;
I wrote a word
And no one cared
Or seemed to heed.
But after half a score of years
It blossomed in a fragrant deed.
Preachers and teachers all are we,
Sowers of seed unconsciously.
Our hearers are beyond our ken,
Yet all we give may come again
With usury of joy and pain;
We never know
To what one little word may grow.
See to it, then that all your seeds
Be such as bring forth noble deeds.

--John Oxenham

Beyond Our Own

AMISH FAMILIES TO KEEP THEIR CHILDREN FROM HIGH SCHOOL in Pennsylvania if a bill recently passed by the house of representatives becomes law. Under the bill, local authorities could issue special work permits to Amish children. This would end a long-standing controversy between the Amish and the state.

REPEAL IN KANSAS, after the first three months in three cities investigated, showed that drunken driving had increased 75 per cent; drunkenness, 22 per cent; burglary, 29 per cent; auto theft, 25 per cent; all forms of driving violations 104 per cent; persons injured in accidents, 22 per cent.

GENERALISSIMO AND MADAME CHIANG KAI-SHEK were read out of the Shanghai Methodist church, the Communist "New China News" recently reported. The Chinese bishop who had baptized Chiang was in charge of this event. This action is being interpreted as part of a Communist-led movement to separate the Chinese Christians from western non-Communists.

Please enclose this label when writing.

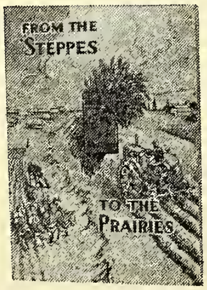
CHURCH WOMEN ASK FOR PEACE PROGRAM President Truman was urged by a group of Protestant women to reaffirm his pledge that the United States shall not become the aggressor in any war. They also voted to send a special delegation of Church women to visit the President shortly and present the request. This delegation will also ask Mr. Truman to promise "that our resources will be used for building the peace through all the channels at our disposal, including the United Nations."

THE KANSAS FLOOD left at least 50 churches without places of worship. Many other church buildings were severely damaged. About half of the flooded Kansas City churches need to be rebuilt. About 80 per cent of the members—most of them industrial workers—lost all or part of their homes and household goods. Pastors of 15 Kansas City churches live in flooded dwellings, many losing all their clothing and home furnishings.

EISENHOWER SAYS TROOPS DON'T WANT BEER. The General said "The American fighting man calls for coca-cola and not for the traditional beer," in his appearance before the Senate Armed Services Committee.

THE FAMILY WORSHIP HOUR radio program is unique in that no participating speaker or musician is identified by name. Senator Charles W. Tobey of New Hampshire and J. Edgar Hoover, director of the F.B.I., directed statements to the officials of The Family Worship Hour, urging the people of the United States to return to family worship in their homes.

BIBLE MASTERY MONTH, promoted for 22 years by the Presbytery of Seattle, Washington, calls for reading a whole Book of the Bible daily for the month of October. This year's selection is the Book of Philippians, which takes about twelve minutes or less to read at a sitting.



From Russia to North America

In 1874 thousands of Mennonite people were uprooted in Russia and sought homes in the new world. It was not easy to leave, but convictions drove them from their homes to the very frontiers of the United States and Canada. Here they began life anew amidst hardship, toil, and problems.

FROM THE STEPPES TO THE PRAIRIES is a book written in commemoration of the seventy-fifth anniversary of their arrival from Russia. In this publication, Cornelius Krahn, who edited the book, reviews the life in Russia and the early beginnings in the United States and Canada. The general theme is then taken up by the contributors, Noble Prentis, Leland Harder, Kempes Schnell, Melvin Gingerich, J. A. Wiebe, and Elmer F. Suderman. These portray the life of the Mennonite pioneers: their agricultural struggles, political problems, and efforts to become acclimated to their new homes.

Price, $1.50

Order from book store nearest you.

Mennonite Book Store
Newton, Kansas

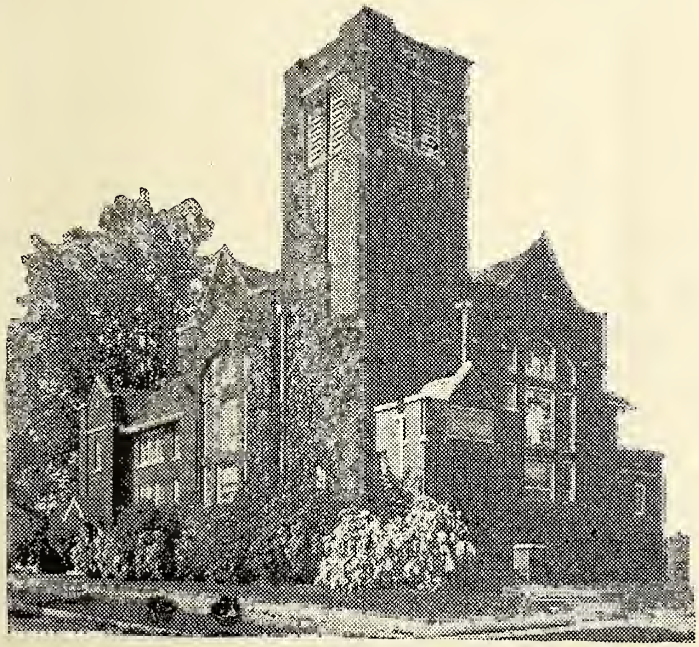
Mennonite Book Concern
Berne, Indiana

Mennonite Book Store
Rosthern, Sask.

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 66 October 9, 1951 Number 40



Mennonite Church, Carlock, Illinois.

I love Thy kingdom, Lord!
The house of Thine abode,
The Church, our blest Redeemer saved
With His own precious blood.

For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end.

Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

IN THIS ISSUE

Let Peace Rule

For Such a Time As This

What Do Wars Do To Missions

In This Issue

EDITORIALS 631

MCC NEWS—NOTES 632

WHERE CAN IT REST? 632

LET PEACE RULE
by Henry B. Grimm 633

FOR SUCH A TIME AS THIS
by Mrs. Elden Schrock 634

MUST WE FIGHT TO PRESERVE CHRISTIANITY?
by Arthur Keiser 635

WHAT DO WARS DO TO FOREIGN MISSIONS
by Kenneth Scott Latourette 636

MENNONITE YOUTH:
ABSTINENCE IS SIMPLY GOOD SENSE 638

NEW GROUPS OF V. S. WORKERS 639

WORD FROM GERMAN YOUTH 640

RELIEF THROUGH WORK CAMPS 641

OUR COLLEGES AND SEMINARY 642

JOTTINGS 643

BEYOND OUR OWN 644

COVER PICTURE

The Mennonite Church of Carlock, Illinois, is a member of the Central Conference and more recently of the General Conference. L. E. Troyer is the present minister, and is also the president of the Central Conference.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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ANNOUNCEMENTS

MEN

of the Western District Conference

Send in your reservations for the

LAYMEN'S DINNER

October 18 — Thursday —6 p.m.

Address: The Secretary

Mennonite Men
2513 Main
North Newton, Kans.

The Western District Minister's Meeting will be held on October 16, at the First Mennonite Church, Hillsboro, Kansas.

ORDINATION

The New Hopedale Mennonite Church of Meno, Oklahoma, extends an invitation to the ordination services of Brother Levi H. Koehn to be held in our Church on Sunday, October 14th at 2:00 P. M. Brother Koehn is now serving the Friedensfeld Mennonite Church of Turpin, Oklahoma. Let us remember Brother and Sister Koehn in intercessory prayer.

Arnold Epp, Pastor

FIRST QUARTER 1952 WILL STRESS EVANGELISM THROUGH THE SUNDAY SCHOOL

The annual fall evangelistic emphasis through the Sunday school has been shifted to the first quarter of 1952, to coincide with the Sunday school lessons. A strong emphasis of evangelism may be placed upon each of the suggested lesson topics and scriptures. The Committee on Evangelism of the General Conference has informed Sunday school lesson contributors of this emphasis. Sunday school Superintendents and pastors will be reminded through a special letter that teachers as well as Sunday school members be impressed with the urgent need of discussing the claims of Christ upon the lost and indifferent. The lesson topics as well as the scripture portions lend themselves very well to a sustained three months emphasis upon the heart of Christ's message and the central concern of our conference.

Of Things to Come

Oct. 16—Western District Ministers' Meeting.

Oct. 17-19— Western District Conference.

Oct. 28 Reformation Sunday

Nov.11 Men and Missions Day

Nov.11-16—Bluffton College Bible Lectures.

Nov. 21—End of Fall Quarter, Bethel College.

Nov. 21-26—Thanksgiving vacation, Bethel College.

Nov. 22 Thanksgiving Day

Nov. 23—Bethel College Corporation Meeting.

Nov. 28-Dec. 3 Council of Boards, Winnipeg, Canada

Dec. 2 Advent Sunday

Dec. 9—Messiah Community Chorus Concert, North Newton.

Dec. 19—Jan. 2—Christmas vacation, Bethel College.

The Reader Says

Dear Sir,

England, France, and the U. S. A. have asked Germany to come in with them to help stem the Russian Tide. No, we here did not realize how Germany actually felt toward the Big Three... The real big men of Germany, are not the politicians whom our leaders meet, if we will once look behind the curtains to read the mind of the Germans. The German in general may now speak up; of course he did not dare to so far; he was just too hungry. ...Do we know really what the folks tell them at home when they return from a trip to the U. S. A.? True they also cannot look or did not dare to look behind the curtains here but they could not help but see for instance the great prosperity here among our people who could raise millions right now and never miss them but instead send a morsel. No, the Germans directly will not need our morsels—but they would enjoy capital for their young industries, capital to purchase large tracts of land, cheap lands in the Ozarks we will say, where we could place thousands of Mennonites safely as far as our capital is concerned and create through German know-how and elbow grease, a great empire here. Germany is awake, they are our brethren. Now is the time to show real Christianity.

J. H. Penner
Beatrice, Nebr.

Editorials

FORTY-FOUR ARE MISSING

We are always moved by the story of the good shepherd who left the 99 sheep in the fold and went out in search of the one that was missing. Let's read the story again in the light of the present facts.

The latest figures available show that only 56 per cent of the people of the United States make any pretense of being Christians. So of the hundred sheep in our country, there are missing not one, not ten, but 44. And we must sadly admit that many of the 56 are lean stragglers, scarcely caring to be in the sheep-fold or to partake of the pasture offered.

But have we no plan or deep concern for the 44 out of every hundred who are missing? If Christ was so concerned about the one, should we not be burdened about the 44? We may try to excuse ourselves by saying that they can come back if they want to, that they know about the church and what it stands for. But the good shepherd did not pass the matter off in that way. He went after the one sheep and searched for it until he found it.

There are some encouraging signs. Great revivals are breaking out in various places. The method of lay-evangelism is being used in many churches with good results. Our own evangelism committee is preparing for a special emphasis on soul-winning with the beginning of the new year. These are all good efforts,—but more is needed

No farmer would be satisfied to harvest only 56 per cent of his crop, or gather only half of his eggs, or care for only half of his stock. No merchant would think of allowing nearly half of his goods to be wasted by carelessness.

There should be more definite plans laid out by our conference and churches to meet this situation. The 44 need to be sought after and cared for, or how are we to claim to be faithful to the charge given us by the Good Shepherd!

A SUPPLANTER BECOMES A PRINCE OF GOD

Again we study the colorful character of Jacob in our Sunday school lesson. At times deceitful and selfish, yet he had his high moments and at length learned to submit fully to God. From the vision at Bethel to the experience at Peniel, he never got away from God entirely. Perhaps no other Bible character represents more fully the turbulent conflict between the lower and higher nature. He emerges at last upon the plane of triumphant faith, and, after his long discipline by affliction, he is presented in the Book of Hebrews as a man of faith.

The great hymn, "Nearer My God to Thee" is based upon his Bethel experience: "Though like a wanderer ... my rest a stone ... steps unto heaven ... angels to beckon me ... out of my stony griefs, Bethel I raise."

How often there must have been in him the same longing that comes to us again and again:

"O for a man to rise in me,
That the man I am may cease to be."

If Jacob the supplanter could become Israel, the prince of God, so we, too, may become new creatures. "If any man be in Christ, he is a new creature."

CAESAR IS FAR AHEAD!

On the basis of present tax laws, in 1952 every man, woman, and child in the United States will pay on the average $461 in Federal taxes, of which $267 will be required for military services.

The best estimate of benevolent per capita giving for our entire population for the same period is $23.33. In other words, Caesar gets twenty times as much as God, and ten times as much for military services. So for every dollar you give to share the Gospel of peace and express your love for your fellow-man, Caesar demands his ten dollars to run his war machine. Caesar is ahead twenty to one, and Mars, his war-god is ahead ten to one! Will we be content at this inequality? Will God be satisfied with us if we are?

UNIVERSAL MILITARY TRAINING

Many of our forefathers came to this country to escape the evils of compulsory military training. Now after a hundred years and more, our own country is thinking seriously of turning back the clock of history and bringing in the same evil which has proved such a curse to other nations and which our ancestors paid so dearly to escape.

As a peace church and good citizens of our country we view with deep alarm a proposed step which we feel certain will not be for the good of our country nor in accord with the will of God. We are convinced that military training and military preparation is not the way to the peace we so much desire. What a nation sows, it will reap. To prepare so lavishly for war is not to reap peace. Military training has not saved the nations of Europe; it has helped to bring on their ruin.

What can the churches do? Several things: If we meant business we could call special days of prayer, seeking earnestly that God's will might prevail over the minds of our national leaders. We could write or telegraph the law-makers and express our deep concern. Ministers and Sunday school teachers could present the matter clearly before the people and urge all to stay by the plain teachings of Jesus. We could be in deep humility and penitence for our neglect in living and releasing the spiritual power of love upon a world searching for a way out, but missing it because Christians are not letting their lights shine nor making the will of God known. This is a serious matter. How much do we care?

M. C. C. News Notes

Refugee Group Leaves for Uruguay

A group of about 450 Mennonite refugees was scheduled to sail today, September 28, from Genoa, Italy, for their new homeland in South America. These people are largely Danzig Mennonites, but a small number of Russian Mennonite refugees are also included. The destination of most of them is Uruguay, with a few going to Paraguay. The group traveled by train from Germany to the port in Italy. The vessel, the S. S. Soriento, is due to arrive at Montevideo, Uruguay, on October 17. Elma Esau, of the MCC staff at Camp Gronau, is accompanying the transport.

Land will need to be purchased in Uruguay to provide for these new immigrants. They will be housed temporarily at the El Ombu settlement until the new land site can be selected, and arrangement made for purchase and settlement on the land.

Canadian Processing Continues

Word from Camp Gronau in Germany states that in September, 240 more Mennonite refugees were accepted for immigration to Canada. Thirty-three of these are individually sponsored, while the others will go as farm and domestic workers. At present, however, these who have been accepted are unable to go because there is no available space on the September sailing of the Beaverbrae, the vessel upon which many of the Canada-bound immigrants sail.

Voluntary Service Opportunities

The MCC is tentatively planning a reconstruction unit to work in north Topeka, Kansas, in the area damaged by the recent flood. The Unit is to open between October 15 and November 1, and will continue for 3 to 6 months. Work is to include general labor in cleaning and repair, also carpentry and mason work. Any young man available should write to Voluntary Service Section, Mennonite Central Committee, Akron, Pa.

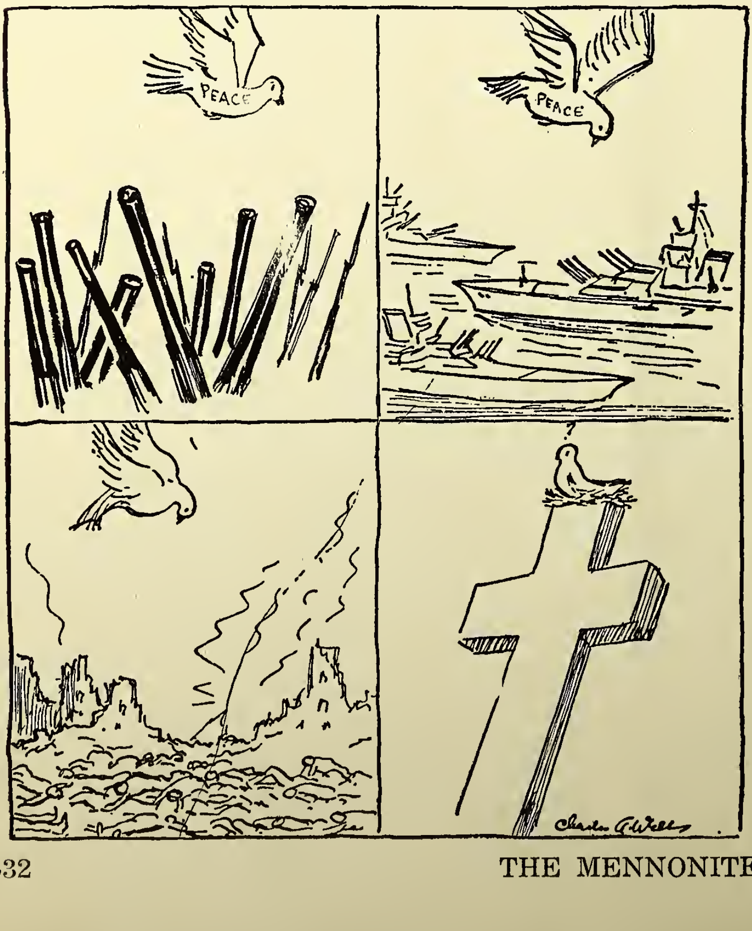
Plans for holding the October 19—November 16 Voluntary Service orientation school at Reedley, California, are now confirmed. There are openings for a few more applicants, particularly from the western and mid-west areas. The MCC office at Reedley, California, will be the center for directing the training course, including classes in Mennonite history, Living the Peace Testimony, Life in the Kingdom, social problems, handcrafts, and other subjects which will help the young people to give the most effective witness and service in the needy area where they will be assigned to work for a year.

Personnel Notes

Recentely returning workers include: Peter and Edith Kauffman Reimer, from Germany on Sept. 20; Mary Byler and Evelyn Sensenig from France on Sept. 21; Henry Schrock and Henry Jantzen from Germany and Mary Elizabeth Hertzler from France on Sept. 26.

Departing workers were Curtis Janzen of Henderson, Nebraska, Robert Lee of Portland, Oregon, Sol Yoder, Jr., of Lancaster, Penna., and Edith Kern of Jonestown, Penna., all sailing on Sept. 28, for Germany.

Where Can It Nest?



Charles A. Wells

Peace is almost impossible today because the moral and spiritual prerequisites are lacking. Russia's aggressiveness and communism's infiltration have had much to do with it, but the evils of sovietism could not be so conclusive as a barrier to peace if suspicion and fear and hatred were not so widespread outside the iron curtain. There is enough bad feeling even among the non-Communist nations to prevent peace from becoming a reality. Yet if the nations beyond the iron curtain were really bound together in Christian truth and love, that union of strength and purpose among the non-Communist millions would stop communism dead in its tracks as physical force can never stop it. When we come right down to it, the only place the dove of peace can be sure to find a nesting is where the principles of the cross are entrenched in the lives and thoughts of the people.

Let Peace Rule

HENRY B. GRIMM*

Text: "Let the ruling principle in your hearts be Christ's peace." Colossians 3:15a

THE ancient Jew greeted his friend with the salutation, "Peace be unto you!" When Jesus spoke the word "peace" He placed new meaning into it by desiring that His friends should have peace from trouble and sorrow, peace of victory over sin, and peace of triumph over death and the grave. It was peace resting upon the promises which He had and was fulfilling.

In the Letter to the Colossians Paul seems to have as his chief desire that Christ's peace be supreme in our hearts. He tells the Colossians, "We never pray for you without thanking God, the Father of our Lord Jesus Christ, for what we have heard . . . of the love you have for all God's people." A little later in the letter he says, "I am glad to observe your harmony and the solidity of your faith in Christ." Paul has never met them, yet he knows by these three things that the peace of Christ rules in their hearts. Happy is the church which has love, harmony, and solidity of faith in Christ. The peace of Christ is supreme in their hearts.

The peace of Christ comes only when we treat as dead our physical nature which includes "immorality, impurity, passion, evil desire, and greed." It is really idolatry to be influenced by these things, because by so doing we are worshiping our bodies. It is because of such worship that God is grieved. When we have "tenderness of heart, kindness, humility, gentleness, forbearance" we have the peace of Christ.

We must be at peace with all people, if we would have the peace of Christ. "Just as the Lord has forgiven you, so you must forgive." Paul does not mean that we forgive only to the extent that the Lord has forgiven us, but rather in the same spirit of forgiveness. God has placed no limit on what He will forgive and neither can we. No Christian can hold anything against any Christian or non-Chirstian and still be ruled by the peace of Christ. A Christian cannot hate for even a moment and then forgive and still always be ruled by the peace of Christ. A moment of hatred is a moment of rebellion against the peace of Christ. Even though we once again place the peace of Christ on the throne of our hearts, its rule is never as secure as it was before the rebellion.

Paul gave three practical applications of how the peace of Christ rules in hearts. First, a Christian wife will listen to the viewpoints of her husband, and a Christian husband will love his wife and not treat her harshly. Second, children will obey their parents and parents will not irritate their children. Third, no worker will rob his employer by not working to the best of his ability. Paul reminds us that the earthly rewards mean little compared to the rewards given by Christ. We are really working for Him. He will reward us for not having robbed our employer, and He will punish us who have stolen from our employer by shirking work. The employer is to treat his employee justly, and fairly, remembering that he also is responsible to another who is Jesus Christ.

Christ is the source of His peace which rules in our hearts. He has given us freedom from all past sins and has given us a new heart where sin does not dwell. How can sin dwell in the heart which has known the forgiveness of Christ? Not only is He the source of this peace, but it is through Him that we keep this peace. "So just as you once accepted the Christ, Jesus, as your Lord, you must live in vital union with Him." In so doing we become more like Him. Jesus slept in a boat during a storm at sea which drove fear into seasoned sailors. He had faith. In this world of stormy confusion which has driven fear into seasoned statesmen, we can have His peace because we have faith in Him.

To have the peace of Christ rule in our hearts we must willingly accept the will of God in our lives. Paul says of Epaphras, "He is always standing up for you in his prayers that you may stand fast, like men of mature convictions, whatever God's will for you may be." We must be willing to accept our fate with the belief that this is the best God can give us and that always "all things work together for good to them that love God, to them who are called according to His purpose." It is with this faith that Paul is willing to suffer for his friends. He even writes, "At present I am glad to be suffering in your interest."

This does not mean that we will not pray that if it be the will of God that He will change things. Even Christ prayed, "Father, if thou be willing, remove this cup from me." Although Paul is willing to suffer in prison, yet he writes, "Pray for me too, that God may give me an opening for the message and let me tell the secret of Christ."

Among people who are hostile to what we believe and practice, it takes courage to let Christ's peace rule in our hearts. If we allow it to rule it will also give courage. As long as Christ's peace is in our hearts we cannot be afraid.

Christ's peace becomes the ruling principle in our hearts as we become like Him.

***Henry B. Grimm, Pastor, First Church, Summerfield, Ill.**

"Go, break to the needy sweet charity's bread,
For giving is living," the angel said.
"And must I be giving again and again?"
My peevish and pitiless answer ran.
"Oh no," said the angel, his glance pierced me thru,
"Just give till the Matser stops giving to you."

For Such a Time As This

MRS. ELDEN SCHROCK

"Who knoweth whether thou art come to the kingdom for such a time as this"

Do these words which were spoken centuries ago still echo a challenge for us to-day? Before we search for an answer to this question, let us review briefly the occasion for their utterance.

The Jews had been conquered by the King of Persia and one of their number, Mordecai by name, became a servant of the king. Through his planning the king saw Mordecai's beautiful cousin, Esther, whom he wanted for his queen, not knowing that she was a Jewess. In the king's court was a proud and highly favored prince, Haman, who greatly despised Mordecai because he would not bow down to him as he passed by. In a political intrigue intended to conceal his personal revenge, Haman obtained a decree that all the Jews were to be killed. Mordecai informed Queen Esther of the plot and asked that she go before the king, identify herself as a Jewess, and plead that she and her people might be saved. It was a grave responsibility, demanding great courage. The lives of God's chosen people were at stake and Mordecai challenged her with the thought that perhaps that was God's plan for her life and that she had come to the kingdom for just such a time. Because Esther accepted the challenge, she and her people were saved.

Have you ever been haunted by the question of why you were born to live in this 20th Century—this age of great scientific knowledge and mechanical achievement, a time in which the peoples of the world have been brought closer together by modern communications and methods of travel? Or have you ever wondered why you were destined to live in America—a country of political and religious freedom, of universal education, of great prosperity and wealth, to whom the nations of the world are looking for leadership? Or again have you ever meditated upon the thought of why it was your great privilege to be touched by the Christian gospel, or furthermore to be one of the Mennonite faith—a Christian fellowship which believes that Christ's love and peace must be lived in this world?

In Esther's time the Jews were a small and weak group of people compared to the nations round about them but God brought them through persecution and exile for a purpose, for it was through them that He would send His Son into the world.

The Mennonite Church is one of the oldest and also one of the smallest denominations to come out of the Reformation. Does God have a definite purpose for our small group of believers? Dare we presume that God has preserved us to be witnesses to His way of love and peace at a time when the world has become an armed camp? Are we to demonstrate that the power of love and peace is greater than any atomic power man can create? Have we come into Christ's kingdom at this time of history to bear this testimony? These are challenging thoughts, for with great privileges come great responsibilities.

It would be well for us to make a few observations from the story of Esther. First of all we see that it was a woman to whom Mordecai appealed for help. Sometimes we women like to excuse ourselves by saying that this is a man's world. But let us never forget Mary who brought Jesus into the world. Someone has said that Christianity is just one generation away from extinction. That is true, for Christ depends upon personalities to carry His gospel from person to person and from generation to generation. What a tremendous responsibility that brings to every Christian and especially to a Christian mother who molds lives in their most formative years!

Again we see that Mordecai impressed upon Esther that it was her personal responsibility to try to save her people. It is so easy to think that it is the other women in the church who should sew for relief, give the mission study lesson, teach a Sunday school class or Vacation Bible School, tithe the family income, or dedicate their children to the Lord's work, and forget that the responsibility is a personal one. Dare we American women —we Christian women, we Mennonite women—dare we enjoy the privileges that are ours and not accept the responsibilities?

The third observation that we make is that Esther was to make a personal intercession to the king. We must undertake great things for the Lord but not without Him.

By the prayers of faithful watchmen,
Never silent day or night;
By the Cross of Jesus bringing
Peace to men, and healing light;
By the love that passeth knowledge,
Making all Thy children one:
Father, as in highest heaven,
So on earth Thy will be done.

Yes, God does have a purpose for our lives. How else could we truthfully answer the question? For with the knowledge of the world's needs in our minds, the material possessions and wealth in our hands, and the love and peace of Christ Jesus in our hearts, surely we have "come to the kingdom for such a time as this."

—A program guide for Missionary Societies.

Values

An artist was out one day with his pupils, sketching. One young man was engaged in sketching a landscape bathed in the soft light of the setting sun. In the foreground was a large barn. The teacher watched the young man quietly for a while, then said: "If you spend so much time in painting shingles on that barn, you will not have time to paint the sunset. You will have to choose between the two."

—Walter L. Moore

Must We Fight to Preserve Christianity?

ARTHUR KEISER*

ON the mission field in Colombia there are striking parallels to the situation which existed in Christ's day. Then it was the Jews who were steeped in tradition which blinded them to the spirit of love taught by Jesus. Here it is the people who are bound and blinded by the tradition of the Catholic church and therefore persecute the Christians. To Christ they said, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils." Matt. 12:24. Here the priest led the mob to where we lived, shouting, "Satan's house," and a drunk in the doorway of a saloon called to us, "devils." The Jews trusted in sacrifices and the forms of religion to be saved. The Catholic church teaches its people to trust in baptism, works, extreme unction, and special masses for salvation.

It was because of their emphasis upon the material and political in contrast to the spiritual that the Jews rejected Christ. They awaited a king who would lead them in battle against the yoke of their enemies. Satan offered to Christ the political kingdoms of this world, but He rejected them. Several centuries later the church accepted Satan's offer. Like the Jews of Christ's day the Christians had become tired of suffering and dying for a spiritual kingdom and so they accepted Satan's offer of a kingdom in this world. The church became a political power that was able to command earthly kings instead of a spiritual power that could change lives. This political power reached its height of absolute world supremacy under Pope Innocent III (1198-1216). And this same political power is manifest by the Catholic Church in Colombia. The priests say, "The mayor does what I tell him to do," and this is true. They use force, politics, and every means to propagate Catholicism. They even go as far as to say that one does a service to God by killing a Protestant or one who does not believe in the teachings of the church.

In contrast to this attitude, we have that of Christ. He never became involved in politics. In his day there was no threat of communism, but his brothers, the Jews, were living under the yoke of the Romans. There was great political injustice, but he didn't teach his disciples to rebel against the government or to fight to gain freedom and justice. He knew that the kingdom of God could not be established in this manner. The very nature of the kingdom makes it impossible to sustain or propagate it by force. The disciples realized this for they were ready to die for the gospel when called upon to do so.

The temptation through the ages has been to seek escape from persecution. During World War II many esincere Christians said to me, "We must fight Germany to preserve Christianity and freedom of religion." Today these people probably say we must fight Russia for the same reason. This is false. If wars are to be justified they will have to be based upon some other premise. If we fight for this reason we use Satan's methods and lose the spirit of the kingdom for which we are fighting as did the church of the middle ages when it sought to gain freedom from persecution.

Christ exhorts us to love our enemies; to turn the other cheek.. If they would kill us we must permit them and forgive them as Stephen did. If they call us devils and stone us we must pray for them. Christ sends us forth "as sheep in the midst of wolves," and advises us to be "wise as serpents and innocent as doves." Thus will we preserve Christianity, and not by war or politics.

This spirit of the kingdom of God has been lost today. We are compromising with the world to escape ridicule and persecution. We are ready to kill in order to protect our religious freedom and thereby deny the very central message that Christ brought us ... love for our neighbor. We have lost our first love and have grown luke-warm. We blend with the world and one cannot tell by our actions if we claim to be Christians or not. We have a form of godliness but deny the power of the divine, risen Saviour.

Christ's way is not an easy one. It is hard to suffer for doing good. It is hard to be called queer, and to see our friends turn against us. Nevertheless, we will gain one Friend who is above all friends. We know that He walked the way before us. His words comfort us: "And lo, I am with you alway, even unto the end of the world."

Today Christianity is facing a death struggle as Satan sees that his days are numbered and fights as never before. Christ warns us of the coming day of suffering in Matt. 24:21. "For then shall be great tribulation such as was not since the beginning of the world to this time," (not even in the days of the early church when thousands were killed for the faith.) The day will come, when all who would stand true to Christ will have to suffer as they do today in China and Colombia. The blood of the martyrs will preserve Christianity and not war, force, or politics.

I read

In a book

That a man called

Christ

Went about doing good.

It was very disconcerting to me

That I am so easily

Satisfied

With just

Going about.

--*Toyohiko Kagawa*

***Missionary to Colombia, South America.**

What Do Wars Do To Missions?

KENNETH SCOTT LATOURETTE*

"MAN'S extremity is God's opportunity." We have often heard that said. To put it in the words of Scripture, slightly paraphrased: "Where sin abounded, grace much more abounded." Again and again this has been proved true in human experience.

We are living in an age of storm. That is so much a commonplace that we are weary when we hear it repeated. We have seen promising mission fields closed and the faithful work of years apparently come to nought. For a time in the late thirties and the early forties, this seemed to be true in Japan and Korea. In the forties, to every human appearance, disaster was overwhelming the Christian cause in Burma, the Philippines, and Indonesia. At the moment, aggressive Communism has driven most of the missionaries out of China and is pressing hard on Chinese church leaders. World-wide inflation brought by war and the threat of war has greatly increased the cost of conducting missions. At the same time, the impoverishment of Britain and Europe through war has reduced the giving of the churches in these regions, and while contributions from the Christians of the United States have increased, in purchasing power they have declined. Many faint-hearted are wondering whether the end to foreign missions is not at hand.

Under these conditions, it is heartening to look back across the centuries and to see how again and again what has seemed like utter ruin has been turned into the beginnings of fresh advance. At the time, these beginnings were confined to small and unpromising minorities. The worldly wise ignored or scorned them. But because of "the exceeding greatness of the power" of God, they were the precursors of fresh triumphs.

Difficulties at the Beginning

First of all, we need to remind ourselves that the gospel began in what appeared to be weakness and defeat. Our Lord was born of the Virgin Mary, of whom she herself said that she was among the lowly. His place of birth was in an inn; and his first cradle a manger. He came to what his enemies intended should be an ignominious death in apparent frustration, betrayed by one of his intimate friends and for the moment deserted by the others of the Twelve. To the Jews, that death was then and is now an incomprehensible stumbling block and to the Greeks—those trained in human wisdom—stark foolishness. Yet Calvary was followed by the empty tomb, the risen and ascended Christ, and Pentecost.

Even after Pentecost, the prospect for the triumph of the gospel appeared very dim. The early Christians were few and to the casual observer appeared to be merely a minor Jewish sect. In the Roman world, many religions and religious groups were competing, and of these the Church was seemingly one of the weakest, with little prospect of long-continued life. Yet, within three centuries, in spite of severe persecution, the Church had become so powerful that the state deemed it prudent to make peace with it, and after two more centuries the overwhelming majority of the population called themselves Christians.

Then again the outlook became somber. The very success of the Church threatened its ruin. The alliance with the state led to compromises. Many entered the Church because of its popularity. The quality of the life of the average Christian declined, and the Church relaxed its discipline. The decay was made vivid by an incident in Rome. A crowd, most of them professing Christians, were watching a bloody gladiatorial combat when in protest a monk leaped into the arena and tried to stop the cruel sport. The mob, enraged, tore him from limb to limb. It is good to be able to record that a revulsion of feeling contributed toward ending the unholy spectacles once and for all.

Even more serious was the decay of the Roman world. That world was already sick when Christ was born. Christianity did not save it. Yet by the year A. D. 500, Christianity and the Roman Empire had become so closely associated that the decline of the Empire threatened the very existence of the Church. The collapse of the Empire was most nearly complete in Western Europe, and for a time it seemed that the Church might share its fate. However, the weakness of the state proved a blessing in disguise. The gospel was so vital that, freed from the embarrassing incubus of the tie with a strong government, it won the pagan barbarians who had invaded the Roman realms. Centuries later, it was among the descendants of those very barbarians that the great awakening which we call the Protestant Reformation came. Protestantism, that revival of the gospel, has had its chief strength in the British Isles and Northwestern Europe, areas where once the outlook for the gospel seemed extraordinarily unpromising, and among peoples in America, Australia, and New Zealand, whose forefathers came from these areas.

Victories Out of Seeming Defeat

When the United States was on the eve of being drawn into the European holocaust, in what we call the War of 1812, in New England, the area which was most deeply involved, daring souls founded the American Board of Commissioners for Foreign Missions, the oldest of the major American societies for missions abroad. It was under that organization, during that period of storm and stress, that Adoniram Judson, Ann Hazeltine Judson, and Luther Rice sailed for India. It was while the War of 1812 was in progress that, becoming convinced that believer's baptism was what the New Testament taught, they resigned from the American Board and appealed for support to the Baptists of the United States.

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*President, American Baptist Convention.

These movements began in dark hours and under discouraging conditions. At the outset, they were confined to obscure individuals and small minorities. The "wise and the prudent" either did not notice them or passed them by as insignificant. Yet their results have been far-reaching and immeasurable.

Missions Work of Minorities

Always missions have been carried on by minorities. That is true today. In our churches, it is usually only a handful who are really committed to them. The rank and file are either critical, indifferent, or only mildly interested. The total annual contributions to missions, home and foreign, of all evangelical churches would not build and equip one modern battleship. The entire Protestant foreign missionary force is scarcely as large as an army division. Yet, through these Gideon's bands, millions have heard the gospel, parts or all of the Bible have been put into more than a thousand tongues, schools have been established and conducted for scores of tribes and nations, hundreds of thousands have been given physical healing, hundreds of churches have come into being in almost every land, and millions have been won to Christ.

This seems to be God's way. He chooses the weak things of the world to confound the strong. The first are last, and the last first. He has put down the mighty from their seats and has exalted them of low degree. In times when sin seems to be triumphant, God's grace, that love which he has shown in the Incarnation, the cross, and the Resurrection, which none of us ever deserves or can deserve, is at work and "much more abounds."

Had we eyes that see and ears that hear as God sees and hears, we would even now be aware of obscure men and women and little groups who from the perspective of future generations will be of more significance than many who occupy the headlines of our press and are broadcast by news commentators. We should expect them in countries, perhaps in Russia or China, where conditions seem most adverse. Possibly they are present and we either do not know of them or fail to recognize their importance.

Christ's Church Still Marching On

Indeed, even now we can see gains in this age of wars and revolutions. The thirty-seven years since the outbreak of World War I have been one of the great days of the Christian Church. To be sure, there have been losses in Europe, in some countries so great that we sometimes speak of the latter as being "de-Christianized." Yet in at least four ways the Church of Christ has made striking gains. First, it is is more widely distributed than it has ever been. In India, its numbers have multiplied two and a half fold; in Africa, south of the Sahara, they have at least trebled; and in spite of revolutions and wars they have increased in China, Japan, Korea, and Indonesia. Second, the Church of Christ is more deeply rooted among more peoples than it was in 1914. What are called "the younger churches," those planted by the missions of the last century and a half, are more nearly self-supporting and are developing their own leaders, some of them very able and well-trained, and most of them devoted. Third, the Christians of the world are drawing together in fellowship as they have not done for centuries. That fellowship is by no means perfect or all-inclusive. The true Christian unity, that of love, has not been fully realized, but notable progress has been seen in such bodies as the International Missionary Council and the World Council of Churches. Fourth, the gospel is more widely influential than ever. As evidence we need but recall its part in stimulating relief of the sufferers from war, in shaping the ideals of the outstanding Indian of this century, Gandhi, in its contribution to forming the League of Nations and the United Nations, and, above all, in the millions of individuals the world around who are being transformed by it.

What does this mean for us in thought and action? Clearly, it forbids us to be disheartened. We cannot fail to be perplexed by conditions about us, but if we are really Christ's, that perplexity will not be "unto despair." We are assured that faith and hope, as well as love, abide—and that is because the eternal God is love. Because God is love, we are warranted in having faith and hope. Obviously, too, we are called to be among that minority of devoted souls who, having given their all to Christ, venture forth with him to undertake the seemingly impossible. In the words of William Carey, we must "expect great things from God and attempt great things for God." Now is the time to venture forth with even greater daring to give the gospel to all men, to dream of nothing less than making disciples of all the nations, baptizing them in the name of the Father, the Son, and the Holy Spirit, and teaching them to observe all that our Lord commanded that little band of his disciples. We, like those disciples, are weak and only dimly understand the full meaning of Christ and his message. If, however, like them, we attempt the seemingly impossible because He commands it, we can be sure that, as in the past, so now, He is "able to do exceedingly abundantly above all that we ask or think because of the power that worketh in us."

—The Watchman-Examiner

A Quarter Speaks

I am 25 cents
I am not on speaking terms with the butcher.
I am not large enough to purchase a box of candy
I am too small to buy a ticket to the movies.
I am hardly fit for a tip—but believe me,
When I go to church on Sunday, I am considered
SOME MONEY.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen .Topeka, Indiana

Word from German Youth

BEATE MUSSELMAN

A Summer Bible School in Germany

AS a thirty-fiveyear-old newspaper and magazine writer, I can state with simple honesty that I've never taken a drink—of hard liquor or alcohol in any form—in my life. Nor have I ever had the slightest urge to indulge, though a thousand and one temptations have been dangled under my nose. As a matter of plain fact, I like neither the taste nor the smell of liquor, wine, beer, champagne, and other alcoholic drinks; and I deplore the miseries and human tragedies they invariably cause.

At political conventions in North Carolina and Georgia, at political banquets and rallies in Washington, D. C., and at giddy movie shindigs in Hollywood, California, I've seen liquor flow. Big-name politicians, statesman, glamorous stars, authors, reporters, and society people would drink excessively, or moderately; a few, happily, wouldn't drink at all.

This fact has always struck me: drink has never brought benefit, help, or uplift to a living soul—rather, it has always harmed him in some way —some to a greater extent than others. Briefly, then, hard drink represents harm—there is no other name, no other explanation for it. Observation, close study, and common sense have led me to that conclusion.

Time and again some misguided person has remarked to me: "It seems so odd that you, a reporter, don't drink." To which I've always responded in this vein: "Why should I waste precious time, muddle my thoughts in an alcoholic fog? I have no urge whatever to take a drink, because I know it will benefit me in no way. Quite the contrary is so. Besides—and this is most important—I want all my enjoyment to come about naturally and spontaneously, not through *false, artificial alcoholic stimulation.*

So many people have swallowed vicious propaganda put out by the big liquor companies. A sample of that is this silly line: "Oh, come on—have a sociable drink." Then a cocktail or a highball is held out to you. There can be only one sensible answer to that. A "sociable drink" is whatever you enjoy: a Coca-Cola, ginger ale, orange juice, or glass of milk. To conclude that you must take a drink of liquor just to be sociable or popular is to surrender to false, diseased thinking —revealing the need for you to see a psychiatrist!

It so happens that some of the most pleasant, sociable, and stimulating people I've ever met were teetotalers. Their cheer, wit, and naturally buoyant spirits made them the life of the party. And what you saw was their real self, not an artificially created imitation.

Every social agency in the country is acutely aware of this indisputable fact: many of today's "sociable drinkers" wind up as tomorrow's alcoholics. At first, you take a drink at a party or a celebration. In time, you attend other outings and social affairs, always responding (maybe with reluctance) to that insidious line: "Oh, come on—have a sociable drink or two."

Time passes. Alcohol has become a habit with you. You crave a drink on awaking in the morning, before a meal, after a meal—any time and anywhere. You have hit the skids; and it all started with your taking a "sociable drink."

That is no exaggerated or isolated example of alcoholism at work. I've seen it move in on dozens of people of my acquaintance just that way, eventually making victims of them. In their sober moments they would realize and admit that drink was doing them immeasurable harm—causing them trouble in their careers, on their jobs, in meeting their obligations, in doing right by their families, in maintaining good health, and in holding on to friends and keeping people's confidence.

Yet at their clubs, at a party, or during the next "celebration," they, acting as though they were fascinated by the urge, would soak their brain in alcohol. One survey shows that only one out of fifteen so-called "sociable drinkers" ever manages to exercise a true grip on himself. That is, to the extent that he can "take it or leave it," no matter how strong the temptation or pressure put on him by friends.

Once, a highly respected and widely read psycologist was asked this question: "Will a few drinks help you have a good time?" He gave this honest, forthright answer: "If you have a morbid fear of meeting people because you cannot believe that they will like you as much as you want to be liked, drinking may deaden your anxiety enough to make you able to 'act natural'—or to *make a spectacle of yourself.* But since alcohol is basically a *narcotic,* it will *never let you enjoy anything as fully as you could without it!*"

In my youth, I knocked around with my country-doctor grandfather in north Georgia. That gave me my first lesson in the evils of drink. For we'd visit mountain homes where big men, crazed by liquor, were beating and terrorizing their families. In other homes, the mother and her children had gone for weeks without medicine, even without adequate food, because the man of the house had spent all the available money for booze.

In our community, on Saturday nights and Sundays, there were knife fights. Men acted like fools and women became ugly and repulsive — all because of liquor. More than once, Grandad's office was filled with these victims — some of them still raving and cursing, others beaten up badly, others suffering from knife wounds; and the women screaming in rage at there lovers, sweethearts, and husbands.

Out of all these impressions, observations, and experiences there emerged one fact with the impact of a hurricane:: Drink has an evil face, no matter how you paint it, dress it up, or from what angle you look at it. Accordingly, common sense has told me to avoid it as I would malaria, a venereal disease or narcotics. Yes — narcotics.

For, in the end, I feel—and there are abundant facts to support this observation—that drink causes as much heartache, human suffering and tragedy as narcotics.

During one stretch of my writing career, I had the pleasure to cover Federal Judge E. Yates Webb's court in western North Carolina (he's now in retirement). Always a fearless and tireless warrior against the liquor traffic and its evils, he made his influence strongly felt. More than one North Carolina county remained dry due to his outspokenness, honesty, and persuasiveness.

He it was who, as a young congressman from North Carolina, piloted the Webb-Kenyon Act through the United States House of Representatives. That measure was credited with putting teeth into the old Volstead Act, in national prohibition days.

Another sad fact looms up: Americans divert 4.9 per cent of their income for alcoholic drinks, 3.4 per cent of their earnings for race-horse betting, but only 2.2 per cent of their wages for education. That sorry situation has prompted alert, socially conscious Governor Luther W. Youngdahl of Minnesota to observe:

"Such figures bespeak a distorted sense of values in our society.They warn of grave danger for the future of our free institutions, unless we do a better job of meeting our responsibilities to our needs of education." In other words, when Americans invest a good deal more in drink than in building up and providing more education, it definitely means that a state of decline for the nation as a whole has set in. That's a cold, sober fact — not an attempt to present an alarmist point of view.

And it makes the need for a change in thinking essential — now. A change-over to constructive, creative thinking. For, as *Magazine Digest* observes: "Alcoholism's real tragedy lies in its human maladjustments, frustrations and worries." Not to overlook other terrific losses: in man-hours in industry, court costs, and the expenditure of enormous sums yearly to combat the solar-plexus blows of alcoholism to the body of America.

Going back to the axiom that "an ounce of prevention is worth a pound of cure," a common-sense attitude would be to skip that first so-called "sociable drink," no matter what the occassion or temptation. For, as authentic records prove, in countless cases that first "sociable drink" all too often is the first definite step on the road to miserable alcoholism.

New Group of One Year V. S. Workers

We, the V. S. school, have set aside the next year of our lives to serve God through Voluntary Service. The one month orientation in preparation for our assignments is completed. The assignments have been arrived at with us. We appreciate the service opportunity provided for us and are looking forward to joining our prospective units. We will be serving in the following projects:

Anna Bowman, Mennonite Central Committee, Akron, Penna.

Eldon Brandt, Mennonite Central Committee, Casilla De Correo No. 166, Asuncion, Paraguay.

Irvan and Viola Buller, Stockton State Hospital, Stockton, California. Res. Mennonite Service Unit, 930 North Center Street.

Ernest Hostetler, California Migrant Unit, 736 Pleasant, Coalinga, California.

Alvin Neuenschwander, Brethren in Christ Mission, Builders Unit, Bloomfield, New Mexico.

Lloyd Neuenschwander, Camp Landon, Box 241, Gulfport, Mississippi.

James Posar, Jr., Camp Landon, Box 241, Gulfport, Mississippi.

Dorene Shantz, California Migrant Unit, 736 Pleasant, Coalinga, California.

Willis Snyder, Mennonite Central Committee, Akron, Pennsylvania.

Wendell Wiens, National Training School for Boys, Box 2828, Washington 13, D. C.

In preparation for this service we have come to realize the inadequacy of our human selves to accomplish anything worthwhile. We have come to realize that we must have complete dependence on God if we expect to succeed in our undertaking. We ask you here at MCC and our friends at home to pray with us and for us as we go into our respective assignments. Our prayer is this:

"O God, take our pride—give us humility and meekness; take from us the love of self and instill in us a great love for others and our utmost love for Thee; take from us our weaknesses and give us strength for each day; help us to see in the greatest sinner the possibility of a shining light for Thee; destroy in us all unbelief and give us a strong faith; help us to make this will of ours submissive to Thy will; help us to channel all this that we have asked into acceptable service for Thee. Knowing that Thou wilt help us, guide us, strengthen us, and be with us if we submit to Thy will, we consecrate anew our lives to Thee. Take our lives and use them as Thou seeth best."

Abstinence is simply good sense

HOYT McAFEE

THE MCC Center Heilbronn, situated in one of the finest areas of Southern Germany saw a conference for Teachers in Summer Bible School the first week of June. About thirty people came who were from Switzerland, France, Holland, U.S.A., Canada and Germany taking part in the conference. For us German Mennonites the idea of Summer Bible School is something completely new and we really are grateful that we were privileged to get an introduction to its techniques and to be told what it is about.

Children should be shown that the only was leading to God, our heavenly Father is through His only Son, Jesus Christ, the Savior of all those believing in Him. To guide the child on that way we must try to come closer to his world and not expect him to come to our level. A child shall comprehend that God belongs in our life, he is not just touching the edge. All things are a part of life, therefore God who wrought all things is the very essence of life. God is in our life. He gives His blessing to what we do in His name, therefore we should commit ourselves to His service. In the last analysis, we only prepare a child to come to the point of making a personal commitment to God. If a child loves Jesus more because of our teaching, it is accomplished because God has been at work, not because of our work.

Our speakers were mostly MCC workers. I was especially impressed by a topic on prayer by Harold Buller of the MCC, Basel. To be a Christian means to be a person who prays. Christ is our friend, therefore an intimate relationship with him by means of prayer is needed to comprehend and to believe that God is our friend. To be a Christian involves our helping others. Genuine prayer is not egocentric, but its prime meaningfulness lies in intercessions for others. In order for a child's relationship with God to increase and grow there must exist an early communication by prayer. Prayer influences the every day life of a child. Christ has to be shown to the child in His completeness with His life of prayer. It cannot be an aspect which may be separated from His being, it just is part of Him. A child wants to participate actively in prayer, he has to sense that prayer is something holy, something of an intrinsic value, not merely an outward form. Yet prayer only can be holy for a child when it is closely tied up with his own being and his life, when prayer is an outward expression of the inner need of communication with the Father.

Over night we all stayed at homes of members of the Heilbronn Mennonite Church offering us a fine opportunity to get acquainted with people of the same faith we did not know before. Here we experienced again that this kind of coming together means a spiritual up-lift for each of us. In general our agenda was every day about the same. In the morning we started with a devotion in which we were lead by Paul Peachey, MCC, Frankfurt. It was followed by topics about the technique of teaching children and how that should be different respective to the different age groups. We were impressed how much can be made of pictures and things the child is familiar with through every day life to illustrate God's love.

In the afternoon some children of a near-by Kindergarten came to us and we were given the chance to practice right away what we had learned during the morning hours. Being that we had a music teacher among us, singing did occupy quite a bit of our time.

With Sunday we finished our meeting to which the neighboring churches were invited. In the morning we had a fine sermon and then Sunday school, the latter one being something hitherto strange in our German Mennonite churches. Yet we had the feeling that everybody was impressed by it and really did enjoy it. The afternoon saw some especially good numbers of the foregoing days performed for those who could not be with us but were showing great interest in this type of work. A lantern-slide lecture on different activities of the MCC in Europe filled the remainder of the afternoon. We all enjoyed that day. It had in store so many precious events for us.

Those days were unique because they showed us how children may have their eyes, ears, and hearts opened to the great cardinal truths of Christianity. We felt overflowing gratefulness to God our Father, who had been the genuine originator of that conference and to whom all our praises are meant for the fine talks and blessings he bestowed upon us. After those blessed hours we left with thankfulness and with new strength for our work and mission in our every day life.

Weierhof Youth Take Hike

HANS JAKOB GALLE

SINCE the end of World War II, young people's meetings have become part of the regular program of many Mennonite Churches in Southern Germany. But, because only few of the young people have a car or can own a motorcycle, and most of them still use a bicycle our meetings cannot take place in the evening nor can they be held every week. So at Weierhof (Palatinate) we come together every few weeks on a Sunday. Usually we meet in the afternoon and then have a period of Bible study which is followed by reports of other events in our Mennonite brotherhood. But the program can't always be the same. In order to make it quite different, the last time we met we went on a hike wandering through the forests of the Donnersberg, a mountainous region near Weierhof.

This time we did not wait until afternoon, but started out early in the morning. After some hours of walking and enjoying the beauties of nature, we stopped for a period of rest and devotion. It was something I won't easily forget. Sitting there under the dome of the blue sky, up on a mountain from which we had a wonderful view of the surrounding country, we listened to a message on a word of St. Paul from I Corinthians, "All things are yours and ye are Christ's." All things in this world ours! Isn't it a great word? All things ours to make use of and to enjoy, mindfully however that Christ is to be honored by the way we use and enjoy them.

Then we continued on our hike. We passed by many a place of historical interest, for this section has been settled as early as about 800 B.C. But, most we saw of the ancient and old settlements were ruins, reminding us of the transitoriness of everything human. We also saw the ever new wonder of life, reminding us there is something the human mind cannot comprehend in which we can only believe—the existence of a God who wrought all those wonders.

Charge!

HAVING been deprived from birth of those he-manly qualities that make up the wherewithal of a gridiron champion, I did not play football with the La Verne College Leopards. Nevertheless, I was caught up in the spirit of their prowess and did what I could by means that were vicarious—and safe. I acted as manager, scorekeeper and water boy— cheering those on the field, consoling those on the bench, obstructing the view of those in the stands.

During the grueling practices that preceded the glory of the game, I lounged about the field watching the heroes groan and sweat in the hot California sun. I did learn something from these sessions, however. I discovered that Coach Hanawalt has gone one better than the Apostle Paul: Paul admonished the Ephesian Christians that "having done all, to stand"; Coach admonished (that word may be a little mild) his line men that having done all, to CHARGE.

This, then, is the theme of my discourse. Perhaps I am saying nothing more than that Christian youth ought to be positive, constructive, dynamic, forward-looking, aggressive.....However, these words have been used before; they aren't the sort of language that seems to inspire football players, and I am hoping that football players will read this, along with some more intellectual folk.

The football charge is a rather peculiar maneuver but may be imitated as a spiritual technique. Its essentials are these:

(1) Keep yor head up. You need to be able to watch your opponent and the play. If you lower your head, you can't.

(2) Keep your tail down. Your center of gravity needs to be low if the thrust of your legs is to be effective.

(3) Get your shoulder in your opponent's midriff and keep it there. Catch him in the V of your shoulder and neck so that he doesn't slip off. This also gives you leverage so that you can lift him off his feet and ruin his traction. Once contact is made, keep it until the play is over.

(4) Keep your feet under you, ready to move in any direction. If you make a full-length lunge, and your opponent sidesteps, you are likely to wind up flat on your face, out of the play.

(5) Move with short, choppy, driving steps so that the full thrust of your drawn up legs will be pushing and lifting. Keep your feet wide apart as a solid base.

(6) Make your charge at the instant the ball is snapped. A moving body always has the advantage. A little man can move out a big man if he makes his charge before the other gets underway.

Across the scrimmage line of today's world, Christian youth face a heavy and ferocious line. Sin is at center, Temptation and Materialism are guards, Greed and Hate tackles, and Confusion and Hysteria ends. We have possession of the ball, the gospel of Jesus Christ—we dare never forget that;—but if the ball is to be advanced, we must make some holes. It will take all of our football science to do so. As we charge let us keep in mind the essentials:

(1) Keep your head up, eyes open. You must at all times be aware of what is going on in the world, informed about current events, alert to Evil's tricks.

(2) Keep your tail down. Your center of gravity must be low, next to the essentials of faith, in order to get the most effective thrust from the solid ground of the scripture. You can't get the necessary push from some fancy philosophy; your cleats must be pushed hard into the New Testament turf.

(3) Get your shoulder in his midriff and keep it there. A Christian can't be afraid of his spiritual adversaries, but must meet them head on. The contest with Evil requires some stick-to-itiveness.

(4) Keep your feet under you. One heroic commitment won't do the job; it takes a sustained effort. Be shifty, ready to adapt your attack to movements of the opposition.

(5) Move with short, choppy steps and drive —drive—drive! This isn't a foot race. Spiritual power is the key, not distance and speed.

(6) Get the jump on the other team. Take the initiative. Hit your man while he is still sitting back on his heels. Don't wait for Evil to come to

(Continued on page 643)

Our Colleges and Seminary

MENNONITE BIBLICAL SEMINARY

The Woodlawn Mennonite Church has selected Robert Kreider to be the pastor for the coming year. He has been in our fellowship three years since his return from extensive work in Europe under the MCC. We pray for the Lord's blessing on his ministry. He was installed last Sunday with his father, Rev. A. E. Kreider, bringing the message and participating in the installation service.

We were glad to have the Board of Trustees meeting at the Seminary on Wednesday, Sept. 19. Further discussion took place on the negotiations to purchase the church building from the Swedenborgian Congregation which has been renting it to us for a number of years. Progress was reported in this matter and the Board expressed eagerness for a completion as soon as possible.

Pres. S. F. Pannabecker was elected to represent Mennonite Biblical Seminary at the World Conference of Mennonites in Europe next summer.

The annual Seminary Retreat was scheduled for the Friedenswald Camp Grounds near Cassopolis, Michigan, on Friday and Saturday, September 21 and 22, with Elmer Ediger as director of this devotional experience.

Statistics on enrollment indicate that we now have thirty-eight students, which is three more than the number we had last year at this time. All the districts of the Conference are represented, with the Northern District having the most.

BLUFFTON COLLEGE

Dr. Alexander C. Purdy, Professor of New Testament, Hartford Theological Seminary, will be the speaker for the Bible Lectures during the week of November 11. He will present two series, one evenings in the First Mennonite Church, and the other Sunday afternoon and week day mornings in the college chapel. The evening series will be on the topic: **The Central Affirmations of the New Testament,** and the other series on: **Spiritual Resources in the New Testament.**

On Wednesday and Thursday of Bible Lecture week a Ministers' Conference and a Women's Missionary Conference will be held.

William Keeney, a Bluffton College graduate, will be the speaker at the annual Parents' Day Vesper service October 28. Mr. Keeney spent two years in relief work in Europe following his graduation and is now a student at Mennonite Biblical Seminary, Chicago. Parents' Day is always held the day after homecoming, thus the Vesper service serves both homecomers and parents.

A large number of students attended the joint men's and women's Gospel Team meeting held September 26. Plans have been made for a year of service through the churches and in service through various church and social agencies in Lima and Findlay.

BETHEL COLLEGE

This Week, October 1-5, is Christian Life Week at Bethel College. Sponsored by the Student Christian Association in cooperation with the Student Volunteers, its purpose is to help the students discover afresh what it means to be a Christian and to help them understand more fully the deeper implications of faith in Jesus Christ as Savior.

Speaker of the week this year is Rev. J. Lawrence Burkholder, assistant professor of Bible and philosophy at Goshen College. During the war he was engaged in relief work in the Far East for the MCC where he became intimately acquainted with Dean R. C. Kauffman, then a relief worker in India.

The theme for the week's services is, "Christ the Way, the Truth and the Life." This general theme is followed in the morning series of services during the regular chapel period and the evening services at 8 p.m. Every afternoon Mr. Burkholder has set aside a period to meet with students and counsel with them.

The annual Parent-Student Day Sunday, October 7, brought to the campus parents and friends of students who visited the dormitories and other facilities of the college. At 3 p.m. students, faculty, and parents met in Memorial Hall for a brief program shared by the students and parents, followed by a reception in the Student Union Room.

Founders' Day, October 12, was observed on Sunday, October 7, with a program in Memorial Hall. Featured on the program was a panel discussion on, "Why Does the World Need Church Colleges?" Four college presidents, N. P. Horn of Baker, D. W. Bittinger of McPherson, S. A. Watson of Friends and E. G. Kaufman of Bethel participated in this discussion.

Class officers elected by the senior class are Melvin Flickinger, Pretty Prairie, president; Sidonnia Nickel, Mountain Lake, vice-president; Rosemary Linscheid, Freeman, secretary; and Keith Niles, Sedgwick, treasurer.

Junior class officers are Menno Ediger, Inman, president; Grace Miller, Marion, S. D., vice-president; and Ilene Schroeder, American Falls, Idaho, secretary-treasurer.

Arlie Regier, Burrton, was chosen as the junior class representative to the student council to take the place of James Rich, attending Bluffton College.

The Memorial Hall Series will be opened on October 16, with a lecture by Dorothy Thompson. The Salzburg Marionettes, world famous concert group on its first American tour will present the second program on November 16.

Through work-day earnings on October 22-23 and contributions the Bethel family of students and staff expect to make a substantial contribution to the building of the new library.

Jottings

—Calvary Church, Barlow, Oregon: Beatrice Ward was recently received into our membership. Dr. Paul Conrad spoke and showed pictures at the evening service September 16th. He founded the MCC hospital in Addis Ababia, Ethiopia. Dr. Conrad and family will leave the first part of October as missionaries to India. Mrs. Conrad spoke at the Women's Missionary meeting September 19. A daughter, Cheryl Lorene was born September 15, to Mr. and Mrs. James Howard. Grandparents are Mr. and Mrs. Rolla Hostetler and Mr. and Mrs. George Howard.—Mrs. Ivan Learfield, Corr.

—Bethesda Church, Henderson, Nebraska: Our Bible School opened for its first term on September 2. Arthur Isaak is teacher of the 13. pupils who are the age of 9th grade students. Bible, Church History, Music and Crafts are among the subjects taught. A week-end retreat was enjoyed by the Young Married People of the two General Conference churches of Beatrice and our church at the Covenant Cedars Camp at Hordville, Nebraska, on September 7-9. Bible Study and discussions were in charge of the three pastors of the churches represented. One hundred persons, including children, were present.—Corr.

—First Church, Mountain Lake, Minnesota: John Linton was the speaker at our union meetings, September 4 to 16. 122 Christmas bundles were contributed by individuals, Mission Societies and Sunday school classes. Mrs. David Harder, wife of our former pastor, passed away August 12. Albert Teichroew, missionary in Africa talked and showed pictures on August 19.—Mrs. Sam A. Quiring, Corr.

—Hoffnungsau Church, Inman, Kansas: The annual C. E. social was held at the church on August 19, with a program held on the front porch. A group of men went to Topeka August 27 and 28 to help clean up some of the flood debris. Good interest was shown in preparing Christmas bundles. The church was filled to capacity for the fourth meeting of the all Mennonite Kansas Women's Meeting, which was held September 13. Both forenoon and afternoon meetings proved interesting with Mrs. A. E. Janzen and Miss Ida Stoltzfus, relief worker, as speakers. Dr. and Mrs. Herbert Schmidt were guest speakers at our C. E. program on September 16. They gave an interesting report on their trip to the Holy Land and India.—Mrs. Arnold Schmidt, Corr.

—First Church, Ransom, Kansas: Baptismal and Communion services were held on August 26. Six new members were taken into the church that day. A picnic was held at noon in the Schaeffer grove. The ladies' Mission Society sent 23 Christmas bundles. Mr. and Mrs. Chris Ummel of Shafter, California, were with us two Sundays in August. Mr. Ummel gave the morning messages. At the Union Service on Sunday night, Mrs. Ummel told us of their work in the summer camps and Mr. Ummel gave the sermon following her talk.—Mrs. John G. Mishler, Corr.

—Walton Church, Walton, Kansas: Erwin C. Goering's ordination took place on September 16. D. C. Wedel and Erland Waltner took part in the morning services. After a noon fellowship meal, Erland Waltner told about his experiences in Europe.—Harold Peters, Corr.

Into the Beyond

MRS. JOSEPHINE STAUFFER, Pratum, Oregon, member of the Immanuel Church was born in Switzerland, March 16, 1872, and died Sept. 12, 1951. She is survived by 7 children, 17 grandchildren and 2 great grandchildren.

Drive or Tithe?

LOOK AT THE DRIVE

Jesus was accused of many violations of the ancient law; but none of these who were watching for some cause of offense in Him ever accused Him of neglecting the tithe.

Everybody knows that the usual way of raising money for the Church has something the matter with it.

It makes Christians into coaxers and beggars.

It makes sincere Christians ashamed, that the work of the Church is done on the money of mendicancy.

It puts means above ends; we are forced to give concerts for money, not music; to hold suppers for profit, not sociability; to distribute books for a commission, not instruction; and generally to degrade and pauperize the greatest business on earth.

It makes the money bag the measure of recognition, and mortgages the Church's conscience to its heavy givers.

It uses up time and strength in getting the tools for the work, which ought to be spent on the work itself. (The time used up by financial committees in the course of a year is estimated as one man's working time for three hundred years.)

With all its other disadvantages, some people might defend it if it did but work, but it is a self-confessed failure. Like the perpetual motion machine in the Patent Office, it is highly complicated and very ingenious, but it won't work.

THEN LOOK AT THE TITHE

Any one who thinks about it knows that the paying of the tithe as a sign of stewardship has nothing whatever the matter with it.

It conserves the energies of the Church for the Church's real business.

It puts a stop to the necessity of the Church becoming a peddler of pies, oysters, ice cream, chicken pie, and notions.

It gives the business men of the place a new regard for the Church as a business institution.

It collects itself.

It puts a quietus on all display and self-seeking in one's contributions. Nobody can get puffed up over paying his debts.

It makes the Christian's financial relation to his Church a pleasure instead of a perpetual annoyance.

It is the one sure way of proving we are in earnest when we say of God that He owns all we possess.

It links us with God in a real and definite sharing of his work.

(Continued from page 641)

you—charge out to meet it with head up, tail down, and feet driving.

If we follow the signals of our quarterback, Christ, are fired with the Spirit that calls out our best, and charge as the Coach has taught, no power in heaven or on earth can stop our touchdown drive to the victory that overcomes the world.

Frieda Claassen
4614 Woodlawn Avenue
Chicago 15 Illinois

C-174

Please enclose this label when writing.

Beyond Our Own

THE HEIFER PROJECT, launched five years ago, has distributed animals valued at $1,500,000 to needy places in 21 nations in Europe, Asia and Africa. An on-the-spot investigation of the possibilities of shipping livestock to Korea is now being made.

A MILLION DOLLARS AN HOUR FOR BOOZE is being spent by Americans, Mrs. D. Leigh Colvin, president of the National W.C.T.U. said at the Union's 77th annual convention in Boston recently.

TEN MILLION BIBLES DISTRIBUTED IN JAPAN fulfills a wish expressed by General MacArthur in 1945. The distribution of the ten millionth Bible (or portion) about coincided with the signing of the Peace treaty in San Francisco.

ANCIENT CITY OF ASHKELON TO BE REBUILT. This was one of the five cities of the Philistines, and for centuries had been a ruined town. It is now being rebuilt into a modern city by the Jews.

120,000 SCHOOL-AGE AMERICAN CHILDREN were injured or killed last year in traffic accidents, a recent report shows.

6,500,000 SCRIPTURE PORTIONS, books, booklets and tracts have been distributed the first half of this year by the Colportage Department of the Moody Bible Institute. This material in 25 languages and dialects was distributed in 59 countries.

THE CHRISTIAN CHURCHES OF ICELAND, (Evangelical Lutheran) have sent a shipment of 125 tons of fish liver oil to South Korea to help maintain the health of children suffering malnutrition.

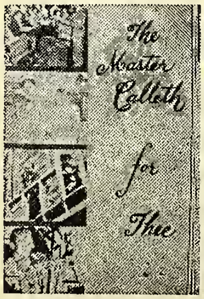
THE ALL-PAKISTAN CHRISTIAN LEAGUE has demanded recognition as a religious community with an equal status in government, and agricultural education. Also demanded, was one hour of radio time a week to explain the Christian point of view. It asked for the exemption of Christians from national participation in Moslem religious festivals and holidays. These demands were submitted to the chief minister of the Punjab.

DISPLACED PERSONS —Following pressure from churches and other good will agencies, 54,000 refugees were declared Eligible to enter the U.S.A. in 1951. Some 16,000 because of illness, old age, and infirmity were removed to church institutions or helped through local means.

THE AMISH WIN SCHOOL CONTEST over the state of Pennsylvania. The legislature granted the local officials the right to permit the Amish to take their children from school at the age of 14. This ends, we hope, long contest over the right to keep their children out of high school.

ONLY ABOUT 3 PER CENT OF THE RUSSION PEOPLE ARE REALLY COMMUNISTS, according to a report of the Russian Bible Society. It is also reported that more than 180 millions of the Russian people have never seen a Bible. The Society has decided to print a million copies of the whole Bible and five million copies of the New Testament.

ELEVEN CITIES of the East and Mid-west have expressed an interest in housing the headquarters of the recently formed National Council of Churches. Dr. Harold E. Stassen, president of the University of Pennsylvania is chairman of a special committee to recommend the permanent location.



YOUTH ON THE MARCH

Not in parades, boy scout drills, or the marines, but for the cause of God! God does not draft but He does CALL. It is a clarion call to service in the great program of God!

We see a handful—compared to the tremendous need—of young people who are "soldiers" for the kingdom of God. Some are in the ministry, missions, education, and summer camps. But where are the others?

Are you a "call dodger"? These are not marching with God—but without Him! There are many places of service waiting for young people who have never responded to the call of God. Work like: music assistant, writing, counseling, artists, engineers, etc. Is God calling you? What is the challenge of full-time kingdom work? Are there opportunities for you? READ

THE MASTER CALLETH FOR THEE

Prepared by the Curriculum Committee

Price, 10 cents

Order from book store nearest you.

Mennonite Book Store
Newton, Kansas

Mennonite Book Concern
Berne, Indiana

Mennonite Book Store
Rosthern, Sask.

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 66 — October 16, 1951 — Number 41

9913 Philip Gendreau, N.Y.

"First the blade, then the ear; after that the full corn in the ear"

In This Issue

EDITORIALS 647

MCC NEWS NOTES 648

LAW AND GRACE: IN THE EPISTLE TO THE GALATIANS by John J. Plenert 649

PARABLE FROM A PEW 650

CHRISTIAN STEWARDSHIP 651

MISSION VIEWS AND NEWS 652

MENNONITE YOUTH:

WHAT I HOPE TO RECEIVE AT COLLEGE 654

A BOY'S THANK YOU 655

EIGHTY HEAD OF MIGRANTS 655

WHAT DO YOU READ 656

THE CASE AGAINST SMOKING 657

OUR COLLEGES AND SEMINARY 658

JOTTINGS 659

II Chronicles 7:14

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, then will I hear from heaven and will forgive their sin, and will heal their land.

The Mennonite

Editor, J. N. Smucker
Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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Beyond Our Own

ONE-THIRD OF THE POPULATION OF NEW YORK CITY IS JEWISH but records show that only 10 per cent of juvenile delinquents have Jewish background.

THE ATOM BOMB is about the size of a softball, according to the Armed Forces Chemical Journal, and it weighs around 30 pounds. The present cost per bomb is said to be about a million dollars.

A SHORTAGE OF MINISTERS is reported by all denominations except one; the Church of the Nazarene reports that it has enough ministers to fill its parishes.

RELIGIOUS LIBERTY WEEK is to be observed from October 28 to November 4, as announced by the recently formed Protestants and Other Americans United for Separation of Church and State (POAU). Reformation Day, October 31, is to be the high point of the week's observation. The theme is "Religious Liberty, Our Finest Heritage."

THE CHURCH'S INFLUENCE IN MARRIAGE according to a survey conducted by the American Institute of Family Relations, the best record for most successful marriage is held by couples who are active church members. Second place went to those attending S. S. and church regularly in their early adult years. Third place to those married by a clergyman.

THE AMERICAN LEPROSY MISSIONS voted recently to spend a total of $535,917 this year in its world wide fight against leprosy. The largest amount granted to any single country will be $85,177.

GERMANY

What is the status of the Mennonites in Germany today? If we Americans could imagine our Mennonite communities in Lancaster County, Central Kansas, Ohio, Indiana, Kitchener, Winnipeg and Vancouver swept away by some sudden disaster, the properties all destroyed and the people themselves scattered through 10,000 communities, villages and towns, perhaps we could begin to grasp what has happened to the Mennonites in Germany during the last decade.... A strong bond of Christian brotherhood has now been forged between us and them during the past war years of MCC work. We dare not let them down now. This is our great opportunity to serve, to give, to pray.

Paul Peachy.

Of Things to Come

Oct. 16—Western District Ministers' Meeting.

Oct. 17-19— Western District Conference.

Oct. 28 Reformation Sunday

Nov.11 Men and Missions Day

Nov.11-16—Bluffton College Bible Lectures.

Nov. 21—End of Fall Quarter, Bethel College.

Nov. 21-26—Thanksgiving vacation, Bethel College.

Nov. 22 Thanksgiving Day

Nov. 23—Bethel College Corporation Meeting.

Nov. 28-Dec. 3 Council of Boards, Winnipeg, Canada

Dec. 2 Advent Sunday

Dec. 9—Messiah Community Chorus Concert, North Newton.

Dec. 19—Jan. 2—Christmas vacation, Bethel College.

THERE IS A SONG IN BREAD

There is a song in bread
And oh! the tune is sweet--
Thy mercy, Lord--therein is
poured
To leaven out of wheat.

We would not have a crumb
But for the sun, and dew--
The gentle shower,
earth and its power
To let Thy love sing through.

We plow and plant in hope--
And though the ground is cold--
"Thy dying grain shall
rise again"
Within the harvest gold.
But all the toil we give
Is naught compared to Thine--
Thou blessest all--possessest all
With love which is divine.

We, too, like wheat, in Thee
Shall die to fructify--
Our hope is this--Our harvest is
To live with Thee on high!

Oh! Answer sweet to prayer!
"Give us our daily bread"--
For more than wheat--In
Thee we eat
Immortal life instead!

And often as we eat
We do partake of Thee--
For Thou dost so--Thyself bestow
In deathless melody!

Ralph W. Berky

Editorials

ARE WE PRAYING FOR STALIN?

Cosmopolitan magazine of September carried an article which released the information that Stalin's wife was a Christian, and in keeping with her wish was given a Christian burial at the time of her death in 1934. As a Christian she no doubt prayed for her husband.

When Paul's conscience began bothering him, he lashed out against the Christians all the more savagely — until his crisis on the Damascus road. Might it be that because of the influence of his former wife, Mr. Stalin is troubled in conscience and so putting up a desperate fight against Christianity?

Christians are taught to pray for their enemies and for those that despitefully use them. Do we take this command seriously? Are we helping to answer what were probably the prayers of Mrs. Stalin by serious intercessory prayer for the head of the Russian government? Ridicule and scorn and hate might be easier but it is not Christian. Love and forgiveness and prayer are the "weapons" to be used against the enemy.

What might happen if Christians around the world seriously prayed that this man of power might turn to God and be used of Him to bring blessings to all people? The effectual, fervent prayer of a rightous man availeth much. It is worth trying; it is the only Christian way! Reader, wherever you are, pause and breathe a prayer for Mr. Stalin; and continue to do so daily. More things are wrought by prayer than this world dreams of!

TAKING CHILDREN TO CHURCH

The article "Parable from a Pew" in this issue should be read thoughtfully by all young parents. There is a great variation in the churches in reference to the matter of bringing little children to the church service.

There are those churches where the custom seems to be to keep small children out of the church service. The minister may frown upon the idea of being interrupted in his important discourse by some unappreciative child. Parents fear the stony stares of others if they bring their children, and so one or the other stays at home with them. Such a church may have a very quiet service, but may quietness be purchased at too great a price?

In other churches we find the opposite condition prevailing. All the parents come with their children of all ages. The minister may have a hard time meeting the competition of the smaller preachers. Worshipers may have a difficult time following the sermon. Parents may make little effort to teach quietness and reverence to their children, or fail to take them out when crying lustily. This church is noisy and not very worshipful.

Other churches solve the problem — think they do — by having a church nursery with caretakers to entertain the children during the service. Or they may have a glass enclosed room in the rear of the church where the mothers may keep their children while seeing and hearing (by means of a loud speaker) the complete service.

Then there are those churches where the children are brought when mere babes. They are taught early to be reverent and quiet while in church, and they instinctively feel that there is a difference. They are taught that they are in God's house and in His presence, and early learn to love and worship Him. They grow up without remembering a time when they were not part of the church as the family worships together. They feel at home in the church and love to attend.

This whole question of taking children to church should be carefully rethought. If children dislike going to church it may be our own fault. Perhaps we may have forgotten the incident where some wanted to keep children away because they thought they might be a disturbance and received the rebuke, "suffer the children to come unto me, and forbid them not."

JOSEPH IS STILL TEACHING

Parents may still learn from the experiences of Joseph the danger of showing favoritism among children. How difficult it is to treat all children alike and yet take into account their individual differences. We treat children alike not when we say or do exactly the same to each of them, but, taking into account their temperaments and needs, we prove ourselves equally helpful, concerned, and loving. Joseph's father let it be known that he favored his son Joseph above the rest and this led to tragic results.

Young people learn from Joseph the importance of keeping a clean moral life and resisting the unexpected temptations that assail them. This requires deep spiritual living.

We may all learn the lesson of forgiveness from Joseph. He was in a position to take out vengeance against his brothers for their disgraceful treatment of him, but instead he freely forgave them and helped them in their need. Forgiveness is a great spiritual art.

Everyone should learn to make the best of difficult circumstances. Even that which was meant for evil could be turned to good by the faithful living of Joseph. He did not allow the injustices of life to mar his soul. He lived so serenely through these injustices that they were turned to good advantage. This is the great privilege of all Christians.

M.C.C. News Notes

New Draft Regulations

Regulations to interpret and put into effect the provisions of the new Universal Military Service and Training Act of 1951 were signed by President Truman on September 25. These are the "general regulations" dealing with all details of registration, classification, appeals, etc. The additional set of regulations dealing more specifically with CO services are not yet released, but will be issued separately later.

These new regulations introduce a number of changes in the classification procedure. The following list gives the designations and meaning of each classification. Registrants are to be placed in the lowest classification for which they are eligible, according to this list.

I-A Available for military service. Not considered eligible for any lower class.

I-A-O Conscientious objector available for noncombatant military service only.

I-O Conscientious objector available for civilian work contributing to the maintenance of the national health, safety, or interest.

I-S Student deferred by statute. In high school and below 20. In college, eligible for I-A, but deferred till end of term.

II-A Deferred because of civilian occupation, except agriculture and activity as student.

II-C Deferred because of agricultural occupation.

II-S Deferred because of activity in study.

I-D Member of reserve component or student taking military training.

III-A Registrant with a child or children, even if conceived but not born; extreme hardship and deprivation to dependents. Man with wife as only dependent not deferred.

IV-A Registrant who completed service; sole surviving son.

IV-B Officials deferred by law.

IV-C Aliens in country less than year, or otherwise relieved of military duty.

IV-D Minister of religion or divinity student.

IV-F Physically, mentally, or morally unfit.

V-A Registrant over the age of liability for military service.

I-W Conscientious objector performing civilian work contributing to the maintenance of the national health, safety, or interest.

I-C Members of Armed Forces and certain registrant separated from them.

Attention should be called to several points in the new regulations: (1) Classification IV-E is to be discontinued. All men now in Class IV-E will be reclassified. Those eligible for one of the deferred classes such as II-A, II-C, or III-A will be so classified. Those not eligible for any deferment will be placed into the new Class I-O, which means available for civilian work in the national health, safety or interest. It should be noted that while the Class IV-E designation is being dropped, there continues to be the same recognition of conscientious objectors to combatant and noncombatant military service. The Class I-O signifies the same recognition of the CO position, but it does not entitle the registrant to deferment as was the case for the past few years.

(2) When a conscientious objector is placed into Class I-O, he should accept this unless he feels that he is eligible for a deferred class, in which case it is proper for him to appeal for that class. Such appeal does not endanger the CO claim.

(3) A conscientious objector may accept any class below Class I-O, except those of military character, without endangering his claim to Class I-O.

(4) When a registrant is placed into Class I-O, he may expect to be ordered to civilian work, and once he has been thus assigned, he is placed into Class I-W.

(5) Young men should be careful to distinguish between the Class I-A-O, which as in the past means noncombatant military service, and on the other hand the new Class I-O meaning conscientious objector to all military service.

(6) Two new student deferment classes are indicated. Requirements for these classes are similar to those previously, but separate class designations have been given.

(7) A registrant is eligible for Class III-A if he has a child, even if conceived but not born.

(8) Registrants aged 18 to 25 are liable for service under this law, the term of serving being 24 months. However, a registrant who is deferred under the law continues liable for service, in the event that his deferment ceases, until he reaches the age of 35.

(9) It is very important that registrants file data with the local board regarding any factor which entitles them to deferment. Complete data on the CO claim is also very important even though a registrant may have clear eligibility for a deferred class.

Until the more detailed regulations on CO service are

(contiued on page 660)

Book Review

HOUSE OF CLAY by Ruth Beeghly Statler

Brethren Pub. House,
Elgin, Ill.
270 pages; $2.75

HOUSE OF CLAY is a heart-warming story of a family who dared to apply Christian principles to the troublesome inter-racial problems of a certain community, that might well be any community. The story has a real message for our race-conscious world today. It is the Christian answer to this perplexing problems. It shows the way of true fellowship among all the peoples through Christ. If the difficulties seem almost too neatly solved at times, at least it is demonstrated that there is a Christian solution, which is brought home again and again. The book easily passes three simple tests: it is easy to read: it holds the interest: and it teaches great truths.

This is the author's second major work. In 1948 she published WHITHER THOU GOEST, a picture of church life as seen from the parsonage, a book which was well received. She is active in the church work of her church, community, and state and knows of the problems whereof she writes.

We encourage you to read this book, both to become aware of a very grave problem in our midst today, but also to find that there is a Christian solution which really works.

LAW and GRACE

JOHN J. PLENERT

in the Epistle to the Galatians

PAUL established his character and office, and sufficiently showed that he was not inferior to any of the apostles, no, not to Peter himself. From the account of the reproof he gave Peter he takes occasion to speak of that great fundamental doctrine of the gospel—"That Justification is only by faith in Christ, and not by the works of the law." (Chapters 2:15-3:1-14).

John J. Plenert Pastor, Grace Church, Lansdale, Pa., and member Board of Missions.

1187

Knowing that justification comes by faith in Christ why should we hamper ourselves with the law? "For by the works of the law shall no flesh be justified" (2:16). Or in 2:17 if the Jews, in seeking to be justified by faith in Christ, take their place as mere sinners, like the Gentiles, is it therefore Christ who makes us sinners? This he rejects with abhorrence, "God forbid," says he, it would be like putting ourselves again under the law after seeking justification through Christ, that we act as if we were still unjustified sinners, seeking to become righteous through law-works. This would make oneself a transgressor (2:18). Paul says, it would be building again what we once destroyed. To Paul it would be wrong to try to persuade the Gentiles to become Jews under the bondage of the law. He feels (2:19) that he is dead to the law, because the law was at an end, by the coming of Christ, so that he might live unto God. The old man is crucified, but the new man is living (2:20). The body of flesh is here but it has a union with Christ by faith, and not law. If, however, righteousness has come by the law then it would follow that Christ came in vain (2:21). For if we look for salvation by the law of Moses, then we render the death of Christ needless, for to what purpose should he be appointed to die, if we might have been saved without Him?

Paul reproves the Galatians by calling them foolish, because they did not obey the truth, that is, they did not adhere to the gospel way of justification wherein they had been taught, and professed to embrace (3:1). The very fact that they had received the gift of the Spirit by faith and not by the works of the law should be sufficient proof to them that salvation was also by faith in Christ and not law. The miracles that were done were not done by law but by faith (3:3-5).

After Paul had reproved them for their folly of rejecting justification by faith, he turns over to prove to them the doctrine of justification by faith, by referring to Abraham, the father of faith (3:6-18). Abraham's faith was fastened upon God and His promises, and as such he was owned and accepted of God as a rightous man (3:6). Paul teaches that those who are of faith are the children of Abraham (3:7), and consequently are justified the same way as he was, namely, by faith. There rests a curse upon all those who follow after the law and do not all things as written in the book of the law (3:10), and Paul sees that in the sight of God no man is justified by the law, because the just shall live by faith (3:11), and the law is not of faith (3:12). But Paul brings the bright side when he says, that the curse of the law has been lifted, when Christ died on the Cross (2:13). By this act both Jews and Gentiles come under the blessing of Abraham (3:14), that they receive the promise of the spirit through faith.

Paul having shown that the promise was made to Abraham through faith, now explains why God gave the Law by Moses (3:10-24).

First, the Law was given because of transgression, that is, to give to sin the character of guilt. Men had sinned before Moses but their sins had not been put to their account, because they had nothing whereby they could judge their guilt. The law then was given because of transgressions, till the seed should come to whom the promise was made. No doubt Paul is referring to Christ's first coming. The law then was not intended to discover another way of justification, different from that by the promise, but showing to the people sin, and pointing them to Chirst through whom alone they could be pardoned.

Second, the Law of Moses was given to convince men of the necessity of a Saviour (3:21-23). Paul asks, "Is the law then against the promise of God?" (3:21). Do these really interfere with each other? This thought he cannot entertain for he says, "God forbid." The law is by no means against the promise, but to show them that they have need of a better righteousness. Only then would the promise have been useless if a law had been given that could give life or even righteousness. And this Paul says, would be impossible for the Scriptures have concluded us all under sin (3:22). The law rather showed the guilt but no remedy, and there-

(Continued on page 653)

PARABLE from a PEW

by a Penitent Parent

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6)

"And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea" (Mark 9:42).

And there were a young father and a young mother and they were loath to bring their child to the church, saying, He is too young; we must each take our turn and sit home with him on the Lord's day and so they did.

And the child grew until he was of the age of the Cradle Roll, and the young mother took him there and brought him home thereafter while the young father went to church. And sometimes the young fathertook his child to Cradle Roll and sat home with him thereafter while the mother went to church.

And thus it continued, and the child grew until he was no longer of age for Cradle Roll.

And lo, the young mother and the young father brought him to Sunday school, and took him home immediately thereafter.

Then the young mother and the young father said, Our child is now seven years old, and behold we have nurtured him these years, we have stayed home from church, each of us a Sunday, for this our child. Lo, now he is old enough to go with us to church.

But they were sorely vexed when they considered their child's welfare, and said, Surely it is too much to expect that he be in Sunday school and sit beside us through the entire church service; yea, surely, he will fidget and be grievously bored.

So they brought with them such as should delight the soul of their child. And so it was that when the pastor read from the Word of God, the child read of Superman and of Screwy Squirrel; and when the pastor rightly divided the truths of the Most High, their child cut pictures and colored them.

And the child found pleasure in his comic books and his scissors and crayons, and he found not the temple of the Lord too dull. And it concerned him not, nor his parents, that those who sat round about him were sore displeased at the noisome confusion and could not discern the message from the pulpit.

And when the child was eight years old, he laid aside his crayons and his scissors, but forsook not Superman and Scewy Squirrel, but added unto himself Dick Tracy and Donald Duck.

And the young father and the young mother, considering that their child was sitting in a church pew, took thought and said, We must find him something more in keeping with the surroundings.

And being dilegent parents, they forthwith brought with them Sunday school papers and a book of Bible stories.

But the young child was loath to leave off reading of his comic books, and forsooth he raised a rumpus so that he was permitted to bring Superman and Screwy Squirrel and Dick Tracy and Donald Duck together with the Sunday school papers and the book of Bible stories.

And lo, he found no pleasure these latter, but continued to grow in the wisdom and stature of Superman.

And the child grew until he was nine, and lo, Donald Duck no longer went with him to the temple of the Most High. For in truth, the child had added unto himself even livelier literature for Lord's day reading.

And lo, the child grew until he was ten, and lo, the father and the mother became sorely wrought and said, Son, it is time for you to leave off these childish things and learn to sit reverently in church. Today we shall no longer bring forth out of the house these comic books. Only the Bible story book may you bring with you if you find the sermon too long and tedious in its half hour.

And the child grumbled, and found no pleasure in church that day, for even the Bible story was boring.

And so the child was loath to be weaned from his comic books, but his parents steadfastly refused him, feeling that it was their stern duty. The child continued to fidget and to grumble, and found no pleasure in church, and found the milk of the Word of God to be very thin after the blood and thunder of Superman.

And his parents marveled at him, saying, Son, we have brought you to church each Lord's day these many years, and do you not find pleasure in the house of the Lord?

And the child answered them, saying, You have made of this house a reading room for my pleasure in Superman and Screwy Squirrel. How now do you expect me to so quickly find pleasure in that which I was taught to ignore?

And his parents were sore afraid and cried out, What is this thing we have done?

And they remembered a Child who was lost three days. And when Joseph found this child, He was in the temple, for He must be about His Father's business. And His Father's place of business was familiar to Him; He had been brought there often since He was a tiny child.

And his father and mother now considered their own childhood, and remembered how they had gone to church with their parents and had sat quietly through the service, without scissors or comic books. And they had found pleasure in the house of God, for lo, their parents had not denied them.

And now as their child grew, they strove with him that he might learn to worship in the temple of the Most High, and they were filled with anguish in their hearts. And they remembered they had listened to teachers with itching ears and their saccharine doctrines of child rearing, and had not hearkened unto the sayings that were writen in the Book: "Train up a child . . . ."

—From *Home Life, in Gospel Herald*

Christian Stewardship

THE superstructure of Christian Stewardship rests on four foundations or corner stones.

THE SOVEREIGNTY OF GOD

It is important for us to stand firm in our belief in God, the Father Almighty, Maker of heaven and earth, as the very foundation of a view of the universe and of life on this planet which has stood the test of ages, and without which individual and corporate life runs headlong into despair and ultimate ruin.

There are sound convincing arguments for our belief in a Supreme Being,—arguments which have brought happy and satisfying conviction to most right thinking people through the ages, and these arguments, re-stated in terms of the forms of thought of today, are as valid as ever they were.

"Maker of heaven and earth" is the important point in our subject for today, along with another expression in an ancient statement of belief—"The Lord, and Giver of life."

Now, if God is the Creator of heaven and earth and the Lord, and Giver of life, it is perfectly clear that we are in duty bound to recognize His sovereignty.

MAN'S ACCOUNTABILITY

The theory of the nature of man must be set right. Man is a creature and not the lord of creation. He is responsible before God for what he does to the world and how he uses it.

Holy Scripture is rich in teaching on this very point. The story in the Gospels of the man who, in the hour of his prosperity, thought he was entirely free of time and circumstance, completely secure from all eventualities, the master of his fate, was made to realize what the facts really were when God said, "This night thy soul shall be required of thee; then whose shall those things be which thou hast provided." His trouble was that he had a kind of short-circuit view of life, related only to the material world. He left out of his thinking the most important fact, the fact of God. He hadn't even thought of God. Nevertheless God spoke—and what a terrible day of reckoning for such a stupid and shortsighted man!

The whole matter is set forth in Holy Scripture. But the lamentable and tragic fact is that, in spite of these and other warnings through the centuries, the same tendency persists, and in the twentieth century it seems to exist in an exaggerated form. Man with a capital "M" thinks he is the lord of creation. This doctrine has sent nations tumbling into ruin and yet all too many individuals in our midst cling to it with pathetic tenacity.

The call of the Church today to all citizens is to seek again God, to turn to God with all our hearts, recognizing that as human beings on this planet we are accountable to Him for all we have and for all we are.

OFFERING IN WORSHIP

Offering in worship is an ancient practice, brought to its heights of meaning and significance in the early Church through the teaching of Christ. They learned that the products of the earth, if first offered to God, bring rich blessings to men through divine grace, whereas the experience of the world goes to show how dreadful is the hatred and the contention and the strife which developed when men look upon the products of the earth as solely their own property, without any sense of stewardship for them.

Similarly the products of man's labor when first offered to God bring rich blessings, whereas the purely secular view of labor gets it all confused with an ultra emphasis upon rights on the one hand or of ruthless exploitation on the other, both forgetting that man's power to work is the gift of God to him. God is the giver of life and health, and the creator of intelligence, and for these and manifold other human characteristics we should offer thanks and praise in devout and regular worship.

OFFERING IN SERVICE

We are apt to think of Stewardship only in relationship to money, but as a matter of fact, the scope of Stewardship includes not only possessions but the whole of life.

No more searching definition of Stewardship can be conceived than that which Christ taught when he said, "Whosoever he be of you that renounceth not all that he hath, he cannot be my disciple." St. Paul translated this definition into his own terms when he said, "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

This implies particularly stewardship of talents and of time.

It makes all the difference if God is the center of our lives, and if our time is an asset which we use with a sense of stewardship to Him.

Time for worship, time for private prayer, time for Church work, time for unhurried quiet, time for home life, time for good causes in the community, should be protected in the midst of the busy days of work and recreation. We would all do well to recover the Sunday of worship and rest, a practice which has its roots in Scripture, and which is well justified by the experience of mankind.

Stewardship in talents is also important.

There is an insistent call to young men and women today to think seriously in terms of Christian vocation. Christian vocation means that God has a plan for each one of us and the deepest satisfaction in life comes from realizing that we are doing the work God wants us to do. No one should merely drift into life's work without a sense of direction or of vocation, because in worship, in prayer, and in fellowship in the Church His way for us may become clear. Everyone has a peculiar and unique combination of abilities given him by God, and accordingly he has an obligation to use them as effectively as possible. He must not just bury them, nor let them lie about undeveloped. Some day he must render an account of his stewardship.

—C. F. Kingston in **Stewardship Facts**

MISSIONARY VIEWS and NEWS

In South America

Let's say a friendly "hello" to our South American missionaries.

From left to right: The Gerald Stuckys, three children.

The Arthur Keiser family, two children

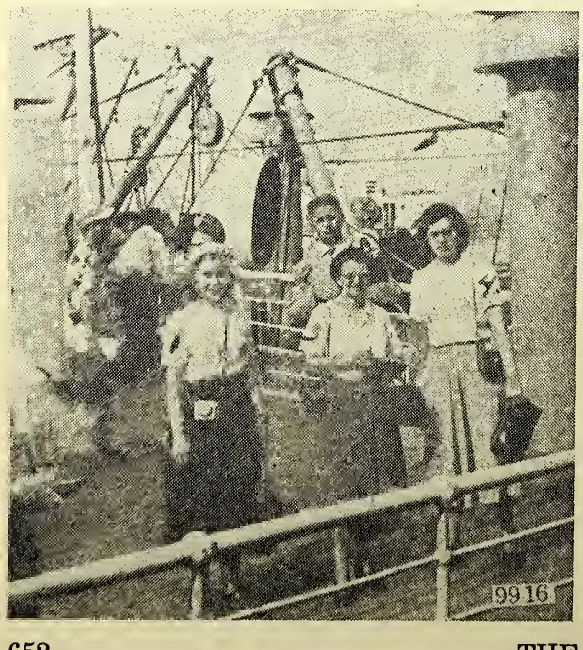
The LaVern Rutchman family, two children

Miss Soldner, the nurse

Miss Bachert, the teacher.

In the second picture we see some of the workers with a group of South American children, for whose souls' salvation we all have a definite responsibility. As you look at the picture, please breathe a prayer for the children and also the workers.

To Africa



A FINAL SMILE TO THE HOME-LAND

On this picture we see some of our missionaries on board ship, ready to leave for Belgium and then off to the Congo. The missionaries are: 1) Marie Diller, daughter of the Clarence Diller's, Bluffton, Ohio, going to Africa for the first time.

2) George B. Neufeld and son Loren Ray. The Neufeld's have been in the Congo before.

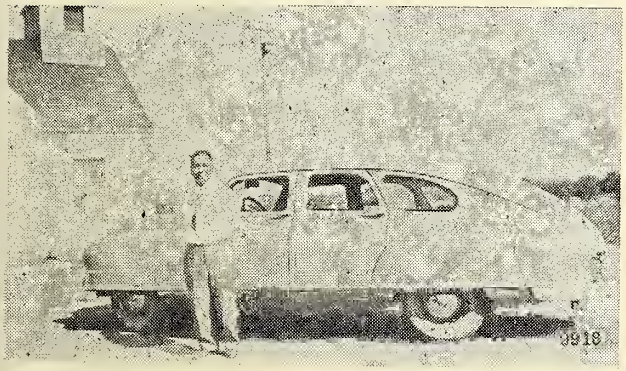
3) Lois Slagel, a nurse who has also been in Africa before.

4) Helen Friesen, a nurse from Jansen, Nebraska, who goes for the first time.

May we, in imagination, wave them another "good-bye" and "God be with you till we meet again."

In Oklahoma

Oklahoma Indian Young Peoples' Retreat. (1) Heap-of-Birds, a faithful pillar in our church at Clinton, Okla. (2) Missionary Alfred Wiebe, of Canton, Okla.



Robert Chaat, a Commanche Indian, the guest speaker at the Camp Meeting held at the Clinton church, at left.

Four young people baptized at the Arapaho Indian Church, June 3, 1951.

Has it been worth while to bring the Gospel to our Indian people? Where would these be if they had not received the Gospel?

LAW AND GRACE

(Continued from page 649)

fore he says, "That the promise by faith of Jesus Christ might be given to them that believe."

Third, the Law of Moses was given for a schoolmaster to bring men to Christ (3:24-26). While they were under the law and shut up in all the terror, in the state, he says, the law was their schoolmaster, to bring them to Christ that they might be justified by faith. All the sacrifices they were called upon to do under the law to be forgiven or have fellowship with God, was fulfilled in the great sacrifice of Christ, towards which all the law had pointed. But Paul says, seemingly with joy, "After faith is come we are no longer under the schoolmaster" (3:25). We have no need of the law to direct us to him. Paul tells us, that it is a special privilege namely, not to be servant under the law, but "Children of God by faith in Christ Jesus" (3:26). It necessarily follows, if we are all children of God, then we are all alike as one family, there is no difference between Jew and Gentile, we are all one in Christ Jesus (3:28). Now we are all heirs to the blessings and promises,, by faith in Christ and not the law.

It is not law but in grace that the believer has as a guide (4:1-5:15). Paul admits that there was a time when we all were in bondage under the elements of the world and naturally were under law. But when the fulness of time was come, God sent forth His Son made of a woman (4:4) who was willing to take upon Him the form of a servant and free us from bondage of the law (4:5), so that we are not counted as servants but received the adoptions of sons. And as sons we become full heirs of God. Paul seems to think it is strange if people once have had the privilege to become Sons of God, that they yet desire to live under the law. To this he brings a fine illustration by showing the difference between believers who rest in Christ only and those who trust in the law, by a comparison taken from the story of Isaac and Ishmael (4:22-31). Ishmael was by a bond woman, and was born after the flesh; Isaac was born by a free woman, and was by promise. So he concludes that we are not children that are under the bondage of the flesh, but that we are children that are free through faith in Christ who is the one who came according to the promise (4:31).

We are now at liberty wherein we should stand and not again go back to the yoke of the ceremonial law, "for it is Christ that hath made us free" (5:1). To take to circumcision would put all the work of Christ in vain and would put us debtors to the whole law (2:3). There are no external privileges nor professions that will avail to our acceptance with God, without a sincere faith in our Lord Jesus Christ (5:6).

In this new relation with God through Christ we have the fruit of the Spirit (5:22, 23), this will guide us and establish a Christian society that will be all and all for Christ and His cause (6:1-ff).

Finally to sum up, Paul teaches us that the whole "law is fulfilled in one word, even this: Thou shalt love thy neighbor as thyself." (5:14).

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

What I Hope to Receive at College

Ever since I can remember, I had planned to come to Bluffton College when I finished high school. I don't know why exactly; I guess because all the rest of the family went there. Now that Rev. Paul Shelly asked me to talk on what I hope to receive at Bluffton, it started me to thinking just what I expect to receive here. There are really many things but I will list them under three general headings.

The first is education. After graduation I will be going back into the world to perform some kind of work. To do my work satisfactorily I must be prepared with the knowledge and faith that are necessary. I cannot do this if I haven't had the necessary training. But an education is not enough.

The second essential is social training. Everyone likes to have friends. The ability to get along with other people will help me to perform my work after college. Social training includes: getting along with others, manners, and etiquette, and developing a good personality. These will make me ready to meet and talk freely with others. Also knowing how to use tact in dealing with others who may be obstinate or indifferent will help me. Just a friendly disposition will be a great asset, too.

The last essential is spiritual growth. When things don't go quite the way I think they should and I get discouraged, if I look to God, I am sure he will help me. In a Christian College like Bluffton, I hope to receive a brighter and fuller concept of religious ideals than I would at a state school. I hope that Christianity will become more vital to me and to all of us. Religion must be lived from day to day if it is to be of any value and service to us. There is an old saying that goes,"God helps those who help themselves." Well, I think God and the college will help us receive these benefits I mentioned if we work and help ourselves.

The Aims of a new Student

Everyone is here, probably, with the main purpose of getting a vocational training. Right now I am undecided as to just what vocation I want to undertake. I am anticipating tasting several before I actually decide. I believe everyone should be able to take care of themselves financially. Emergencies do arise and anyway it will always give a person a better sense of security.

There are, however, other benefits from an education that may be more important, more valuable, than financial gains. I want my training here at Bluffton College to prepare me for efficient management of my leisure hours. Our occupations usually use up only eight hours of the day, five or six days a week. That leaves plenty of time to budget to the best advantage. It is very helpful to be able to mix socially and make friends easily. Having real friends changes your whole outlook on life.

I hope that I'll understand the political parties and policies more when I leave Bluffton. A good citizen must know these things in order to vote intelligently and to take an active part in making this country a true democracy. Our student government and activities should help us to do this. As we get to know and understand the different races, nationalities, and religions that are represented here, I'm sure we will see how silly and stupid any prejudice is.

I expect to learn a lot more about the different philosophies of religion. I feel a definite need to know more about God, the Bible, and Jesus. I want to learn more about the teachings of Jesus in order to bring his Christian principles into my everyday living.

Of course I expect to have a lot of fun here at Bluffton, too. Everyone and everything seems so perfectly marvelous, I don't see how I could help it.

The Critic

A little seed lay on the ground
And soon began to sprout.
"Now which of all these flowers around,"
It mused, "shall I come out?"

The lily's face is fair and proud,
But just a trifle cold;
The rose, I think is rather loud,
And then, its fashion's old.

The violet is all very well,
But not a flower I'd choose;
Nor yet the Canterbury bell--
I never cared for blues."

And so it criticized each flower,
This supercilious seed,
Until it woke one summer hour
And found itself a weed!

— — *King's Business*

A garden is a lovely thing;
But gardens are not made
By saying—Oh, how beautiful!—
And sitting in the shade.

A Boys "Thank You"

MARGARET E. JAHNKE

A day or two after we were settled in our MCC home in Hamburg, we had a young visitor by the name of Horst. He stood at the door and very politely asked whether we had scraps of food for his ducks and geese and whether he could come every day to pick up the scraps.

Horst did come every day and it didn't take long before we were looking forward to his daily visit because he was so well mannered and always cheerful. Almost every day he brought us a bouquet of flowers from his mother's tiny garden until there were no more flowers blooming.

One day Horst delivered a package to our door. To our surprise and amazement we found a freshly killed duck inside the package. This was a token of apprciatioon for the daily scraps of food which Horst was getting from us. We hardly felt worthy of accepting such a gift.

A day or two before Christmas we went over to Horst's house to bring the family a Christmas package. Horst's mother was alone and we spent a short while visiting with her. It took but a few moments for us to realize why Horst was such a fine youngster and why he was always cheerful and happy. His mother is a fine Christian who has seen to it that her son has been nourished with Christian love and a good upbringing. We learned that there had been eight other children by a previous marriage and that the father and the eight children had lost their lives during the last war. Miraculously she had been spared one child who is now the light and sunshine of her life. Her trials, sufferings and heartbreaks were many during and after the war years, but because of her faith and belief in God she has been able to bear everything. She carries no bitterness or hatred in her heart, neither does she bemoan the loss of all their material possessions. Her present husband is employed as a Hausmeister by the British and is trying hard to make a living for his family. Their possessions are few and with the money which he earns they have just enough to keep themselves fed. There are so many things that they would like to give their young son; but when he wants to have something very urgently, he goes out himself and earns a few pennies here and there.

When Horst received a Christmas bundle from us this spring, he came back to the door to express a special "thank you" for the New Testament which he found in the bundle. He was so happy and thrilled with this prized possession he could hardly speak. He had wanted a Testament for a long time but there was never enough money to buy one. He now had one of his very own. When he goes to Sunday school we occasionally see him wearing the clothes which were in the bundle, and in his hands he proudly carries his New Testament. He has a radiant smile for all of us as he walks past our gate.

Eighty Head of Migrants

MARY ANN STEMEN

It was on our first visit to Camp Dawes, Utica, New York, that I was made aware of something that has deeply impressed me.

When we arrived for the evening activities a friendly old fellow named Jimmie rushed out to meet us. He rambled on for a while and we listened politely. Then one of us asked him how many people were in the camp. "Oh," he said, 'bout eighty head."

Eighty **head**? I thought to myself. **HEAD!** Is that human beings he is speaking of? It sounded more like cattle. What a wrong conception of God's children! Is that how these beaten, unfortunate migrants considered themselves? Cattle? Surely not, I thought. Surely that is just a convenient way of referring to the workers. But the more I thought of it, the more I felt the tragic truth in what Jimmie had said.

They wandered like cattle from camp to camp, didn't they? Always looking for a "greener" spot; satisfied and at home nowhere. They traveled just like cattle, packed in dark dirty trucks. They worked as mere numbers, not names, not personalities. They lived in shacks, "brooder houses," that in some cases would not have been used for cattle. They were treated like cattle—barred out, fenced off from their rightful pastures as human beings.

Why shouldn't they consider themselves as cattle? How could they help it in such conditions? But it is so unfair, so inhuman, so unjust. God does not mean for His world, His people, to be divided over a thing so insignificant as the color of the skin. All people are brothers and sisters of the same good God. He didn't make them to be cattle. He gave them a mind. He gave them a heart. He gave them a soul.

Y.P.U. Financial Report

Balance August 1, 1951	$(623.77)
Receipts in August	561.99
Total amount recd. July 1-Aug. 31	1184.32
Percentage of budget of $4000	29.6%
General Fund	$(829.95)
Missy. Education Fund	46.70
Notes payable	600.00
Voluntary Service	93.47
Bal. (deficit Aug. 31, 1951	$ (89.78)

The Y.P.U. is $89.78 in arrears at the end of August. Further, the Y.P.U. has borrowed $600 to help finance the trip of the Deurksens to the Mennonite Bible College in Winnipeg. They are a couple coming to study from Paraguay. The autumn months are expensive months for the Y.P.U. The Prayer Calender is published, Program Helps begin to go out again, Council meets in the Fall. All of this is expensive. Your support during this critical period will be greatly appreciated.

What Do You Read?

This is the paper age. Every where you turn, there is paper. Magazines, books, papers are so numerous that people throw up their hands in despair not knowing what to read next. Yet, ever more paper appears—mountains of it!

This means that each person has a wide range of reading matter from which to choose. The story of the frontier days when there would be a public reading of the news when news would be received is a memory. Today, one or more daily papers come to the door. As in other areas of life, there is today a vast variety of things from which to choose. Radio has brought the world into the living room. And now television brings the entertainment world into the living room. The automobile has expanded the community until what goes on a hundred or two hundred miles away becomes a community affair—fairs, races, shows, games, musical programs, church affairs, and vices all become of community significance.

Because this is true, what choices we make all the more reveals what we are. One man said, show me what you read, show me who your friends are and who you hob-nob with, show me where you hang out or spend your time, show me what you do with your leisure time and I will tell you what sort of person you are.

At this point, the matter of interest is what do you read? Do you read comic books? And if so do you read anything else? Do you read the newspapers? Do you read love stories such as TRUE STORY? DO you read mysteries? Or, do you read great novels that have become classic? Do you read poetry that lingers in your memory? Do you read biography that reveals the character of men and women? Do you read the Bible?

What you read is a clue to what sort of person you are. With the "Papier Kreig" on, as the Germans would say, you are free to choose. You can be shallow in your choice and shallow in your results. Or, you can be rich in your choice and rich in your results. It is wise to take care in what you read. E. L.

Two Books Reviewed

HAROLD PETERS

Best Religious Stories, edited by J. Edward Lantz; Association Press, 1948; 286 pp., $2.50.

Stories of Christian Living, edited by J. Edward Lantz; Association Press, 1950;295 pp., $2.50

J. Edward Lantz is editor of the Methodist Youth magazine **CLASSMATE** and his selections cover the whole wide range of his reader's interests: sports, adventure, romance, career decisions—and the monotony of daily living. Several hundred stories from church and secular magazines were read and considered in the preparation of each book. The standards of selection are listed and explained by the editor in his introductions. This list is somewhat expanded but not explained quite as fully in the second volume. Prospective story writers might find some valuable suggestions in these introductions.

The author's purpose in writing the story is given on the page preceding each story. Here also is something about the author and his or her idea as to the nature and function of a good short story.

As a between-the-lines message, the desirableness of tolerance is presented again and again. When one person or group wants to try something new and another does not, sympathetic understanding is especially desirable on the part of both. This is illustrated in the first book in the story of an Amish Mennonite farmer who chose to modify traditions and buy a tractor rather than to whip his son in an effort to enforce old customs. "Americans All" in the second book suggests the harmful effects of being too obvious and overly sentimental in "nice" tolerance.

In "A Lover and His Lass" in the second collection a discouraged friend tells the couple all the disadvantages of early marriage and the reader is almost expecting an artificial, sad ending. Then, surprisingly enough, the story ends naturally and as happily as it could under the circumstances as they decide to go ahead with their plans. Somehow the reader feels that, knowing all the disadvantages, they are better prepared to go on.

In several stories war veterans play an important part. Two or three of these may have a slight tendency to glorify war heroes. Two others in the first collection tend to debunk war. In the second collection is the story of a college student who wanted to join a Friends reconstruction unit in Europe. He received quite a variety of reaction when he came home and suddenly announced that he had become a pacifist! A sympathetic response from his ex-G. I. brother finally stablized emotions enough so that everybody could take a more constructive attitude.

Mr. Lantz likes to see characters make Christian decisions at least in the end but does not want authors to stretch facts of stories to provide happy endings. Most of the stories meet the high standards of selection very well, but not all. A few of the leading characters are drawn with undesirable habits which add nothing to the stories and which therefore could have easily been avoided if the authors had had a different conception of theword "realistic." Nevertheless the stories probably will accomplish their purpose—and more if we remember that while good examples can make the Christian way of life inviting and attractive, our dynamic for Christian living comes from the Spirit of Christ within us. This is illustrated in the second book in the story of the boy and his grandfather who become lost at sea on drifting ice.

The Case Against Smoking

BY SARKIS PAPAJIAN

DURING the past twelve months the American people have smoked one billion cigarettes a day. This is a daily average of about 7½ cigarettes for every man, woman and child, or about 16½ for each of the sixty million smokers.

Smoking in this country has increased 300 per cent in the past sixteen years. In 1930 the number of cigarettes manufactured in this country was 123 billions. Today it stands around 360 billions. With this increase of smoking, certain diseases, attributed to smoking by reputable doctors, have also increased in proportion. One of these, according to Dr. W. H. Dobson of the University of California, is lung cancer. In 1930, when cigarette consumption was 113 billion, the number of deaths from lung cancer was 3,848. In 1942, when the consumption reached 257 billion, the number rose to 10,987.

In recent years extensive investigations have been carried on by Johns Hopkins University, the Medical College of Virginia, the famous Mayo Clinic, the University Institute of Buenos Aires, and others, to determine the effect of smoking upon the smoker's health. The findings are shocking, to say the least, since they come not from fanatical anti-tobacco crusaders, but from serious-minded scientists, whose only purpose is to find what harm, if any, is caused to the human body by smoking.

We, in turn, present the findings of these scientific institutions and authorities, leaving the conclusion to each reader.

According to these authorities each cigarette contains about two per cent nicotine by weight. If the amount of nicotine an average smoker consumes every twenty-four hours were taken in a single dose, it would cause instant death. In fact, each single cigarette contains 1/1500 of an ounce, which in itself contains a third of a fatal dose.

Fortunately, in smoking a cigarette all the nicotine is not taken into the body. But if a person inhales the smoke, he takes twenty-two per cent of the nicotine into his mouth. A non-inhaler absorbs about twelve percent.Even with the twelve per cent of nicotine absorbed into the human body, there is enough poison in one pack of cigarretes to kill a person, were it taken in a single dose. Actually , the smoker develops a partial immunity to the deadly poison by constantly subjecting himself to small doses of it.

Although smoking does not bring quick death, or even noticeable slow-down in efficiency, it damages the regular smoker in various other ways, as it has been definitely demonstrated by these reputable medical institutions. Here we list some of the most important facts:

Doctors Roth, McDonald and Sheard at the Mayo Clinic ran a number of tests, and definitely established the fact that during the period of smoking and fifteen minutes or more thereafter the smoker's blood pressure runs up amazingly. Among the persons tested, the average heartrate before smoking was sixty-nine beats a minute. During a smoke, it jumped to 105, an increase of thirty-six heartbeats a minute. Blood pressure ran up nineteen points. After smoking, it took fifteen minutes or more for heartrate and blood pressure to return to normal. The Mayo report states that "the doctors making this study attributed the change in heart rate and blood pressure to the effect of nicotine on the nerve centers of the heart." The Mayo physicians also discovered that coronary disease (disease of the arteries) is six times as great among smokers, as non-smokers.

Heavy smoking brings on many different kinds of cancer besides lung cancer. Cancer of the lips, tongue and throat is far more common among smokers than non-smokers. Another ailment caused by smoking is Buerger's disease, which is aggravation of leg pains, or the blocking and tightening of the blood vessels in the legs. Other ailments caused or aggravated by smoking are shortness of breath, smoker's cough, heartburn, irregularity of heartbeat, stomach ulcers and indigestion.

Medical authorities estimate that seventeen million people now living will die of cancer. And the disease is rapidly spreading. So is cigarette smoking. And the specialists insist that there is a definite connection between smoking and cancer of the lip, tongue and bronchial passages. Some authorities even go far enough to claim that tobacco promotes other forms of cancer. At the Cancer Institute of Buenos Aires, Dr. Roffo examined the smoke from tobacco and discovered that it contained benzpyrene, a cancer-producing substance. Dr. Roffo analyzed nine different brands of tobacco, and discovered that Turkish, Egyptian and Kentucky tobaccos, most widely used in American cigarettes, contain the highest percentages of this cancer-producing chemical. It has been estimated that the average smoker consumes about two pounds of tobacco each month. In one year's smoking, a cigarette addict takes in about twenty-eight ounces of tars containing benzprrene and other cancer-producing materials. Dr. Roffo also states that he has studied thousands of cancer victims. A large number of them had cancer of the lung, throat, mouth, or windpipe. Ninety per cent of the diseased persons were smokers.

One of the most disturbing facts about smoking is its tremendous increase among women. Statistics on the number of women smokers are incomplete, but the figures are very high. One estimate maintains that three out of every four men and two out of every five women over the age of sixteen use tobacco, and that the great majority prefer cigarettes. Dr. J. M. Gehman in his book, **Smoke over America**, says "Smoking is more harmful to the female organism than the male." He then proceeds to describe the effect smoking has upon the smoker.

Dr. Raymond Pearl of Johns Hopkins University has shown conclusively that between heavy,

(continued on page 660)

Our Colleges and Seminary

MENNONITE BIBLICAL SEMINARY

Twenty-six students attended the annual fall retreat held in the beautiful grounds of Camp Friedenswald at Cassopolis, Michigan, September 21 and 22. Elmer Ediger was leader of the retreat and guided us in our testimonies, our Bible study, our sessions of prayer, and general spiritual fellowship. The student body, representing many different conferences from coast to coast and Canada, were delighted with the Friedenswald camp grounds, considering it an ideal spot for many solid Christian activities. Olin Yoder, Middlebury, Indiana, a former student at the Seminary, was on the grounds to assist with the practical arrangements.

Robert Kreider delivered his first sermon, Sunday, September 23, based on the experiences of Christ on the road to Emmaus. John T. Neufeld preached the following Sunday.

Andrew Shelly held meetings at Sugar Creek, Ohio, September 23-25, and Wadsworth, Ohio, September 26-28, and at Grace Church, Lansdale, Pa., the following week.

Ella Hinz, Reedley, California, and Ann Warkentin, Superb, Saskatchewan, students in the Mennonite Bible School, and both experienced registered nurses, will serve as school nurses this year. They replace Mrs. Levi Koehn, who served last year.

Marvin Dirks has succeeded in placing the majority of our students in challenging positions in Mennonite churches and missions of Chicago, as well as other Protestant agencies.

We observed World Communion Sunday with the observance of the Lord's Supper and Pres. S. F. Pannabecker preaching the sermon. We also received regular and associate members at that time.

Meanwhile it is good to see numerous activities in our new community extension program, now directed by William Keeney, the most recent development of which is a weekend work-camp for Mennonite youth coming from Iowa, Illinois, Indiana, and Ohio, scheduled from Oct. 12-14. They will be joined by several seminary students in the cleaning and painting project at the Ellis Community Center, and Evangelical and Reformed church near us which ministers to the Japanese-American. Edith Claassen and Milton Harder will be in charge of this project.

Chicago synagogues were overflowing Sunday evening, September 30, at the opening services of Rosh Hashana, the Jewish New Year, greeting the year 5712 by the Jewish calenedar.

The annual seminary fall picnic was held at the beautiful 55th Street Promontory, Friday, October 5.

BLUFFTON COLLEGE

The Student Christian Association discussed the study of the Bible at its meeting October 3. Questions were raised as to the way it should be approached, basic principles for understanding its message, its value to us in our day, and the like. J. N. Smucker first talked to the entire group on the Bible and Bible study. Discussion groups were then formed to pursue questions of interest relative to the topic. The groups then came back together again for a report on discussion groups. There was no attempt to form a general conclusion except for the general agreement which seemed apparent that the Bible is a treasure to the Christian as God's message to him, a guide to faith and action.

The Vesper Choir will give a program for the teachers of northwestern Ohio at the meeting of the Northwestern Ohio Education Association in Toledo, Thursday evening, October 18. The choir will provide the main part of the evening program.

BETHEL COLLEGE

Nine Bethel College students are at present enrolled in supervised teaching and doing their cadet teaching in the Newton City Schools.

Those doing their cadet teaching in the grade schools are Calvin Flickinger, Ruth Goosen, Miriam Santini, and Arlene Schmidt. Doing supervised teaching in the Newton High School are Orlin Frey, Bible and science; Neva Belle Kaufman, home economics; Marie Kroeker, social science; Paul Nachtigal, science and mathematics; and Robert Unruh, music. It is anticipated that more students will be enrolled in supervised teaching during the second quarter.

Parents and friends of students visited the campus Sunday for the annual Parent Student day. The dormitories held open house and at three o'clock a program was presented in Memorial Hall. Rev. Victor Sawatzky from Hutchinson led in the opening Scripture and prayer. Eleanor Claassen, senior from Beatrice, gave a musical selection followed by words of welcome by Lester Harms, a senior from Whitewater. Mrs.R. C. Warkentin, Wichita, mother of Alden Warkentin, a senior, gave the response by a parent. Menno Schrag, Newton, spoke for the Board of Directors followed by remarks from Pres. E. G. Kaufman. The **A Cappella** Choir made its first public appearance and Dean R. C. Kauffman dismissed the meeting with the closing prayer.

Dr. Erland Waltner will be the guest speaker at the Canadian Conference of Historic Peace churches to be held at the St. Jacobs Mennonite Church, St. Jacobs, Ontario, on October 12. He will speak on, "The Slighted Gift of Peace," "Non-resistance in Europe," and "Why Choose the Cross."

Jottings

—**First Church, Nappanee, Indiana:** Our Sunday evening services for the next season began on September 23, with a meeting of fellowship in honor of the new pastor, Earl Salzman and family. After a delicious supper the Salzman's were presented with a grocery shower. Baptismal services were observed and several new members were received by letter on September 23. Some repairing and redecorating has been done at the parsonage in the past weeks. Most of the labor and some money was donated for materials to get this work done.—Mrs. Lyle Strauss, Corr.

—**Bethel College Church, North Newton, Kansas:** Now that the current school year has begun we realize anew the need of a church building. The work on the new church progresses steadily. Sunday, September 23, we held a reception for the college students. Mrs. P. J. Wiens, former missionary to India, passed away August 17, 1951. She was a member of our church. The Men's Brotherhood of the church held a meeting September 26. Promotion services for the Sunday school students were held September 30. Our prayers go with all the officers and teachers as they start another year of service. During the month of August the various Sunday school classes sponsored Christmas bundles for Europe.—Mrs. Galen R. Koehn, Corr.

—**Bethany Church, Kingman, Kansas:** On September 23, E. W. Zimmerman, field representative of the Northern Bible Society, gave a report on the work of the organization, and gave the morning message. Plans are completed to have revival meetings for two weeks in the near future, with Peter J. Dyck as evangelist. The church has voted to support Carl Flickner, missionary candidate, who is preparing to go to India. The Women's Mission Society continues active in the work of mission endeavor and relief assistance.

—**Garden Township Church, Hesston, Kansas.** Our new church was dedicated September 9. Speakers for the day were missionary John Thiessen, Dr. John Graber and our pastor, Victor Graber. Verna Vogt is looking forward to the time when she will be going to Japan as a missionary.—Mrs. Menno Sperling, Corr.

—**Witmarsum in Parana, Brazil:** Witmarsum, as a name for the new Mennonite settlement in the state of Parana, has been accepted by the proper authorities. September 16, our first church service was held by brother David Nikkel, who spoke on Psalm 46. A few verses from the song "Wernur den lieben Gott lasst walten" served as introduction, and the song, "Eine feste Burg ist unser Gott," gave the conclusion. A few more verses from "Jesu, geh voran" were still added, and the small congregation consisting of 32 persons (seven families with their children) separated again, deeply moved by the meaningful service. Their hearts were filled with gratitude to God and the beloved brethren of the North through whom the creation of a new home community had been made possible. Just the day before this service, Rev. Robert Janzen with his family had arrived, and after a four months dry season in that region it rained on the same Sunday—Fleinrich Martins, Corr.

—**Bethel Church, Inman, Kansas:** September 16 the Mennonite church of Sterling, Kansas, gave a C. E. program in our church. On September 23 we had our Mission festival. The speakers in the forenoon were H. A. Toews, returned missionary from Africa, Mrs. John Thiessen from India, and Roland Goering of McPherson. The afternoon service was set aside to commemorate the 30th anniversary of the ordination of Rev. and Mrs. John Thiessen as missionaries to India. Mr. Thiessen gave a very interesting and inspirational talk and report of their varied experiences over the 30 years of their work in India. Other speakers were Mrs. H. A. Toews of Africa, Sam Goering of North Newton, former missionary of China. Mr. and Mrs. P. W. Penner, pioneer missionaries of India also spoke a few words in regard to missions of India. In the evening Cornelius Dyck, a former relief worker, showed pictures and told of relief work in Europe. Special music was furnished by different groups at each meeting. There were separate services for the children in the basement. At noon we enjoyed the fellowship together with a meal—Mrs. A. F. Enns, Corr.

—**Beatrice Church, Beatrice, Nebraska:** Mrs. Herbert Schmidt of Newton, Kansas, was with us on June 11, to tell of her recent trip to India and the Jubilee Celebration on mission work there. Our pastor and his family vacationed in California in July visiting with parents and relatives. The latter part of July our pastor served as a leader and Bible Instructor at the Western District Intermediate Retreat at Camp Mennoscah. Our church sent seventy Good Will Christmas bundles to Newton in August. Miss Dorothy Schroeder, Missionary on furlough from Africa, spoke in our church on September 2. A Home Builders' Retreat for all young married people of General Confernce Churches of Nebraska was held over the weekend of September 7, 8 and 9. The retreat was held at the Covenant Cedars Bible Camp, Hordville, Nebr. —Mrs. Arnold Reimer, Corr.

—**Deep Run Church, Bedminster, Pa.:** Bluffton College canvas of our members was made by Harry Yoder. A missionary play "Ways and the Way" directed by Alyce Stocklin, was presented by the ladies of the Women's Missionary Society recently with the Lansdale Ladies as guests. Our pastor, J. Herbert Fretz is making his fall visitations. Plans have been made for the third annual Visitation Evangelism program. A Penn. Dutch meeting is being sponsored by the men's Excelsior class. A recording from missionary Arthur Keiser in Colombia, S. A., was played at the morning worship service on Sunday followed by a sermon, "Led in Triumph" based on II Cor. 2:14 by our pastor. The Missionary Ladies are starting their fall quilting program. Harevst Home service will be held October 14. All the food will go to the Frederick Home for the Aged.—Corr.

—**Lorraine Ave. Church, Wichita, Kansas:** Our congregation donated thirty Christmas bundles. Our new pews, pulpit and paneling were installed recently. Two of our young people are attending Bethel College this year. Others are attending Wichita University. Several of our members are also taking graduate work. Our week-day School opened on September 26, with an enrollment of 240 children. Eight teachers instruct grades 3, 4 and 5 in fifteen classes. This is a great mission work as very few of these children attend our Sunday school. They come from our nearest public school. Many of them receive only this one hour of religious instruction. These children learn to use the Bible, memorize Scripture, worship together with songs, prayer and offerings. Thus the children are guided to grow in Christian Citizenship.—Mrs. John H. Gaeddert, Corr.

—**Emmanuel Church, Moundridge, Kansas:** Our congregation prepared and sent in quite a numbber of Christmas bundles. Clothing for relief was gathered at the first Mission Society meeting of the season on Tuesday, September 4. Cornelius Dyck, former relief worker in South America, was in our midst to bring a message on a Sunday morning recently. —Mrs. Garman Wedel, Corr.

—**Zion Church, Souderton, Pennsylvania:** Our congregation has sent 161 Good Will Christmas bundles. As in previous years many made this a family project. Twenty five of our young people have enrolled in college, university or business school for the coming term. Our pastor, Ellis Graber, spoke at West Chester State Teachers' College on September 27, at the rally of the Student Christian Association.—Corr.

—**First Church, Wadsworth, Ohio:** September highlights were the Harvest Home services with the produce, canned goods and groceries going to Bluffton College. Andrew Shelly of the seminary, showed pictures and gave a very fine presentation of the work there. He reports a good response to his appeal for funds. October is rally month for the Sunday school and on the 7th will be communion and reception of members.—Corr.

—**Zion Church, Donnellson, Iowa:** Sunday, September 23, was a very happy occasion,—meeting for the first time in the redecorated church. Elmer Basinger served us with a very inspiring message and served with the installing of our minister, Vernon H. Neufeld. Seven new members joined our church including the minister and his wife. In the evening Miss Betty Hu of China spoke at a union service held in the Evangelical and Reformed Church. Committees have been appointed and plans are being worked out to hold our 100 year Centennial since the Zion church was organized here. Invitations will be sent to all former ministers who served our congregation and former members who have moved away from this community. Harvest Home festival and dedication of the church will be held in connection with the Centennial.

THE CASE AGAINST SMOKING

(Continued from page 657)

moderate and non-smokers, between the ages of thirty and forty-five, twice as many heavy smokers per thousand of the population died from all causes than non-smokers. When we consider that Dr. Pearl's tests classify everyone who smoked ten or more cigarettes daily as a heavy smoker, and that the average American smoker now smokes sixteen a day, the problem is more serious than it appears at first glance.

In the face of such serious and authoritative charges, why has the American press remained silent? The story is simple if we remember all the facts. The tobacco industry in America is a billion-dollar industry. Six cigarette companies in 1937 did a gross business of $200,000,000. After all expenses a combined $83,000,000 profit was made. According to George Seldes in his **Facts and Fascism,** four tobacco companies spend $50,000,000 annually to advertise in papers, magazines and over the radio. An army doctor, stationed in an Arizona hospital, is authority for this statement: "I once had a copy of the contract which the tobacco companies make with the newspapers and magazines in which they advertise: it provides that no news and no adverse comments on the tobacco habit must ever be published." And the American press, whose first objective is to make money, prefers to keep silent for the sake of profits. The story over the radio is even worse.

Such is the case against smoking. It presents a great challenge to the American public to investigate more fully such a serious charge and to take every necessary step to safeguard the health and welfare of American manhood and womanhood.

—Youth

Please enclose this label when writing

M. C. C. NEWS NOTES

(Continued from page 648)

released, it is not known what may be included in the possible types of work or the specific conditions of the assignments. Local boards are not able to order CO'S to any work until these regulations are issued. As soon as this information is available it will be sent to ministers and other church leaders. The Mennonite Central Committee is also planning to develop a system of regional counsellors to assist young men in connection with their draft situation.

New Record in Christmas Bundles

A total of about 27,900 Christmas Bundles have been received this year, exceeding considerably the number for any previous year. The Bundles this year are smaller; thus children and young people could give a larger number and in this way reach more needy children.

Packing of all the Bundles has been completed, and shipments have already left port for six countries. As soon as export permits are received the remaining shipments will also proceed. It is planned that these Bundles will be on the fields for distribution at Christmas.

Bundles contributed in Canada are being sent to Paraguay in order to simplify shipping procedure, and also because of the close family and acquaintance ties with the people in Paraguay.

In past years many relief units did not receive enough Bundles to give one to each child. Often Bundles had to be divided, and even then many worthy children received none.

NO WONDER MISSIONARIES GO BACK TO THEIR FIELDS TIME AND TIME AGAIN!

Look at this picture again. Little girls in India—praying. Only one of the results of missionary work in India.

This picture is one of the many you will find in the book, FELLOWSHIP IN THE GOSPEL. Fifty years our General Confeernce has labored in India.

During this year we celebrate the anniversary. One way to celebrate this occasion is by reading this book, FELLOWSHIP IN THE GOSPEL.

The chapter titles are indicative of interesting and inspiring content.

Fellowship in Evangelism

Fellowship in the Schools

Fellowship in the Ministry of Healing

Fellowship in the Leprosarium

Fellowship in the Building of the Church

Missionaries in the Fellowship

These chapters were written by our missionaries and the book was edited by Mrs. Ruth Ratzlaff.

The book also has a statistical record of the work in India, and a missionary roster.

Your home library is waiting for this book. Be the first one to order a copy for your cuhrch library.

Price $3.00

Order from book store nearest you.

Mennonite Book Store
Newton, Kansas

Mennonite Book Concern
Berne, Indiana

Mennonite Book Store
Rosthern, Sask.

MENNONITE LIBRARY SEMINARY

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 66 — October 23, 1951 — Number 42

Saucon Mennonite Church, near Coopersburg, Pennsylvania

In This Issue

Neither Hot nor Cold

Here We Stand

Reformation Sunday - October 28

In This Issue

EDITORIAL
by Paul R. Shelly 663

NEITHER HOT NOR COLD
by Aaron J. Epp 664

WOE IS ME 665

HERE WE STAND
by Elbert Koontz 666

IT IS A REALITY
by Lois, David, and Peter Voran 668

THE WOODSTOCK SCHOOL IN INDIA 668

MENNONITE YOUTH ALCOHOL AND GREAT LIVING 670

YOUTH, ALCOHOL, AND TOMORROW 670

JUDGED BY PROFIT OR USEFUL SERVICE 613

MCC NEWS NOTES 613

OUR COLLEGES AND SEMINARY 614

JOTTINGS 615

APOLOGY

We wish to sincerely apologize to Rev. Wilmer Shelly, Bally, Penna., for the appearance of his article, "Broken for You" which appeared in the October 2d issue of THE MENNONITE. Through error a number of paragraphs were omitted and those that were printed were rearranged.

Mennonite Publication Office

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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Miss Nickel returns from India

Missionaries run up against international situations which often prove one's patience to the Nth degree. Our missionary, Miss Helen Nickel had such experience of late. But by the grace of God, she is now again in the homeland, and the journey has gone well. After a reasonable period of rest and quietness Miss Nickel will be ready to visit churches. She has worked during this term of service especially for and with the children of our Christian community in the Jagdeespore area in India, and she will have interesting reports to give of the work which was entrusted to her.

John Thiessen, Gen. Sec., Board of Mis.

MISS NICKEL'S LETTER

"I take this occasion to thank many Mission friends for their intercession in my behalf. Numerous causes for a long delay in leaving India were terminated on September 20th, when I finally had an American visa in hand and the assurance of a direct plane passage for Monday, September 24th. We took off at 3:30 p.m. that Monday from Santa Cruz airport in Bombay and fifty-four hours later arrived at International Airport, New York City. It was 11 o'clock noon Wednesday, the 26th in U.S.A. Those hours spent in flight and landings in nine different countries were packed with interest and varied thrills. But the climax came when I was greeted by loved ones and friends at the end of the train journey in Minnesota. I wish to praise God for the consciousness throughout that underneath were the everlasting arms and that His guidance was sure and good."

—**Helen Nickel**

COVER PICTURE

The Saucon Meeting House, situated in a beautiful grove of trees, is one of the older churches of the Eastern District. It is located in the country not far from Coopersburg, Penna.

Of Things to Come

Oct. 28 Reformation Sunday

Nov.11 Men and Missions Day

Nov.11-16—Bluffton College Bible Lectures.

Nov. 21—End of Fall Quarter, Bethel College.

Nov. 21-26—Thanksgiving vacation, Bethel College.

Nov. 22 Thanksgiving Day

Nov. 23—Bethel College Corporation Meeting.

Nov. 28-Dec. 3 Council of Boards, Winnipeg, Canada

Dec. 2 Advent Sunday

Dec. 9—Messiah Community Chorus Concert, North Newton.

Dec. 19—Jan. 2—Christmas vacation, Bethel College.

REV. G. I. GUNDY IS SUMMONED TO HIS REWARD

Rev. George I. Gundy, pastor of the Mennonite Church at Meadows, Illinois passed away Sunday night, September 16th, at the home of his son, Donald, at Woodburn, Indiana after an illness of five weeks. Funeral services were held Wednesday afternoon, September 19th, at the Meadows Mennonite Church, with burial in the Washington cemetery.

Rev. George I. Gundy was born April 3, 1880, at Carlock, Illinois, a son of Jacob and Helena Kinzinger Gundy. He was united in marriage to Clara Strubhar at Washington, Illinois, on January 6, 1904. He farmed near Washington for 22 years. He was ordained to the ministry on October 4, 1909 and served as pastor of the Congerville Mennonite Church for 15 years.

Rev. Gundy moved to Meadows in 1925, where he served the Meadows Church as pastor until his death. He also served as superintendent of the Meadows Mennonite Home for 22 years, retiring from that position 4 years ago.

He served for many years on the Board of Home and Foreign Missions and was a member of the Congo Inland Mission Board, Chairman of the Ministerial Committee and a member of the Advisory Committee of the Young People's Union of the Central Conference.

Survivors are his wife; two sons, Gerdon of Graymont, Ill., and Donald of Woodburn, Ind.; a brother Lloyd of Normal; three sisters, Mrs. Lina Garber and Mrs. Ernst Zoll of Carlock and Mrs. J. F. Sakemiller of Bloomington.

Editorials

Guest writer, Paul R. Shelly*

THE REFORMATION AND OUR DAY

On Sunday Protestant churches will observe Reformation Day commemorating the nailing of the ninety-five theses against the sale of indulgences on the door of the Castle Church in Wittenburg on October 31, 1517.

The total Reformation movement had three primary beliefs: the Bible as the sole authority of faith and action, justification by faith, and the priesthood of all believers. These three beliefs were needed in the period of the Reformation and are still three of the fundamental truths of Protestantism today.

Running parallel to the Reformation movement led by Luther, Zwingli, and Calvin, was the Anabaptist movement led by the Swiss Brethren, Menno Simons, and others. The Anabaptists did not differ with Luther, Zwingli, and Calvin on the three cardinal truths of the Reformation mentioned above. However, they added four other basic principles to these generally accepted reformation teachings. They stressed the **authority of the Bible,** particularly as interpreted through Jesus Christ, to a greater extent than did the other reformers. They also stressed the concept of **baptism on confession of faith** which meant that a person voluntarily decided to unite with the Christian Church and then was baptized as an outward symbol of a new, vital, and living Christian experience. Then too, they stressed the fact that a **Christian must live a life that is in keeping with his inner experience.** This concept included the whole area of discipleship. Finally, they stressed the **living of a life of nonresistance and love.** This doctrine is related to the third principle and yet in a real sense is a separate issue.

One could discuss in great detail the historical events of the Reformation in the early part of the sixteenth century. Instead of looking into the past, however, I would like to discuss four characteristics of the Reformation in the sixteenth century that we need to rediscover today.

I

WE SHOULD REDISCOVER THE NEED FOR THE REFORMATION

In the sixteenth century some people in addition to Luther and the other reformers saw the need for the Reformation. However, a great majority of people apparently were not too much aware of the weaknesses and excesses of the established Church.

Today we should rediscover a need for a Reformation in our generation. We should become aware of some of the issues that need correcting in the Mennonite Church and approach Reformation Sunday with a feeling of repentance. We have become too much like our society round about us. Our materialistic culture has made more and more inroads into our lives. In many of our communities the teaching of Christ on love has become almost a lost vision.

II

WE SHOULD REDISCOVER THE SOURCE OF THE REFORMATION

When one studies the account of the Reformation he learns that the source of the faith of the reformers was in the Bible and in a personal experience with Jesus Christ.

It is well for us to study our heritage! We should know something about the leaders who have founded our church. I am convinced, however, that the only way we can have a reformation today is if we too rediscover the source of our faith in a personal experience with our Lord and Savior Jesus Christ and in the revelation of God in His word.

III

WE SHOULD REDISCOVER THE ZEAL OF THE REFORMATION

The account of the early Anabaptist movement is filled with a record of a group of people who had a true zeal for the cause of Christ. This early period of Anabaptist history is known for its missionary activity.

We Mennonites need to rediscover this zeal. This rediscovery of zeal follows a rediscovery of the source of the Reformation for it is only after we have a new and enriched experience with Jesus Christ that we will secure a new zeal. We should rediscover a spiritual warmth and sense of urgency in our work for the Lord.

IV

WE SHOULD REDISCOVER THE COURAGE OF THE REFORMATION

One of the clearest characteristics of the Reformation is the fact that so many of the people had the courage of their convictions. They were willing to die for their faith.

In our age we have become soft for we have not developed this sense of courage to any great extent. We are again living in a period when our principles are being threatened here in this country and throughout the world. Adults must begin to show their courage in their relationships in business and in their social lives. Then they must teach this principle of complete loyalty to Christ in their homes so that when their children come to the age when they must make their own decisions they will have the necessary courage to remain true to their convictions regardless of the cost.

Protestantism is not a belief, not a mode of worship, not an organization or a movement, but an attitude and approach to God. It goes back beyond the sixteenth-century reformers, back to the first disciples, following a Master who protested against the lifeless and loveless teachings of scribes and Pharisees.

***Professor of Bible at Bluffton College, Bluffton, Ohio**

Neither

AARON J. EPP

Hot nor Cold

"I know thy works that thou art neither cold nor hot." Revelation 3:15

One is often impressed with the ineffective work of the church. If the people in the church are not aware of it, the people outside of the church are ready to remind them of the ineffectiveness. One reads about the hundreds and thousands that have accepted the Lord as their personal Savior, but seldom does one read about any great change that has come upon the church or community. Individuals are willing and ready to accept Jesus Christ as their Savior. The Word of God says, "Believe on the Lord Jesus Christ and thou shalt be saved." The Word of God is true and the above statement is true, but more is involved than would appear on the surface.

Pastor, First Ch., Chicago, Ill.

In order to be neither cold nor hot, there must be a true repentance — repentance of one's sins and sinfulness. Repentance is more than just being convinced that one is a sinner, more than just being sorry for one's sins. Repentance means to be sorry for one's sins and turn from them to God. This is very well illustrated in the story of the prodigal son. When there is a true repentance, there is a real admission of guilt. "He that covereth his sins shall not prosper: but whoso confesseth **and** forsaketh them shall have mercy." Proverbs 28:13. My answer to the cause of an ineffective church is that there are too many who have said, "I believe," but have never repented of their sins or turned from them to God—hence neither hot nor cold. Not hot because they are not grateful for the fact that God has saved them **from** eternal damnation through Jesus Christ, and cold because they have said, "I believe" and the whole matter is settled.

If one is neither hot nor cold one is lukewarm. A lukewarm drink is nauseating; so is a lukewarm Christian. Many people are kept out of church by the indifference of the lukewarm church member. If every church member would be on fire for the Lord, the church today would be a tremendous influence in the community. As it seems, those who attend occasionally, disregard the sacraments, criticize the church, make better warriors for the devil than they do under the name of the church for the Lord. Thus the enemies of the Lord Jesus Christ harm less than do the languid disciples. The former provoke a hatred, but from the latter one concludes that they serve a dead God.

If religion is good, if God is a living God, if Jesus Christ died for us, if all this is worth anything, an indifference is inexcusable. Here is no room for neutrality. "Why halt ye between two opinions?" Christ expects that men should declare themselves in earnest either for Him or against Him.

We have a cause for this indifference and inconsistency, namely self-delusion. The Laodiceans thought themselves well furnished in their souls. They had learning, and they took it for religion. They had gifts, and they took them for grace. They had wit and they took it for true wisdom. They had ordinances, and they took up with them instead of the ordinances of God. Let us beg daily of God that we may not wake up in hell when we thought that we were on our way to heaven.

There is little hope of changing the lukewarm person, because he believes himself hot and is contented. The atheist, by the mere fact that he is cold, summons or invokes fire. It is through dissatisfaction that the cold is allied with the boiling; and it is the satisfaction of the lukewarm that is his undoing: "Thou sayest, I am rich and have need of nothing; and knowest not that thou art wretched. ."

To be lukewarm is one of the most dangerous things that can befall any Christian. "It is impossible to restore again to repentance those who have once been enlightened, who have tasted the heavenly gift, and have become partakers of the Holy Spirit, and have tasted the goodness of the Word of God and the powers of the age to come, if they commit apostacy . . ." Hebrews 6:4-6. The Scriptures do not seem to make much difference between 'lukewarm' and 'apostate.' The one is to be spued out and the other is to be burned. Once having reached the stage of lukewarmness, one has lost the sensitivity, the alertness to the workings of the Spirit.

Many Christians are willing and satisfied to stay with the principles and doctrine of Jesus Christ, but the writer of Hebrews says that we cannot keep on continually building a foundation. These principles—repentance, faith, baptism . . . are essential, basic, but the fulness of God can never be realized in our lives as long as we remain only with the foundation. The greatest remedy for the destruction of lukewarmness is to start building the structure above the foundation, namely working on the fruits of the Spirit. Spiritual growth is the supreme antidote to lukewarmness. Spiritual growth is augmented through prayer, reading of the Scriptures, attending and participating in the church. Let us avoid self-delusion and complacency and place ourselves in the hands of the living God.

Woe is Me

if I preach not the Gospel

These are the words of the Apostle Paul as he described the inner compulsion the Gospel of Jesus Christ had laid upon him. He said he did not preach it for financial reward nor to receive honor from men. He preached it simply because the Gospel had to be declared.

Gospel, you know, means literally, "Good News," and good news always needs telling. Tell the sinner that here his sins can be forgiven. Tell the lonely, discouraged soul that God loves him. Tell the outcast that a robe and a ring await him in his Father's house—all this is unusually good news. Tell a man he belongs to the family of God. Tell him that if he commits his life to Jesus Christ he receives the gift of eternal life and will receive an abundant entrance into heaven. Just tell men that God has not forgotten them but has made every provision for them—for this life and for the life to come. This is enough to make a man shout for joy.

People who are not Christians cannot understand this inner compulsion to declare the good news. Do good to your neighbor, they say—help, educate, serve, be good, be unselfish, **but do not preach!** Dear friends, the Gospel needs to be lived out indeed, but it also needs to be **told.** The Gospel of Jesus Christ is the truth of God and the truth must be declared.

During the war years I traveled back from India on a Norwegian freighter. The captain was a tall strapping fellow, but a typical unbeliever. One day he came to lunch, plainly agitated. When the passengers had gathered in he rose to make a speech. His face was flushed with anger. "I found someone's life belt lying on the upper deck," he said. "We are sailing dangerous waters and I insist that every single passenger keep his life belt with him at all times. I have seen people's lives saved by use of their life belts. They are an important piece of equipment. If I ever find any passenger's life belt lying about again," he continued, "I'll put that passenger off this ship at the very next port of call, and no exceptions. Lifesaving equipment is important and I refuse to travel on the same ship with anyone who handles it carelessly."

This is a parable of the Gospel and the careless way some of us handle it. The Gospel is the life belt; it is salvation in the midst of eternal death. Whosoever grasps it sincerely and earnestly, **will be saved.** He cannot be lost, for this is God's own Gospel; it is God's determination to save every single person who reaches out and grasps it.

How then can we handle it carelessly! How could we, knowing that it is life for all who believe and accept, be careless and indifferent about proclaiming and preaching it! As the old familiar song says, "Throw out the life line. Someone is sinking today." We must preach it; yes, as the Apostle Paul says in our text, "Woe is unto me, if I preach not the Gospel."

Our reluctance and hesitancy in preaching the Gospel publicly and in recommending it personally to our friends may even become criminal neglect. When someone is negligent in giving lifesaving materials or information on the physical level we are quick to be critical and uncharitable. A few years ago there was a flash flood in southern Iowa. A highway bridge was washed out and the county sheriff was called out by a near-by farmer sensing danger in the middle of the night. He went to see the washout and was returning to the crossroad to erect a barricade. On his way he met a car but did not try to stop it. He thought, the driver will see the washout and will then turn around and come back. But he did not see it. He drove into the flooded creek and was drowned. When I last heard of the situation the sheriff was standing trial for manslaughter and the neighbors of the drowned man threatened to lynch him.

In the famine of 1943 I was in Bengal, India. On the train I met a social worker on her way back from an inspection tour to the most severely affected villages. She told me of a doctor in a village she would like to prosecute.

"Everyone in the village was down with malaria," she told me. When she asked, "Where is the doctor?" the people answered that he was in his house at the end of the street. "I went to see him," she continued, "and found him sitting in his easy chair, reading a magazine."

"Do you not know that everyone in this village is down with malaria?"

"Yes," he answered her. "I know it."

"Do you have quinine for their treatment?" she asked.

"Yes," he replied. "The government has supplied me all I need," and he showed her a cupboard filled with the very medicine the stricken people needed.

"Why do you not take it out to them?" she asked.

And then he made this classic reply: "I've lived here for five years and everyone knows where I live. If they want medicine they can come and get it."

The social worker was furious, and well she might be. This was criminal neglect.

But are we any better with the Gospel medicine? Souls are sin-sick: they are dying on every hand. We have the Gospel medicine. We dare not sit idly by. We are driven by an inner compulsion to go out and distribute the medicine and press its claims on those who so desperately need its healing balm.

—J. D. Graber in **Christian Ministry**

Here We Stand

ELBERT KOONTZ

Sermon for the Western District Conference October 17-19,1951 given by the President, Elbert Koontz, Buhler, Kanas

Text: I Corinthians 15:57, 58

In April, 1521, Martin Luther appeared before the Emperor and Reichstag. This was the result of a long and heated religious struggle. He was asked to recant his writings and opinions which were contrary to those of the Roman Church. It was at this time that Luther spoke the words that reveal his courage and determination. Before the Emperor and the people he said, "I cannot do otherwise. Here I stand. God help me, Amen." He had borne a great historic witness to the truth of his convictions before the highest tribunal of his nation.

Pastor, Hebron Ch., Buhler, Kan.

In the year of 1951 Christians are being asked to recant. We are constantly being asked to recant the virtues that have been uplifting since the beginning of the Christian era. We are asked to lower the moral standards to which the followers of the Master of life have long held. We are asked to renounce our religious convictions, which we believe are based on the Word of God and the teachings of Jesus. In this day and in this hour we need to have the courage of Luther and stand up before the highest tribunal and the common people, and say, "Here We Stand. God Help Us."

CHRIST THE FOUNDATION

First of all we stand on Jesus Christ as the foundation, the Cornerstone of our faith. He is the Savior, Redeemer, the Light of the world, the very Life of man. Without placing ourselves on Him as the foundation, our stand is insecure and will never stand. With Him as the foundation we build. The building erected will remain, provided the structure is also built of good timber that will be able to withstand the hurricane of life that will blow against it. We are at one with all Christians in our foundation. We may think differently about Him, but we stand firm upon Him as the foundation of our faith.

THE BIBLE THE WORD OF GOD

In the second place we believe that the Old and New Testaments are the Word of God, and, when seen in its entirety, is the only infallible guide in faith and conduct. In it is revealed the way of salvation. Without it we would be in darkness and the way of life would not be plain to us. We believe that the Bible is able to point the way to the transformation of life. We believe that the Bible is the Word of God and that it gives us a trustworthy guide for faith and conduct. On this we stand.

ADULT BAPTISM

We believe that baptism upon confession of faith is one of the truths of the Scriptures, and upon this we stand. This belief came to the early leaders of the Anabaptists individually as they studied the Scripture. They found nothing in the Scripture to warrant the baptism of infants. This was a serious mater and courage. Yet those in that day felt it important and right and were willing to suffer for their stand, which they did.

In our churches today we need to make sure that each person makes his decision on his own choice and not because others are doing it. We need the instruction in the home, church and Sunday school that is being given. We can never learn too much, but we also need to know that instruction is not enough, and that Baptism is a matter for individual choice. On this principle we stand.

CHURCH DISCIPLINE

We also believe in Scriptural Church Discipline. If the church is the body of Christ, then the body must be kept as clean as possible. It must be undefiled from the sins of the world.

It is easy for us today to feel that this does not apply to our churches as it did to those in days past. Discipline is difficult. When we discipline we somehow feel that we are becoming a judge over another and we don't want that. Yet we have a good basis for it in the Scripture. The procedure for discipline is there. But how often is it that we start from the wrong end and as a result we do not win the person but lose him. It is easier for us to do nothing. Yet we need not shun these things because they are difficult. With the help of God we can win. We need to practice this belief in the spirit of love and humility, remembering that we must overcome evil with good. On this principle we also stand.

NO OATH

We also believe that the word of a Christian is all that is necessary. Therefore we believe in the avoidance of the oath. We believe that this is according to the teaching of the Scripture. Jesus said "Let your yea be yea, and your nay, nay." Matthew 5:34. The Mennonite church has felt that this was just as binding as any other document that might be drawn up. We are to so live that what is said is not to be questioned. Have we lost some of the truthfulness we once had? On this scriptural teaching of avoidance of the oath let us stand!

BIBLICAL NON-RESISTANCE

The main thing by which we are known today, as far as other people are concerned, is the Biblical teaching of non-resistance. On this principle our early church fathers took their stand. This principle was also tied up with the very beginning of the church. There were those, to be sure, in that early day that grew impatient in waiting for the reign of God and sought to usher it in by the use of force. This, however, was not the main stream. Our church history is paved with martyrs who believed in this principle. They took the Scripture seriously when it said that we were not to kill, but to love our enemies, and to do good to those who hate us. They felt that these things were not only for an age to come but for the age in which they were living.

This principle has led our people to the ends of the earth. When military governments arose, they moved to new places where they were free to practice the religion in which they believed. As a result we today still hold to this principle of non-resistance. We believe it is scriptural and according to the wishes of God and of Christ our Savior.

But again today we being asked to recant this Biblical teaching. It is quite easy for us to rationalize and say that this is not so important and that there are other things more important, and we soon discover that we have given it up and it is gone. We need to remind ourselves again that the history of war proves that it is wrong. War never leaves the world in better condition than before. War always contributes to evil and retards the ways of God. This we know. We as Christians want to make a positive witness. We want to do something that will lift mankind. We desire that the world know there is a better way.

If ever the world needed this message of the "Better Way" it is now. Yet there are those among us today who have to some extent recanted and, like the radical group at the very beginning of the church, seek to usher in the Kingdom of God by force and might. It seems that we have tried to accept the method of the World in seeking to promote the Kingdom of God. We have forgotten that the Scripture tells us, "It is not by might nor Power but by my spirit, saith the Lord." Zechariah 4:6

We are on trial today. Will we recant or will we say with Luther, "We cannot do otherwise. Here We Stand. God Help Us."

It takes a great deal of courage to stand when one is on trial. We need to be confident. When we are confident and know that God is with us we need not fear. Our trouble is that we like to be on both sides of the fence at the same time. We want the popularity which comes to those who do as people wish, and at the same time we want to be in the right; and sometimes we discover that we cannot be both places at the same time.

We ask ourselves the question, "What can we do; we are such a small group?" What can we do? During the time Noah was building the ark, he was very much in the minority—but he won. When Joseph was sold into Egypt by his brothers, he was a decided minority—but he won. When Gideon and the 300 who followed him with their broken pitchers and lamps, put the Midianites to flight, they were an insignificant minority—but they won. When Elijah prayed down fire from heaven and put the prophets of Baal to shame, he was in a notable minority—but he won. When Martin Luther nailed his theses on the door of the cathedral, he was a lonesome minority—but he won. When Jesus Christ was crucified by the Roman soldiers He was a conspicuous minority—but He WON. With the help of and in the power of God, we too can win!

We have a message to bring to the world today. We have been and are being asked to recant that message. May we have the courage to say to everyone, "Here We Stand." Even if poverty come or the loss of loved ones be placed upon us; even if it means death itself, may we stand steadfast in this our faith, and, when we have done all, may we stand.

I close with this challenge given to us by one not of our own group, but one who has caught the message we have to give to the world. It is in the form of a prayer given to us by Henry Hitt Crane.

"Grant me a life that is forthright and daring,
Full of adventures prodigious;
Save me from seeking mere safety, or caring
For negative things dubbed religious.

Teach me to scorn with a holy contempt
Immunity, ease and contentment.
Give me a world where none is exempt
From the duty of righteous resentment.

Make me uncomfortable, restless, defiant,
Hating injustice and weakness;
Fill me with faith that on love is reliant,
Aware of the might of true meekness.

Keep me from cowardice, compromise, quitting;
Force me to face every fact, God.
Fire me with courage and zeal unremitting,
Forever determined to act, God."

TITHER'S SURPRISES

The Christian who begins to tithe will have at least six surprises. He will be surprised:

1. At the amount of money he has for the Lord's work.

2. At the deepening of his spiritual life in paying the tithe.

3. At the ease of meeting his own obligations with the nine-tenths.

4. At the ease in going from one-tenth to larger giving.

5. At the preparation this gives to be a faithful and wise steward over the nine-tenths that remain.

6. At himself in not adopting the plan sooner.

It is a Reality!

LOIS, DAVID, AND PETER VORAN

Japan, the land of spiritual opportunity, is now a reality for us. The entire trip aboard ship seemed as a dream. Our ship, the PRESIDENT WILSON, was like a large hotel with no place to go but to the various rooms. I imagine if we would have attempted to go to the corner drug store as we did in Moundridge, Kansas, we would have found the water and our trip to have been a definite reality. We enjoyed our voyage and had an unusually calm sea all the way, for which we were thankful. If sailing the high seas would be like our trip at all times I wouldn't mind being a sailor for a while.

We had a short stay in the Hawaiian Islands stopping at Honolulu for about ten hours. It took several hours before we were sure that the earth was stationary. We had grown accustomed to the rolling of the ship so that the land felt as though it was moving. There were many points of interest but too little time to see them. Esther Patkau and the Lee Kanagy family accompanied us in a short tour of inspection along Wakikii beach. The Kanagy's are going to Japan as missionaries under the Old Mennonite Board and will serve in northern Japan. We were happy for the fellowship of several other missionaries and Christian friends aboard ship. Wakikii beach provided an excellent place for our picnic supper before boarding ship for the rest of our journey.

The stay in Honolulu only increased our doubts as to whether we were really going to Japan. These Islands are so nearly like the states that it is difficult to realize that they are located out in the Pacific Ocean. The only notable difference was the language and the complexion of the natives. There were many white people there and one could hardly tell the differences between Honolulu and Los Angeles. This all came to an end about 11:00 p.m. when we were again aboard ship and shortly thereafter on our way to Japan.

We landed in Yokohama Thursday morning, September 13. It was about 9:30 a.m. before we were able to leave the ship. Leonore Friesen and W. C. Voth met us. We were happy to see their familiar faces amid the multitude of Japanese who were awaiting the arrival of the PRESIDENT WILSON. They helped us through customs and did all the hard work—trying to understand the Japanese and making ourselves understood. We took a taxi from the pier and to our amazement the driver started down the left side of the street and we discovered that England was not alone in the field of transportation. It was not long before we realized that our being in Japan was a reality.

We are now in our home in Kobe and enjoy it very much. Though it is a great handicap not to be able to speak the language, we find this a real challenge for the messengers of the gospel of Christ. We are here because God has called us. He called us from our statehood as sinners and saved us by His Son Jesus Christ. The salvation in Christ, which is ours not by any merit of our own but by His goodness and grace, has now made us children of God and His messengers. It is the reality of Christ's sacrificial death on the cross of Calvary making salvation possible and the reality that all men outside of Christ are lost and dying in their sins that has pressed many soldiers of the cross into service for God. It is now our prayer that God will be able to use us here in Japan to spread this gospel message of salvation to the end that many Japanese will be able to look to Jesus Christ as Savior and say, "Salvation in Christ is truly a reality."

The Woodstock School in India

In the history of Missions we read that so-called second generation missionaries, i.e. children of missionaries become the best missionaries on the fields. They were born in the customs and traditions of the land where their parents served as missionaries. The language is easy for them. They as babies and young children loved the people of the land. In other words, they are very largely a part of the mission field by birth. In India God has guided and inspired that we have a school for missionaries' children, high up in the Himalaya mountains where the climate is excellent. This school is an American school, i.e. the American curriculum is taught, so that when the children finish any grade, even to the end of High School, in that school, they can enter the next higher class any where in the United States and Canada. But what is still more, in that Woodstock school, by the grace of God we have always been able to secure teachers who have the love of Christ in their hearts, and who lead the children to live with Christ, and accept His challenge. Very many children of missionaries have themselves become missionaries, and very much of the credit for that must go to the good teaching of the teachers in Woodstock school. The following articles tell us that that school, good and God-blessed as it has been and is, also has financial struggles. Plesae read the articles, and breathe a prayer for that school, and act as led by the Spirit.

—John Thiessen, Gen. Sec. of Board of Missions

INTRODUCTION TO A LETTER FROM WOODSTOCK

Recently the U. S. Congress has enacted the Smith-Mundt Act which provides for aid to American schools abroad in direct ratio to the number of non-American students enrolled in the schools. This is a part of the government's overall program of aid to institutions that make for friendship and understanding between different races and nationalities. The Board of Directors of Woodstock School, Landour, India, where our General Conference Mennonite children attend school, has requested the help of friends in the homeland to obtain such aid for this school. Friends may help by writing to the following people asking them to make an appropriation for Woodstock School:

1. Hon. Kenneth McKellar, Chair of Senate Appropriations Committee.
2. Hon. Tom Connaly, Chairman of Senate Foreign Relations Committee.
3. Hon. Clarence Cannon, Chairman of House Appropriations Committee.
4. Hon. John Kee, Chairman of House Foreign Relations Committee.

All of the above at Washington, D. C.

Also write to your own senators and congressmen.

The following letter is an abridged copy of the one sent to each member of the appropriations committees of Congress by the principal of Woodstock School. This letter is printed in the belief that you who are supporting missions in India are also interested in the world friendship outreach of Woodstock School. As the principal of Woodstock wrote to the parents of the school children, "Why should everybody in the world except Americans abroad receive such generous grants of the American taxpayers' money?" Will you help direct some of this money to a worthy school in India?

—Mrs. Harold Ratzlaff

LETTER FROM PRINCIPAL

Dear Sir:

May I take the liberty of requesting your support for the section of the Smith-Mundt Act which provides for aid to American schools abroad in direct ratio to the number of non-Americans enrolled in these schools. I understand that the law has been enacted, but that no funds have yet been voted for the section referred to above.

In justification for this request, I should like to point out some of the salient features of Woodstock School that I consider render this support not only desirable but almost imperative. I have no doubt that these same features exist to a greater or less degre in other American schools abroad.

Woodstock is supported by ten co-operating mission boards, eight American, one Canadian, one British (Salvation Army). The property, valued at some $750,000 U.S., is owned by the Presbyterian Foreign Missions Board, 156 Fifth Avenue, New York City. The school is located in the foothills of the Himalayas, six thousand seven hundred feet above sea level, one hundred seventy-five miles northeast of New Delhi, India.

Woodstock furnishes a high standard of American public school education from kindergarten through the twelfth grade. Nearly all teachers are American with teaching experience in America.

The non-American enrollment is around forty per cent, but the tone and atmosphere of the school is American....An English woman with four girls in Woodstock said recently, "I thoroughly approve of your American way of education. The joy and freedom, and lack of regimentation! My girls find school a happy experience. During vacation, they can scarcely wait to get back to school..."

An Indian lawyer wrote last year, "I am a great admirer of your American system of education, with its emphasis on the development of character, personality, initiative, responsibility. I hope you will reform the regimented, formalistic education of India."

An official of the Ministry of Education, who has a daughter in Woodstock, writes, "The home and the school that it is for young people coming from all over the world is most conducive to the highest type of democratic living. In fact, I consider that Woodstock is a miniature world, practicing high ideals."

Another Indian lawyer wrote recently, "It has been my pleasure to send three daughters to Woodstock.—In this weary world of today, darkness surrounds us; people are still fighting and killing—. It is of supreme importance that the peoples of the world should learn to live together in peace, friendship, and 'with malice toward none.' These four statements from dozens that could be quoted show something of the impact American schools abroad make on their non-American friends....

Woodstock's four hundred students come from a highly selected segment of present day leadership in this part of the world. They are sons and daughters of missionaries, lawyers, doctors, teachers, ministers, American foreign service personnel, diplomatic personnel, rajahs and maharajahs....

Three races, twenty-one nationalities and thirteen religions are represented in the Woodstock student body. The religions are: Christian (Roman Catholic and Protestant), Old Catholic, Syrian Catholic, Hindu, Sikh, Muslim, Jewish, Confucian, Brahmoist, Jain, and Parsee.

All our students are boarders. They live together, work together, play together. Some come with imperfect English, yet in a year they are indistinguishable from the rest. But we do not "de-nationalize" them. We simply give them an experimental knowledge of another people's ideals, beliefs and hopes.

I believe the above statement shows that Woodstock and similar American schools abroad offer one of the finest of all agencies for the promotion of American ideals of international friendship, democracy and freedom. Fifty thousand dollars invested in Woodstock will provide more numerous and more permanent friends for such a program than many times that amount now being spent by other agencies for the same purpose.

Very respectfully yours,

A. C. Owens, principal

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen ,Topeka, Indiana

Alcohol and Great Living

The goal of every worth-while life is to live great. Any practice that leads to the building of a strong personality is an adventure in great living, while anything that hinders or destroys personality must be considered as some other adventure. A negative approach is seldom a good approach; therefore, any challenge to great living should come in a positive way.

The cause of temperance has many times been hindered, and not infrequently, by those who have been most ardent for its promotion, by the assumption of certain things as true when insufficient evidence is present to justify the claims. Arguments based on such evidence are seldom beneficial to a cause. This article is based largely on facts secured from the Yale Studies on Alcohol, and from federal and state reports. These are the most accurate figures available.

WHY DO MEN DRINK?

There are four major reasons for the use of alcoholic liquors; there are other reasons, but these four largely cover the field.

First, men drink because of loneliness. City life is especially conducive to this. For where is one lonelier than in a crowd and no one near whom he knows? In an attempt to avoid this loneliness, men crave something that dulls their sensitivities and helps them forget.

In the second place, men drink for social acceptance. It seems to some that they too must drink if they are to be one of the crowd. Alcohol is of such a nature that after one starts the practice it is not long until it becomes a part of his way of life.

The third reason for drinking is found in the word **escape.** Life does have its problems, sorrows, disappointments, financial reverses and the like. These sooner or later confront almost everyone. In an effort to forget their problems and difficulties, especially during their hours of greatest annoyance, men often start drinking. The problem is not that simply solved, for with the use of this narcotic there comes the habit formation that many times is more difficult to escape than the original trouble.

The fourth reason is less tangible than the first three. It is probably best expressed in the words: **the response to our times.** We are living in an age of careless well-being that seems to accept almost anything as right if it satisfies for the moment. Alcohol fits perfectly into this picture. Men everywhere are afraid; they have but little confidence in the future. "Dynamite," as it were, may be touched off any moment, thereby making for war and the release of the atom bomb and biological warfare with all of their destructive power. The simple conclusion is: Why not "eat, drink, and be merry," for who knows this may be our last chance? With the above attitudes present it is not surprising that we are today in the greatest period of consumption of alcoholic liquor that the world has ever known.

THE EFFECT OF ALCOHOL UPON PERSONALITY

David Lloyd George stated, "The use of alcoholic beverages is probably the greatest curse of modern civilization." Mr. George, no doubt, had in

(Continued on next page)

Youth, Alcohol, and Tomorrow

In a recent Christian journal, a college professor surveyed the college campuses of America to see what the practices are in regard to alcohol. He found that in secular and in some church colleges the cocktail bar, parties with drinks served, were a part of the pattern of student life. He spoke with concern for the future of the colleges, because the use of alcohol is becoming more, not less prevalent.

So long as America was rural and controlled by rural people, the great weight of the country was in favor of temperance. With industrialism and urbanism dominant, even traditionally dry Kansas has given up her long honorable tradition bowing to the wet vote of the urban centers of the state. This being true, serious study and thought concerning alcohol needs to be done by we who are predominantly rural.

We all know to prohibit the use of alcohol by law does not work. The man who insists on his liquor will resort to bathtub gin. At the same time certainly legal control and abolishing the use of alcohol has reduced its use where this was done. Intoxication, arrests, traffic accidents, and law breaking in general jumped in Wichita, Kansas, at the time the state went wet.

Of far greater importance, especially for the Christian, is the ability to build inner controls which make it unnecessary to resort to alcoholic stimulation. To do this, an understanding of the problem is important. Not only need we know what alcohol does to the organism, we need to know why people drink. Further, we need to understand what happens to one's personality as one drinks.

Finally, for youth to develop inner controls, there needs to be an altar instead of a bar—something so great and glorious for which to live that excursions into alcoholic dreamlands become obnoxious. It is the task of the church to furnish that inspiration and vision.

—E. L.

ALCOHOL AND GREAT LIVING

(continued from preceding page)

mind some such reasons as follows when he made the statement.

An alcoholic is a sick man. Not all drinkers are alcoholic, but all who drink are exposing themselves to the disease. The latest available statistics indicate that there are more than 50,000,000 users of alcohol in America; 2,250,000 of this number may be classed as inebriates, and 750,000 as alcoholics. By alcoholic we refer to one unable to control his drinking.

The alcoholic is a sick man. Any man is sick who is so afflicted by a force or power that he can no longer carry on and do his best, or who cannot control the force affecting him.

Government reports indicate that there were 13,000 persons who died of polio in 1945. There are today probably 500,000 persons afflicted with cancer, but these numbers look small when we consider our 750,000 sick with alcoholism, a considerable per cent of whom will never recover from the disease. Concerted action for the raising of funds for research in control of polio and cancer are held yearly; yet for a far greater problem, alcoholism, we do but little.

No parent would knowingly expose his child to a contagious disease — measles, smallpox, scarlet fever, polio, or cancer — even though we may doubt its contagion, but most parents seem perfectly calm and content while their children, the children of their neighbors and friends, and men everywhere are exposed to alcoholism. "Oh, consistency, thou art a jewel."

The use of alcohol is a moral problem. Walter R. Miles states that "when an organism is under the influence of alcohol, the fundamental animal instincts have full sway." It has been pointed out many times that the difference between a civilized and a noncivilized society consists largely in the inhibiting of these same instincts.

A twelve-year survey carried on in the department of correction of Massachusetts revealed the fact that 95.28 per cent of all commitments to prison were among the drinking group, while only 4.72 per cent were among the temperate.

Between the years of 1920 to 1940, national prohibition days to state monoply control, the arrests of drunken drivers in Cleveland, Ohio, increased 600 per cent per year, or to be more specific, from 4,313 to 24,799. But the use of alcohol is more than a moral problem.

Alcohol affects longevity. Too much has probably been said about the shortening of life by the drinking of alcohol. It is exceedingly difficult to procure accurate statistics in this field. With the increase in the use of alcohol there has come during the same years thousands of safety devices, as well as the discovery of new drugs, the new knowledge of diet and its effect upon health. At the same time has come the universal use of the automobile with its attended dangers, all of which have their effect upon the longevity of man, and complicate any study of this kind.

It is a substantiated fact that heavy drinkers do not live as long as men who do not drink. Poisons have different effects upon different individuals, making it very hard to make accurate statements concerning the effects of drinking. Our only safe conslusion must, therefore, be based upon studies of alcoholics and temperate individuals, and there the conclusions are certainly in favor of the nonuser. Since alcohol is a habit-forming drug, there seems to be one conclusion: anything that shortens life does not lead to great living.

MONEY SPENT FOR ALCOHOL IS LARGELY NONPRODUCTIVE

Alcoholic liquor is one of the poorest of foods. It does have food value, but the caloric content of most alcoholic beverages is very low, and in addition to being low, the food nutrients are poorly balanced. The food content of alcoholic liquors is almost entirely starch or some carbohydrate compounds. There is but little protein, and vitamins are almost lacking. A diet such as alcoholic liquors furnish is highly conducive to deficiency diseases such as pellagra, beri-beri, and sclerosis of the liver, and many alcoholics are victims of one or more of these and other deficiency diseases. As a food alcoholic liquors are far too expensive and are unsatisfactory.

No one knows the total amount of money spent for alcoholic beverages in the United States. Accurate figures are available on the amount of liquor from which tax has been collected. These figures do not include any of the "home brew" and much of the so-called "bootleg" liquors, but are nevertheless valuable for our consideration.

In 1946, the last year for which accurate statistics are available, the liquor bill in the United States amounted to $8,770,000,000 or in other words about two and a half times the entire amount spent for public education, including all grades from the kindergarten to the graduate schools of our great universities. This figure represents the spending of one billion dollars more in 1946 than was spent in 1945.

Figures like the above are too great for any of us to realize their meaning. The figures might be better understood by looking at the following:

If one were to take this sum in one-dollar bills and place them side by side and end to end, he could cover a five-foot highway from New York to San Francisco.

The manufacturing and sale of alcoholic liquors must represent one of the most lucrative of all businesses, or we would not find 13.7 per cent of all money spent for advertising in the nation spent by those engaged in the production and sale of alcohol, while their business represents only 1.27 per cent of the nation's business.

(Continued on page 673)

Check Your Mental Health

Christian individuals are not immune to physical or mental illnesses. Furthermore many persons have reached emotional stability without commitment to Christ. However, Christianity serves to overcome fear, worry hate, rage, self-centeredness, and lack of purpose. On the other hand it sponsors love, faith, hope, social interests, a lofty goal of life, a sense of belonging, a sureness of direction, conviction of life's meaning.

You are developing and exhibiting symptoms of poor mental health

—when you lack faith in yourself
—when you think mainly of yourself and discount the other fellow's point of view
—when you worry to the point of interfering with your duties
—when you have no outside interests
—when you have no aim in life
—when you run away from difficult situations
—when you neglect your physical health and hygiene
—when you feel like making excuses or alibis for mistakes or weaknesses
—when you are offended or angered beyond immediate control

You show evidence of mental health

—when you have confidence in yourself and in your work.
—when you are tolerant of the thoughts and feelings of others
—when you can pass off worries and concerns
—when you are broadening your outside interests
—when you have goals that make life meaningful
—when you perform your responsibilities effectively even though imperfectly
—when you take care of your body
—when you can admit mistakes and laugh at yourself
—when you have control of your emotions

Judged by Profit or Useful Service?

MRS. CYRUS KIRACOFE

I am going to ask four American industries some questions as to the results obtained in transforming their raw material into their finished products. I shall use these four chairs to illustrate those four industries. Listen to the questions and answers in this quiz.

"What is your name?"

"I am a sawmill."

"What is your raw material?"

"Logs."

"What is your finished product?"

"Lumber—out of which houses and offices are built, furniture made."

"Is your finished product worth more than the raw material?"

"Yes; much more."

"Are you a blessing or a curse to society?"

"I am a great blessing to society. I give comfort, shelter, and homes to needy humanity."

"Then you are an honorable industry and we shall enact laws to protect your business."

* * *

"What is your name?"
"I am a gristmill."
"What is your raw material?"
"Wheat and corn."
"What is your finished product?"
"Flour and meal."

"Is your finished product worth more than the raw material?"
"Yes; worth much more."

"Are you a benefit to society or a curse?"

"I am a great benefit to society. Society could not get along without me. I give health, vigor, strength and comfort to society."

"Then you are a respectable industry and we shall enact laws to protect your business."

* * *

"What is your name?"

"I am a paper mill."

"What is your raw material?"

"Old paper, wood pulp, and rags."

"What is your finished product?"

"Fine linen paper."

"Is your finished product worth more than the raw material?"

"Yes, worth much more."

"Are you a blessing or a curse to society?"

"I am a great asset and benefit to society. Out of my finished product they make books, newspapers, diplomas, certificates, paper money, etc. I convey information and knowledge to all the world."

"Then you are an honorable and respectable industry and we shall make laws to protect your business."

* * *

"What is your name?"

"I do not like to tell you my name."

"Well, I do not like your smell. Tell me your name."

"I am the gin mill, and I represent the distillery, the brewery, the saloon, and all the places that liquor is sold."

"What is your raw material?"

"Bright American boys and girls."

"What is your finished product?"

"I am ashamed of it, I do not like to tell. If you must know, it is the bum and the drunkard."

"Is your finished product worth more than the raw material?"

"No, is it worth far less, I am sorry to admit."

"Are you a blessing or a curse to society?"

"To be candid, I am a burden, a disgrace, and a curse to society."

"Then you are an American industry whose finished product is worth less than the raw material. Shall we make a law to protect and to preserve an industry that is a curse instead of a blessing to society?"

Readers, what do you say? Shall we make a law to protect this industry or to abolish it?

—Gospel Messenger

ALCOHOL AND GREAT LIVING

(Continued from page 671)

Another financial problem relative to alcoholic liquors is that of taxation, and this is the one played up by the liquor interests. The sale of liquor does bring in great revenue. May I here quote Roger Babson, "For every dollar that the American people receive from the taxation of alcoholic beverages, they pay out twenty dollars because of crime and suffering brought on by its use." This looks like poor business to me.

CONCLUSIONS

No practice as common as the drinking of alcohol exists without a reason, and if we are to approach the problem in any significant way, we must recognize the reasons back of it.

The alcoholic is a sick man, and should be treated as such. The best cure for any disease is prevention, and we must recognize this and prevent exposures to the disease.

The moral character of man is torn down by alcohol. When we remove the inhibitors of life, we release the fundamental animal instincts.

The life of man is shortened through drink, or so it seems from the available evidence.

The financial cost is prohibitive. With a nation as with an individual, money spent for something that does not build cannot be spent for the constructive things of life.

The aim of every individual is to live greatly. When we view the evidence, almost all of which seems to weigh against the use of alcoholic liquors, there is but one conclusion to which we can come, and that is: He who adventures in great living does not find a place in his program for the drinking of this habit-forming drug.

—The Gospel Messenger

M.C.C. News Notes

Swiss Mennonites Help Refugees

The group of Uruguay-bound Mennonite refugees, numbering 445, embarked from the port at Genoa, Italy. Hence they went by train from Germany through Switzerland to Italy. The Swiss Mennonite congregations had learned that the train would make a brief stop at Basel, so they prepared a truck load of gifts of clothing for babies and children, toys, story books, candy and other things for the children. They offered to serve a hot meal to these people, but learned that the train was prepared with diner service to feed the people adequately on this journey of about 18 hours. Since they did want to help the refugess in some way, they served tea, cocoa, brotchen and cheese.

H. A. Fast, Director of European MCC work, wrote concerning this: "It was a most heartening experience to see this generous enthusiasm and the manifest joy they found in serving these refugees. The refugees very greatly and deeply appreciated this gesture of love on the part of these Swiss friends."

The refugee group sailed from Genoa on September 27 and is due to arrive in Montevideo on October 17. Elma Esau, who has been serving on the MCC staff at Camp Gronau, is accompanying the transport.

One MCC Worker is in India

In past years the MCC has had various relief units in India, giving medical help, clothing, food and other services according to the specific needs in various times and areas. Today only one worker, Fern Hershberger, is working in India, in Landour Community Hospital. This hospital serves missionary personnel as well as the people of the hill country. An out-patient clinic makes service to a larger area possible. The hospital seems highly regarded by the people and many come long distances for help in their physical infirmities.

Hospital Expands Staff Facilities

Important in the growing program of Kings View Homes, the Mennonite mental hospital at Reedley, California, has been the opening of a headquarters for group living and fellowship of the staff. Alta Grieser of Archbold, Ohio, has recently assumed housekeeping duties of this staff home.

Lydia Plett, R.N., of Hillsboro, Kansas, has joined the staff at Kings View Homes. She is a graduate of the training school at Bethel Deaconess Hospital, Newton, Kansas, and has had post-graduate courses in pediatrics and psychiatry at Kansas City and Halstead, Kansas. For several years she served at Salem Hospital, Hillsboro, Kansas, and more recently has been head nurse in the infirmary at Rochester State Hospital in Minnesota. She is now working with Acting Supervisor Mary Porzelius, R.N., in the rehabilitation-treatment program established at Kings View Homes.

At the end of September the patient population at Kings View Homes stood at 23, indicating an increase of 6 during the month. Applications are still welcome here and at Brook Lane Farm, Hagerstown, Md., although only those types are accepted which the hospitals are prepared to serve.

U. S. Admits Mennonite "Volksdeutsche" Family

The coming of a West Prussian Mennonite family to the United States on October 4 marks a new step in Mennonite refugee settlement. The family is Erhard Bliewernitz, his wife

(Continued on page 676)

Our
Colleges
and
Seminary

MENNONITE BIBLICAL SEMINARY

Willard Wiebe, first pastor of the Woodlawn Mennonite Congregation, now in his regular assignment at Lind, Washington, will return October 14, to preach, following his meeting with the General Conference Editorial Committee, which met here October 11-13. Other members of the Editorial Committee are Paul Shelly, Bluffton, Ohio; Christine Miller, Moundridge, Kansas; I. I. Friesen, Winnipeg, Manitoba; D. C. Wedel, Newton, Kansas.

The student discussion group recently dealt with the crucial evangelistic question: "How Do We Approach Others Concerning Christ?"

We congratulate Mr. and Mrs. Ferdinand Ediger on the birth of John Kenneth Ediger on Sunday, October 7. This is the first baby born during our regular school year.

Bertha Fast Harder, the newest member of our faculty, has been selected to assist in teaching a course on the Week-Day Church School, one of a group of five courses sponsored by the Chicago Church Federation, being taught the following six Monday evenings at the Chicago Temple and open to Protestant church workers from all over greater Chicago.

Prof. Willis L. Neuenschwander, Director of Safety Education in the Akron , Ohio, public schools, was a visitor in church with us on a recent Sunday while he was in the city for the National Safety Congress.

Among the engagements of Andrew R. Shelly, our field-secretary, are two days with the Stirling Avenue Mennonite Church, of Kitchener, Ontario, October 14-15, and October 21-25 at the Hoffnungsau Mennonite Church, Inman, Kansas, and October 28-November 2, First Mennonite Church, McPherson, Kansas.

BLUFFTON COLLEGE

Delores Bolen, Zion Mennonite Church, Souderton, Penna., has been chosen by students to be the queen for the homecoming festivities October 27. She will be attended by Janet Bechtel, Hereford Mennonite Church, Bally, Penna., and Margaret Salzman, formerly from Upland, California, but now from the First Mennonite Church, Nappanee, Indiana.

Five seniors were selected for inclusion in the annual Who's Who among students in American universities and colleges. Selection was on the basis of character, scholarship, campus leadership, and the possibilities of future usefulness to business and society. The Student Council presented a list of nominees to the faculty from which the selection was made by faculty vote. Those selected were Mary Margaret Soldner, Pandora, Ohio; Anita Pannabecker, Peoria, Illinois; Stanley Bohn, Pandora, Ohio; Addison Myers, Bluffton, Ohio; and Donald Steer, Damascus, Ohio.

Bluffton is a member of the Ohio Foundation of Independent Colleges. This organization includes nineteen non-tax supported schools in Ohio. The purpose is to solicit support of business and industry on a cooperative basis, a sort of community chest approach. Actual solicitation will begin in Cleveland in November. College presidents will do most of the solicitation work.

BETHEL COLLEGE

Rev. P. K. Regier, Executive Secretary of the General Conference Mennonite Church, spoke in chapel Tuesday, September 9. Speaking on the subject, "What Owest Thou Unto the Lord?" he made an appeal that students consider the needs of churches and mission fields and enter into a program of thorough self preparation in order better to serve Christ and the church.

Dr. J. Lloyd Spaulding, assocate professor of economics at Bethel College, has been invited to serve on the committee to plan the North Central Regional Conference to be held at Washburn University, Topeka, December 7-8, it was announced by the office of the praesident. Saturday, October 6, Dr. Spaulding went ti Topeka to meet with a planning group.

Four members of the Bethel College faculty, Dr. M. S. Harder, Marjorie Ruth, Dr. R. C. Kauffman, and Dr. Eldon Graber, are planning to attend a conference for college teachers of elementary and secondary educators to be held in Topeka, October 12-13.

Dr. W. H. Hohmann has announced practices for the annual community rehearsal of Handel's "Messiah." Practice sesions are conducted every Monday evening at 8:00 p.m.

The date for the presentation of the "Mesiah" by the Newton Community Chorus has been set for December 9.

PERSEVERANCE

When nothing seems to help, I go and look at a stone cutter hammering away at his rock, perhaps a hundred times without as much as a crack showing in it. Yet, at the hundred and first blow, it will split in two, and I know it was not that last blow that did it, but all that had gone before.

—**Jacob A. Riis**

Jottings

—**First Church, McPherson, Kansas:** The September 2 worship message was brought by H. T. Unruh, Newton, September 9 P. P. Wedel, Moundridge was in charge of the worship services and September 23, H. L. Shook McPherson, conducted the worship service. Orville S. Walters M. D., formerly president of Central College, McPherson, Kansas, and Jack Kough of McPherson College were guest speakers for the Christian Endeavor programs September 16 and September 23 respectively. Several women attended the All-Mennonite Women's meeting at the Hoffnungsau Church and also the W.M.A. meeting at Tabor.—Corr.

—**Bethany Church, Quakertown, Penna.:** The Seventy-Seventh Sunday School Convention of the Eastern District Conference was held at Bethany on Saturday, September 29. The highlight of the afternoon session was a panel discussion entitled, "The Sunday school and its Relationship to the church, the home, and the unchurched." A. S. Rosenberger, Mrs. Ely Fretz, and Miss Wilhelmina Kuyf spoke on these topics respectively. Wilmer S. Shelly served as moderator. The Convention Message was delivered at the evening session by Robert J. Gottschall, Norristown, Penna.—Mrs. Clyde Gano, Corr.

—**First Church, Hillsboro, Kansas:** Brother Albert H. Penner was installed as deacon on September 30 to fill the unexpired term of Brother Leon F. Bartel who passed away on August 6. We observed Holy Communion on October 6. Three of our young people worked in Summer Service Units and one has entered Voluntary Service for a one year term.—Corr.

—**Ebenezer Church, Gotebo, Oklahoma:** The young people of the church enjoyed a wiener roast and fellowship hour at the parsonage. Practically all the young people were present. W. F. Unruh conducted a Christian Worker's Institute here September 23-25. Everyone appreciated the work that he did very much; it will be long lasting. The pastor assisted Brother Unruh at Carnegie since they have no pastor. The Lord willing Brother and Sister Henry Krause who moved to Oklahoma in 1903 will celebrate their Golden Wedding Anniversary, Sunday, October 14. They are living in Mt. View. Brother Krause has been physically weak for some time but he is still able to be up and around.—Mrs. Gerhard Peters, Corr.

—**Bethel Church, Mt. Lake, Minnesota:** The young people's retreat was held at Stony Point Bible Camp near Lake Crystal, during the week of August 19-24. J. C. Wenger of Goshen College, Goshen, Indiana, brought us a series of evening meetings with Bible study in the mornings on August 5-12. Our pastor and Mrs. Gering had "Open House" to the members of the congregation and friends during the summer months. The Mission Societies of our church have been sewing layettes for the hospital in Africa and for relief—besides stuffing twenty-two pillows and purchasing six blankets for the Ellengowan Home in India. One hundred thirty-nine Christmas bundles were made up and one hundred ninety-one cans of chicken were canned for relief. Helen Nickel, missionary to India, arrived and is at present staying with her sister, Mrs. P. R. Schroeder.—Mrs. Geo. Eitzen, Corr.

—**Wayland Church, Wayland, Iowa:** At the sewing Thursday, the women again sent out a cord of used clothing weighing 45 pounds. Nineteen men gathered at the parsonage. Thursday and gave the house an entire new coat of paint. The women did their part by serving a bountiful dinner at noon. All are pleased with what was accomplished by this united effort. It is an example of what can be done when we unitedly work together. Sunday, October 14, was the opening for our series of meetings. S. F. Pannabecker, President of our Seminary in Chicago, conducted these meetings through October 21. City water has been installed at both the parsonage and the church this summer.—Mrs. Ezra Wittmer, Corr.

—**Topeka Church, Topeka, Indiana:** The observance of Holy Communion was held October 7. During the Sunday school hour October 7, promotion and Rally Day was observed with a program under the direction of the Primary superintendent and teachers. Harvest Home Sunday was observed September 30, when canned goods and other produce was brought which was given to Bluffton College, Mennonite Seminary and La Grange County Hospital. Recent weddings in the church were Joanna Bowen and David Gillespie; Harriet Neufer and Jack Ulmer. Recent newly arrivals were a daughter to Pastor and Mrs. Esko Loewen; a son to Mr. and Mrs. Gordon Stoltz.—Corr.

—**First Church, Beatrice, Nebraska:** Our pastor, Jacob T. Friesen, has been granted an 18 month leave of absence to serve as General Director for the MCC in Germany. The Friesens plan to sail for Frankfurt on October 26th. A. W. Friesen of Henderson, Nebraska, has accepted a call to serve as supply pastor. Leo L. Miller of Freeman, South Dakota, spent the past summer in Beatrice as assistant to our pastor. A weekend "Homebuilders Retreat" was recently enjoyed by young married couples of the two Beatrice Churches and the Bethesda Church of Henderson. Our pastor spent September 23 to 30 in Berne, Indiana, bringing messages for services sponsored by the young people of the Mennonite Church there. The 75th Anniversary of the coming of the Mennonites to Beatrice is to be observed October 14th, with Walter H. Dyck as guest speaker. The 40th Anniversary of the Mennonite Deaconess Hospital in Beatrice is to be observed on October 21st, with Robert L. Ratzlaff as guest speaker.—Corr.

Into the Beyond

SUSANNA BECKER, member of the New Hopedale Church, Meno, Oklahoma, daughter of Peter and Catherine Jantz, was born in Poland Russia, February 12, 1864, and died September 18, 1951.

NOAH STEINER, of Pandora, Ohio, member of the Grace Church, was born August 22, 1870, and died September 12, 1951. He had been janitor of the church for 22 years.

No Pocket

Spend your money while your're living
Do not hoard it to be proud;
You can never take it with you;
There's no pocket in a shroud.

Gold can take you on no farther
Than the graveyard where you lie;
Though you're rich while you are living
You're a pauper when you die.

Use it, then, some lives to brighten,
As through life they wearily plods
Place your bank account in heaven,
And grow richer toward your God.

Use it wisely, use it freely;
Do not hoard it to be proud;
You can never take it with you;
There's no pocket in your shroud.

—Sel.

"Millions of Christians" says Chad Walsh in his book "Early Christians of the 21st Century" live in a sentimental haze of vague piety, with soft organ music trembling in the lovely light of stained glass windows. Their religion is a thing of pleasant emotional quivers divorced from the will, divorced from the intellect, and demanding little except lip service to a few harmless platitudes. It is much safer from Satan's point of view to vaccinate a man with a mild case of Christianity, so as to protect him from the real thing."

MCC NEWS NOTES—Continued

Anita and son Holger, aged two. Before the war, they were members of the Mennonite congregation at Goettingen, where Dr. Ernst Crous served as pastor. During the war they were displaced from their home and fled to Western Germany.

The Mennonite community at Berne, Indiana, is receiving this refugee immigrant family, as well as a brother, Horst Bliewernitz and his wife who will come within several weeks. The MCC and Menno P. Eicher of the Berne Community, have been making effort for a number of months to help these people come to their new home.

Since the war it has been difficult to resettle Danzig and West Prussian Mennonite refugees because they are in the category known as "Volksdeutsche" or people with German ethnic background. These are not eligible for IRO assistance in resettlement. In the past some of these people were able to go to South America, and some have gone to Canada; but this is the first Mennonite family from among this group who has been able to come to the United States.

Please enclose this label when writing

Recent Relief Shipments

August and September saw increased activity in shipment of relief materials. Ten tons of clothing, bedding, etc., were sent to Jordan, and 8 tons to Germany, amounting to a total evaluation of $41,687.55. Shipments of over two tons of Christmas Bundles, valued at $10,330.50 also left port for Formosa, England, Jordan, France, Java and Holland.

MISSION SCHOOLS IN ISRAELI are being continued and all parents in Israeli can choose schools appropriate for their children, whether a public school, or a private or missionary school. David Resnez, minister of education in Israel has announced.

HANDBOOK TO THE MENNONITE HYMNARY

HANDBOOK *to the* MENNONITE HYMNARY

By Lester Hostetler

(465 pages)

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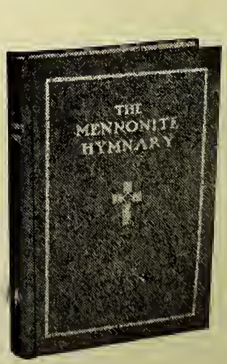

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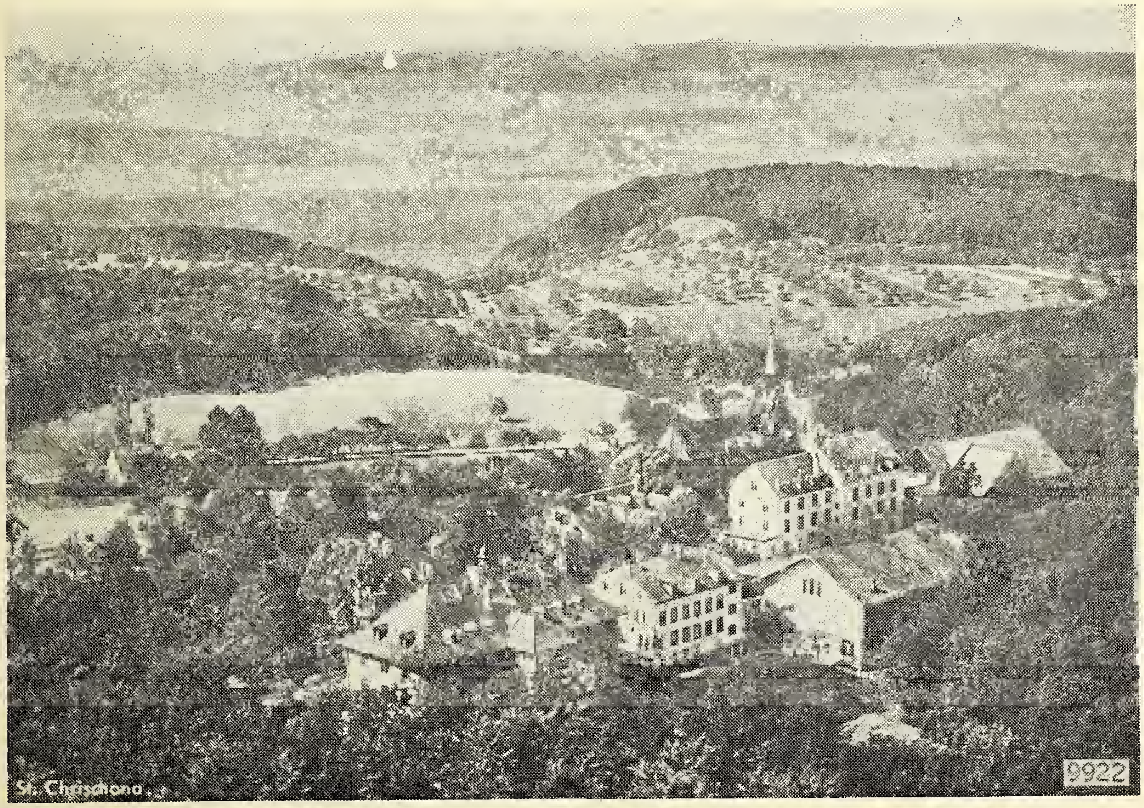
The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 66 — October 30, 1951 — Number 43



St. Chrischona, Switzerland; site of Fifth Mennonite World Conference. (see inside cover.)

In This Issue

Buying A Field

The Japan Mission Report

Learning To Think Straight

In This Issue

EDITORIALS 679

BUYING A FIELD

by Philip A. Wedel 680

THE JAPAN REPORT - IMPRESSIONS

by Verney Unruh 682

JAPAN IMPRESSIONS

by Wm. C. Voth 683

JAPAN MISSIONS: CONCLUSIONS AND RECOMMENDATIONS 684

ARE YOU A TEACHER ...?

Mrs. Harold Ratzlaff 685

MENNONITE YOUTH:

LEARNING TO THINK STRAIGHT 686

OUR COLLEGES AND SEMINARY 689

MCC NEWS NOTES 690

JOTTINGS 691

BEYOND OUR OWN 692

TO CELEBRATE THE 1900th ANNIVERSARY OF PAUL'S ARRIVAL IN GREECE the American Bible Society has issued a beautiful illustrated Book of Acts in Greek for distribution in that country.

The Mennonite

Editor, J. N. Smucker
Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference. Entered at the post office at North Newton, Kansas as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1919. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas or 722 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor THE MENNONITE, Bluffton, Ohio. Postmasters Note: Send change of address Form 3579 to 722 Main, Newton, Kansas.

The Cover Picture

Dear Editor:

I am eclosing herewith an air-view of St. Chrischona where the Fifth Mennonite World Conference is to be held. We thought you might be interested in using this in your publicity and in the effort to arouse interest in attending this Conference.

The big building in the center foreground is the "Bruederhaus" which will provide rooms for guests and also a dining room on the first floor where the guests will be fed. The large building in the right foreground is the "Festsaal." This is the tabernacle where the larger meetings will be held. It will seat comfortably 1200 and more. In the background you see the church which will also be available for various worship services. It does not accommodate as many people as the tabernacle. To the left of the church back of the buildings is being constructed a large structure, the "Schwesternmutterhaus," which they hope will also be ready and available for the housing of women at the Conference. The paved road leading from Basel on the way to St. Chrischona can be identified in various parts of the picture.

In the hazy background beyond the trees on the right you can see a part of the city of Basel. Beyond the hills in the extreme upper lefthand corner visitors may on a clear day see the snow-capped peaks of the high Alps trailing off in the distance to the left. The view from St. Chrischona is magnificent.

Sincerely yours,

Henry A. Fast

European Area Director

MISSIONARIES ARRIVE SAFELY IN INDIA

A telegram from Bombay, October 13, reads: "Arrived safely. Notify relatives, Schmidt party." This means that Dorothy Andres, of Meadow Lake, Saskatchewan, and Esther Wiebe of Aberdeen, Idaho, new missionary nurses, and Augusta Schmidt who is returning from furlough, all have safely reached India, their field of work.

Of Things to Come

Nov.11 Men and Missions Day
Nov.11-16—Bluffton College Bible Lec tures.
Nov. 21—End of Fall Quarter, Bethe College.
Nov. 21-26—Thanksgiving vacatior Bethel College.
Nov. 22 Thanksgiving Day
Nov. 23—Bethel College Corporatio Meeting.
Nov. 28-Dec. 3 Council of Boards, Winnipeg, Canada
Dec. 2 Advent Sunday
Dec. 9—Messiah Community Choru Concert, North Newton.
Dec. 19—Jan. 2—Christmas vacation Bethel College.
Feb. 10—Race Relations Sunday
Feb. 29—World Day of Prayer
1952
First Quarter Special Emphasis o Evangelism
Aug-10-15 Mennonite World Conference Basel, Swiezerland

In Passing

Dear God, I thank you not so much
For cars — and smooth-pavec roads, and such—
On which to speed—
Blind to the beauty all around—
Deaf to the song by which yo crowned
The earth — and placed in mountain brook
And flower — and fern—
And tree, by breezes stirred
Till every leaf where'er I turn
Of your love sings
And unto lowly heart of bird
To bid me pause and ponder sc
That I may read—
And reading know—
You still do care
To make life fair.
It is for these I thank you now, dear Lord,
The awe — and wonder therein of your creative Word—
Not for the slavery of hand-made things
From which — deliver me!"

Ralph W. Berky, Bally, Penna.

Stewardship of Thoughts

"Mother," said the little girl at bed time, "I've had such a happy time today." "Really?" asked her mother. "What made it so different from yesterday?" "Well," the wise cherub anwered, "yesterday my thoughts pushed me around. Today I pushed them around!" ....

Editorials

LESSONS FROM CHINA MISSIONS

A study has been made of the lessons learned by Christian missions in China. The study was based primarily on reports from more than 150 U. S. and Canadian missionaries recently returned from China.

Among the major lessons learned from the China experience were the following:

1) The need of a united Christian Church rather than "replicas of western denominational churches."

2) The importance of encouraging a native church with local leadership and local support rather than imposing foreign fatherly leadership and western customs.

3) The importance of the missionary's own attitude, both as to his spiritual life and his sense of being a co-worker in the community rather than a foreigner bringing a foreign way of life to strangers.

Other objections pointed out were that institutions were often overemphasized at the expense of churches, and that there was too much foreign-owned and foreign-controlled capital. It was felt that churches and mission institutions should be allowed to develop with local support; that "too many missionaries kept too much control too long over institutions, funds, policies, methods, and activities."

Many missionaries also felt that "foreign-style" mission residences and separate mission compounds should be avoided and that missionary homes should be built of materials and at such levels that they could be copied and used by Nationals in the places where the missionary works. Missionaries also urged that emphasis should be placed, not on the number of converts but on the depth of their spiritual conversions and that missionaries should not be so much busy administrators as co-workers and friends.

ENLARGING OUR MISSION MAP

Now that our Conference is opening mission work in Japan we need to acquaint ourselves with the general map of that country. Japan is composed of many islands but the main part of the country is composed of four large islands extending in a north-eastern and south-western direction. In the northern island of Hokkaido the American Mennonites are beginning their missionary endeavors. But the site recommended by our missionaries W. C. Voth and Verney Unruh is on the island at the south-western end of the four, the island of Kyushu. On the south-eastern side of this island is the region of Miyazaki, the location suggested for our work.

We urge everyone to read the reports and conclusions found elsewhere in this issue. We should be deeply interested in this new work and follow it carefully from the very beginning. Pastors could call attention to this new development; Sunday school teachers arouse an interest in the children for some of them will be needed as the future missionaries. Watch for a map with more details soon.

WHAT DO OUR CHILDREN READ?

Books for children are appearing at an amazing rate. Not so long ago there were but a few Bible story books available; today there are a number of excellent ones. There are now so many books of a religious emphasis that the parent may be puzzled in selecting the proper ones for the growing child.

There are a few general principles that should be kept in mind in selecting books for children. Should books be Christian and worth-while and not mere fantastic tales? They should speak to the child's understanding and answer the child's basic questions of life. They should stimulate interest in right living and the holding of high ideals. They should make heroes only of the highest type of character. They should tend to make God real, Christ friendly, and the Bible interesting. Such books should also contain the finest pictures and reproductions of the great works of art rather than mediocre illustrations.

Frequently many such books are available at the public library, or at the church library if there is one. Librarians are usually willing to cooperate in getting good books when recommended. In this way it is not necessary to purchase all the books desired, although some are of such real worth that they should be purchased for the child's library.

It takes time, effort, and money to supply just the right book at the right time without bewildering the child with too many books. Yet it is worth while. Very often good books awaken high ideals, set patterns of living, shape and mold convictions and teach great spiritual truths that help determine the child's character and life work. Since children will do a great deal of reading, it is our obligation to see that they read the best.

DOOR-KEEPERS IN THE LORD'S HOUSE

A church usher's function is to make both church members and visitors feel comfortably at home and to lend a spiritual dignity to the whole church service. To enter a strange church and be met at the threshold by a friendly—but not too friendly—usher who can at once put the visitor at ease and show him to a seat is a very gratifying experience.

Whether ushers should be young or middle-aged; changed frequently or kept for long terms, these are questions open to debate. But ushering should be considered as more than merely showing a person to his pew or taking up the offering; it is a fine art that needs careful consideration. The usher himself should be an outstanding example of the Christ-life who inspires respect and helps create an atmosphere of reverence and worship.

Buying a Field

"And thou hast said unto me, O Lord God, Buy thee a field." Jer. 32:25

People are continually buying and selling. They are buying personal needs and commodities of life. Some are buying at reasonable prices others at exorbitant prices. In our text a man of God by the name of Jeremiah received a command, "Buy thee a field,"— he went out and bought a field. There is something very striking about buying this field near Jerusalem. The land was in the hands of the Chaldeans. They had overrun the country and taken Israel captive. No man is likely to enjoy anything he buys under such a condition.

Not so long ago the reports came from China that large American built homes of the most modern type were being sold for as low as $50.00 in American money. Why? Because no one cares to live in a country where the Communists are ruling. In our text the Lord said unto Jeremiah, "Buy thee a field."

There is something hopeful about this command. It is this: "For thus saith the Lord God of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land." Jeremiah puts his faith in the promises of God and believes that the land would be restored again and purchased an inheritance to be enjoyed in God's good time when the enemy shall be dispossessed and Israel would come to her own. This event of Jeremiah buying a field **teaches us to be resigned to God's will even in times when we do not understand.**

What place do believers have in this world? St. Paul said, "Do ye not know that the saints shall judge the world," (I Cor. 6:2) Certainly we do not judge it now. Instead the world judges us; it sits in judgment over the Church. The day will come however, when the Saints will judge the world. Ponder, dear believer, over the fact that this very world when rennovated and made glorious by the power of God and the personal presence of Christ will actually be the possession of the faithful people of God. That is why we are called in Romans 8:17, "heirs of God and joint heirs with Christ." But the reward of the individual Christian in the coming kingdom will be determined by his faithfulness here and now. We are saved by grace but rewarded according to our works. We can have a full reward or we may lose a part of our reward and we may not have a reward at all.

The place of rulership we shall occupy, the degree of honor we shall have, the measure of joy we shall know, will all be determined by our faithfulness here and now. That is what St. Paul meant when he spoke of laying up in store for themselves a good foundation against the time to come. I Tim. 6:19. Obviously the house cannot be bigger than the lot. If you want a substantial mansion buy a field. That is also what the Lord Jesus meant when he said, "Lay up for yourselves treasures in Heaven." He is telling us that the money we give to God will be put to our everlasting credit in the world to come. Every dollar we give with the right motive will greet us at the judgment seat of Christ. Treasures in Heaven means something to be enjoyed in eternity. **What we give to God in time buys a field for ourselves in eternity.**

Space does not permit to tell of men and women all through the ages who bought not for time but for eternity, and laid up for themselves treasures in heaven. Hebrews 11:13, 16.

What are some of the ways whereby we lay up for the future, invest for eternity and buy a field in the land of rewards?

1. **By faithful living.**

A Christian does not need to have ten talents, or even five in order to buy a field in Heaven. One talent will do it, if, instead of burying it, we buy with it. The first consideration with God is not brillance, or eloquence, or wisdom, or even Bible knowledge, it is faithfulness. We can't all be successful, but we can all be faithful. "Be thou faithful unto death and I will give thee a crown of life." Rev. 2:20 There is a crown of reward for those who are faithful. The servant who had used his talents well was called a faithful servant.

Faithful, what a grand word is that! It means full of faith. It is the kind of faith that believes God's Word when others disbelieve it. It is the kind of faith that enables you to live separate from the world. It is the kind of faith that endures to the end every test of the world, the flesh and the devil may bring it. We are living in a day of unbounding unfaithfulness. It is the day prophesied in Scriptures, "Because iniquity shall abound, the love of

PHILIP A. WEDEL

Pastor, Alexanderwohl Church, Goessel, Kansas, Member of the Board of Missions.

many shall wax cold." Matt. 24:12. Christian, is your love for God as warm today as it was when you were first saved? Some Christians are faithful today and unfaithful tomorrow, up one day and down the next. The great evangelistic and missionary efforts of our church would come to a speedy end if it were not for the faithful Christians. "Thou hast a few names in Sardis which have not defiled their garments; and they shall walk with me in white for they are worthy." Rev. 3:4. **Think of that,** your faithful living will buy a field in glory.

2. By personal soul winning.

To be a soul winner one must be saved and know that he is saved. (I John 5:13). Soul winners must have clean hearts and clean lives. (II Tim. 2: 21). Soul winners must be definitely yielded to God for service. (Romans 12:12). Soul winners must make much of prayer. (Ps. 119:18). Every Christian can qualify as a soul winner.

Think of the joy of Billy Sunday when he meets in Heaven with the thousands he was instrumental in bringing there. All over the country I meet his converts. Many have joined him in glory. Thousands more are on the way. He will be surrounded by them in Heaven. They will mean more to him than all the pearly gates or golden streets. I heard him in the evening of his life preaching in Wichita, Kansas. He could hardly speak above a whisper at the time. He is singing for joy in heaven because of his soul winning fruitfulness. And when he holds a meeting for his converts, he will need a large space for the celebration. But Billy Sunday will not lack that space. **By his soul winning he bought a field.**

When I think of Billy Graham, the present-day evangelist whom the Lord uses mightily to bring thousands to the Lord; he is buying a field. Think how he was able to bring to the Lord the Hollywood movie stars. He brought Stuart Hamblen who was out in the world of sin, who led a carnal life, to the Lord. You have heard over the radio or over Juke boxes the song, **"There is no secret what God can do."** The words are:

The chimes ring out the news, another day is through,
Someone slipped and fell, Was that someone you?
You may have longed for added strength,
Your courage to renew, Do not be disheartened,
For I bring hope to you.

There is no night for in His light, You'll never walk alone,
Always feel at home— Wherever you may roam;
There is no power can conquer you— While God is on your side,
Just take Him at His promise, Don't run away and hide.

It is no secret what God can do, What He's done for others,
He'll do for you!
With arms wide open, He'll pardon you—
It is no secret,— What God can do.

This song is sung by choral groups and by soloists. Why? Because **someone has brought a movie star unto the Lord, and as he was doing it, he bought a field.**

3. By sacrificial giving.

God,s word to Jeremiah, "Buy thee a field," is also God's Word to you. Our money is our life, our sweat, our toil, and when we give it to God unreservedly we give ourselves. The wise Christian can have both his money and his life. He can save his soul by faith and gain his rewards by works. By giving to God we save for old age, when we shall be forever young to enjoy it. Let us be wise and invest for eternity and we shall be buying a field.

Some Christians are buying all their fields in this world and none in the next. A man one day saw this truth so he sold his field on earth and bought one in heaven. "Barnabas . . . having land sold it and brought the money, and laid it at the Apostles, feet." Acts 4:37 He simply exchanged a field on earth for one in Heaven. He kept his field by giving it away. He sold it and sent the money ahead to buy a field in the land of rewards. He will enjoy that field for a long time.

The poet says:

Isn't it strange that Princes and Kings
And clowns that caper in sawdust rings,
And common folks like you and me
Are building for eternity?

It may be strange, but it is true. It is gloriously true for some, but terribly true for others, depending on where they are buying a field.

The Japan Report

IMPRESSIONS BY VERNEY UNRUH

These 'first impressions' do not necessarily represent final conclusions that I have reached regarding mission work here in Japan. They are based on observation and as thorough a study as we could make at present. Time alone will reveal those which are true impressions and those which are false first impressions.

THE JAPANESE CHURCH

One of the things that surprised me most was the fact we found a Christian witness in all of the large areas we visited. For some reason I had the idea that there were many areas in Japan with no Christians at all. This is not true of Kyushu. In all of the larger cities and in many smaller towns there are established churches. This does not mean that there is no place for us. A beginning has been made but it is only a small beginning. No one would say that less than 1 per cent of the population Christian is enough. According to a recent issue of the CONGO INLAND MISSIONARY MESSENGER 60 missionaries in that field are responsible for about 500,000 people. To that figure the comment was aded that the mission is by no means over-staffed but that more could be used. If that is true then 120 missionaries in a prefecture like Miyazaki would not be too many (pop. 1,052,000). So while a beginning has been made there is certainly more to be done.

The Japanese pastors we met were all very cordial and without exception welcomed us to settle on Kyushu and particularly in their own local areas. I, personally, was impressed with the men we met as being sound evangelical men. Of course one cannot get a total picture in an hour's interview but one can soon sense a certain spirit. Two of the pastors we met spent some time in prison during the war for refusing to obey political orders.

One of the weaknesses we found in the Japanese church was in the field of evangelism. The churches have not made the growth that we have a right to expect of evangelical churches. In several places we found churches that had been established comparitivity long, some 30 years, others more, one as high as 80 years, yet the membership is still very small. We did meet one pastor, however, whose church has made a remarkable growth since the war. When he was released from prison after the war there were only 4 members left; now his church has grown to 200. So there are exceptions but generally speaking, the Japanese church is weak on evangelism.

MISSION WORK

During our trip we contacted a total of 11 missionaries and 5 J 3'ers.* Since we are not yet engaged in work it gave us opportunity to view objectively the work that is being done. We found some variety. Some missions are building on permanent foundations; others build on temporary foundations since they feel the time is short. Some are planting and establishing the church as new believers are won with a view to giving the Japanese full control as soon as possible; others simply believe the task is completed when souls find the Lord.

At this stage I feel that our work should definitely be built on more permanent foundations. We must not only win believers to Christ, but at the same time make plans for their continued growth in Christ. Further, I feel that as soon as a church is firmly established we should move on to new areas. In brief, the indigenous Church is our goal. In phrases that are familiar it is a church that is "self-supporting, self-governing and self-propogating." With this emphasis American funds should be kept out of the picture as much as possible. The church building, the pastor's salary and other local expenses should be borne by the people from the very beginning.

NEGLECTED AREAS

Wherever we went we found the rural areas the most neglected as far as evangelism and church work are concerned. Most large cities have churches but there are scores and scores of villages where the name of Christ has never been heard.

Further, we found that there is a definite urban trend here in Japan as in the States. Young people say that there is no future in the country and so go to larger cities if at all possible. One reason for this is that Japan is still ancient as far as agricultural methods go. It is quite modern industrially, but in rural work it is thousands of years behind; hand labor is used almost exclusively and only the very fortunate have oxen or horses. This does not mean that industrialization of rural Japan will solve its problems, but I believe that until the living standard of the farmer and fisher is raised Japan as a whole will be held down.

I believe this principle can also be applied in mission work—as long as rural Japan is unevangelized it is making little progress toward becoming a Christian nation. If young people go to the cities then they must be won to Christ before they go there so they can carry a Christian testimony with them. It is certain that rural Japan will never be evangelized by city people moving to the country. We, of course, must consider the leading of the Spirit and individual talents.

REVIVAL IN JAPAN

We have heard much about the open doors of opportunity in Japan. This cannot be questioned. But the impression that there is a wide-spread revival and that millions are becoming Christian is false. There has been a tremendous interest in Christianity but not nearly as many committments to Christ as reports might indicate. At religious

(Continued on next page)

***Five persons in Japan, 3 years each.**

Japan Impressions

WM. C. VOTH

When Brother Verney and I were nearing the end of our tour of the Kyushu island we discussed the matter of reporting our findings to the Board. We agreed that each individually should write his impressions but that we should jointly draw up the report and conclusion.

What I say will be similar to what I wrote in my report of the investigation I made in the summer of 1950, except some changes I refer to in the next paragraph.

CHANGING CONDITIONS

To begin with I wish to say that there seems to be some change in the attitude of the people. It is reported by several we talked to and in periodicals such as the leaflet put out by the Pocket Testament League that many Japanese are turning back to their old ethnic religions. For example, one report was that last year during New Year's season celebrations some 50,000 worshiped at a certain shrine. This year during the New Year's festivities around 500,000 came to the same shrine.

Several individuals told me that there is increased activity in Buddhist and Shinto circles. Here and there one sees new temples being built and old ones repaired. One cannot blame the people if there is some "cooling off" toward Christianty after these several years of openness during which nothing better was offered. They cannot remain in a spiritual vacuum very long. The Christian Church should make use of these opportunities now.

THE PRESENT STATUS OF THE JAPANESE CHURCH

While we went over much of the same ground that I did a year ago I was impressed that in spite of the good opportunities, several of the churches led by Japanese pastors had gained little in membership during this year. I enquired of Dr. Wm. Axling, who is one of the stalwart missionary leaders of many years' experience in Japan, for the reason of the slow growth of the Japanese Church. His analysis was that many of the Japanese pastors consider their congregations as a kind of a "closed corporation," or a select group. His second observation was that it has become a psychological attitude of the pastor of preferring a small membership where each member is intimately known to the leader. A small chosen group is easier to control, and it diminishes the fear of getting such into the church who might change the status quo. For example, in one case a professor had been converted and seemingly quite ready for baptism. But the local pastor kept putting him off for over a year, fearing that if he became a member of the church he might be instrumental in advocating some changes in the local church.

Another possible reason may be that there has not been enough training and leadership in positive, aggressive evangelism. Lay members are not taking enough active part in witnessing and in winning others. This is a necessary part of an indigenous church. An indigenous church is essential if it is to be a strong living and growing church and have an effective bearing on the life of the people. There are, of course, congregations where pastors and members are promoting evangelism and progressing very well.

RECEPTIVITY FOR THE GOSPEL

It is my impression that everywhere where one goes there are those many, many who are willing to listen attentively to the presentation of the Gospel. For instance, in Nobeoka, Simon Unruh had contacted one of the office girls in the prefectural office when he went there for some official business. He invited her to a Bible class sometime. A few days later when we were there she came and brought with her four other office girls and two young men for such a class. They heard the Gospel for the first time and were very attentive and at the close said they would like to learn more about it.

Another illustration that many are in a mood to accept the Lord is that of the work the missionary Maxeys are doing in Kanoya, just adjoining the Miyasaki prefecture. Some work had been started in that area by an Army Chaplain. Mr. Maxey had also been an Army Chaplain and served here in Japan. When he received his release he and his wife came to Kanoya to continue the work. They have been there just a little over a year. During this time they have had a hundred baptisms. We feel that they are doing a thorough work.

FELLOWSHIP WITH JAPANESE PASTORS AND CHRISTIANS

It brought renewed warmth to our hearts and joy to the spirit to note the very friendly attitude of the Japanese pastors whom we met. Their desire for missionary fellowship was heartening and encouraging. They are often lonely. Their income is so meager that they seldom have the chance of going to conferences or other gatherings for spiritual refreshment. I refer especially to those who are in the southern end of Kyushu. I anticipate

(Continued on page 685)

THE JAPAN REPORT

services a raising of the hands does not necessarily mean accepting Christ in fact most of the time it means that the person is only interested in what Christianity has to offer. One missionary has gone so far as to say that only 3 out of every 1,000 who indicate an interest actually take Christ as Savior in the end.

Another word should be added here and that is that one cannot press for an immediate decision with the Japanese but trust the Holy Spirit to do His work. The Japanese do not have the centuries of Christian teaching and influence behind them. Christianity is something new to them and they therefore must examine it critically before taking the step. For many it is a difficult step. The Holy Spirit must therefore do the convicting and bringing to repentance.

Japan Mission:

Conclusions and Recommendations

1. Our trip and survey revealed that the mission picture in southern Kyushu has not changed basically since the original survey was made a year ago. There is still a tremendous need for the Gospel. To repeat what was said in the introduction, it is not a matter of finding a needy place but of finding the most needy area where God seeks to direct us.

2. In view of our findings we definitely feel that **Miyazaki prefecture** should be our Conference mission field. The reasons for this are:

(a) At this time there are only 3 elderly missionaries in the entire prefecture and these are all in Nobeoka;

(b) It is just a little off the "beaten path" as to transportation and will likely not attract missionaries as soon as Kagoshima prefecture;

(c) After prayerful consideration we feel that God is calling us to Miyazaki prefecture.

We therefore recommend that the Board carefully and prayerfully consider this matter and come to a decision as soon as possible.

3. Suggestions on a plan of work:

(a) Rural emphasis. It is our considered opinion that we should center our efforts mainly on rural evangelism. It is our firm conviction that the rural areas are a real key to the successful evangelization of an area. This does not mean that we will exclude other work but our work should center in rural areas.

(b) Children and youth work. Another area of emphasis we believe should be childre and youth work and work with teachers. It is the young people and children and their teachers that are most receptive to the Gospel now, while the older people are still deeply entrenched in their old religious faiths. Winning the children and youth will insure a continuing, growing church.

(c) Placing of missionaries. We believe that Miyazaki city should be the location of our mission center and also the center for student work. Some workers should also be placed in the Miyakonojo area to begin with. Then as other new missionaries come they can be placed in other areas of the prefecture.

4. Our goal—The Indigenous Church.

In our work we feel that planting and establishing indigenous churches should be our goal. This should include at least the following areas:

(a) An emphasis on encouraging new converts to witness, the lack of which is one of the present weaknesses of the Japanese Church. From the beginning new Christians must understand the importance of winning others to Christ.

(b) Thorough instruction in Christian stewardship and tithing. The new believers must realize that this is their church to build and support, not the missionaries' church. In this picture foreign funds should largely be used for missionary personnel expense and equipment. However, to a limited extent some aid might profitably be extended to give people an opportunity to help themselves.

(c) Leadership training. If there is to be an indigenous church there must be native leadership. The Japanese do not lack education but they do lack Bible training. We must, therefore, plan for Bible classes for leadership training from the beginning. Further, as soon as possible, control and government of the church should be given over to the nationals.

5. Further need for missionaries.

In our concern for the evangelization of this field within a reasonable period of time we urge the Board and the constituency at home to consider sending at least 2 couples a year for the next 10 years. This chould, of course, include single workers. We would suggest that some of these workers be specialized in such fields as Bible teaching, student work, children's work, agriculture, and other fields as needs may arise.

We believe this deserves our serious and prayerful attention. The prime reason is the urgency of the field. But also because many of our young people are preparing for mission work and we believe that if we venture out in increased faith our church will adequately support the cause. "Enlarge the place of thy tent, and let them stretch forth thy curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes." (Isa. 54:2)

We believe that an early decision by the Board will be valuable since the Voths will be ready to leave for the field within a few weeks, as soon as minor remodeling on the Kobe house is complete. May God direct us and the Board in these important decisions.

Prayerfully submitted,

Wm. C. Voth

Verney Unruh

Are You a Teacher, Secretary, Dietitian, House-mother?

MRS. HAROLD RATZLAFF

This year in June we left our seven year old in the boarding home for little girls in Woodstock School in the foothills of the Himalaya Mountains, India, nine hundred miles from home. We will not see her again until the end of November. She lives there with twenty to thirty-five other six to nine year olds. There is a matron, an English lady, who cares for the physical needs of these girls. There are four other boarding homes (dormitories) where children attending Woodstock School live. Our girl's teacher happens to be a Kansan, but many of the other states of the Union are represented on the teaching staff of this school. Some of the teachers come out for a five year term; others make it their life profession. Some teach in grade school; others teach in high school.

Of course, the children staying in these boarding homes must be fed three times a day plus a midafternoon snack. It takes several dietitians to meet this need. And then there are the children who need special diets or extra milk; someone must give them individual attention.

Once a month the parents receive a bill from the Woodstock business office. It is no small task to make out bills for four hundred students. Besides this there is the large amount of correspondence and business which goes along with running a school of this size. Secretaries are needed.

Are you a teacher, dietitian, bookkeeper, secretary, or would you like to mother a group of these children? Woodstock School needs more staff members, and the General Conference Mennonites are responsible for furnishing one such member. As a cooperating mission this is our duty. But more than that, how relieved we parents would be to have someone up there who would take a personal interest in our children. This summer the third grade teacher who has been on the staff for thirty years told me that since she had come to Woodstock, there was much less of a turnover among missionaries of her denomination. Missionaries felt assured that there was someone who was taking a personal interest in their child while at school, and so they stayed on as missionaries instead of returning to the homeland where they could have their children at home twelve months of the year. It is no small sacrifice to be separated from one's child (or children) for six to eight months out of the year.

We believe there is someone among our General Conference people who would like to lighten this burden for the missionaries and who would like the opportunity of serving in this unique institution. If you are interested, please contact the Board of Missions General Secretary, Rev. John Thiessen, at Newton, Kansas.

* * *

As this letter goes to the press the Board of Missions is pleased to announce that Miss Lorraine Schroeder (a niece of the late P. R. Schroeder) has declared herself willing to go to India to the Woodstock school. God willing, she will leave in time to be in India in time for the new school year which starts in March, 1952 Let us thank God for this answer to prayers.

—John Thiessen, Gen. Sec., Board of Missions

Gossiping Leads the List

If there are degrees in sinning, if one offense is worse than another, then we must place the sin of gossiping at the head of the list. And it is all too prevalent in many of our churches.

Gossiping is reprehensible and deliberate. It is entirely without reason or provocation, and often it is done in a way which gives its victim absolutely no opportunity to defend himself. The gossiper rarely undertakes to verify the tales he peddles, but passes them on as though he were engaged in the most innocent pastime.

The gossiper does not take money from the cash register or rob a bank; he is an honest man. Nonetheless, he steals, for he robs his victim of his most valuable possession, his reputation among his fellows.

Gossiping may not be lying in a technical sense, but as it passes on from one gossiper to another, its accumulated exaggerations and multiplied misrepresentations bring it pretty close to the line.

The gossiper does not kill anyone, but nevertheless he is a murderer, for he kills the good name and standing of many an innocent person.

Even if the one talked about be guilty, the Christian's attitude should be one of sympathy and helpfulness. Not so with the gossiper. Sunday morning he sings, "Lift up the fallen," all the time greasing the skids so he will slide faster down the grade.

—Watchman Examiner

JAPAN IMPRESSIONS

(Continued from page 683)

genuine Christian fellowship and delightful cooperation with these men of God. This is needed to strengthen the Church.

A SENSE OF URGENCY

In missionary circles one gets the feeling that all seem to sense that there is a definite urgency about mission work in Japan. We heard many expressions of the shortness of time that may be available for foreign missionaries in Japan. One here feels a compassionate love for the lost, and the Spirit's urge that one must proclaim the Gospel of salvation through Christ our Lord.

GOD'S CALL

It is my deep conviction that the paramount reason for our mission work in Japan is THE CALL OF GOD! His timeless commission to His own to witness for Him makes it a joyous privilege. I believe the Lord has a specific vineyard for our Conference to plant and tend among these who are His people. For the accomplishment of this task we are "lookin to Jesus, the Author and Finisher of our faith," Hebrews 12:2

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen ,Topeka, Indiana

Learning to Think Straight

HUBERT R. PELLMAN

One of the features which distinguish man from the beasts is the capacity for thought, that is, reflective and reasoning thought. That this capacity has great possibilities for good or for evil, for happiness and usefulness, or for misery and bane is not questioned by anyone. Milton said:

“The mind is its own place, and in itself
Can make a Heaven of Hell, a Hell of Heaven.”

Even though external circumstances and innate qualities affect the mind, they need not dominate it. It can be controlled. It is fortunate for us that this is true. The mind can be trained to think straight. Surely no one poses as a perfect thinker. Certainly, too, most people desire to train themselves to think straight. This process should be continuous until death, for everyone needs to improve constantly or at least to guard against warped thinking.

Assuming that one wishes to train himself to think accurately and wisely, how should he go about it?

Perhaps the procedure of eliminating hindrances is the best. One must clear the ground of stumps, debris, and snags before he can provide a fertile and smooth seedbed for thought. What are some of these hindrances? They are many. The following are common ones: **passion, prejudice, propaganda, and perversions in the reasoning process itself.** Surely these are factors that all modern people must contend with. The first two and the last are as old as Adam and the other is probably almost as old but is more powerful and widespread today than ever before.

What does passion, that is, emotion, have to do with thinking? Must one deny or disregard emotions in order to think straight? Should one be as cold and unfeeling as a marble statue or as bloodless as the proverbial turnip? Certainly not. Neither psychology nor common sense would say that it is even possible to try to rule feeling out of one's life. Both, however, would say that feeling should be controlled, that it should not dominate one's mind—or thinking will sometimes be crooked.

The man in a rage illustrates dramatically how feeling may cause irrational thinking or for the moment may dethrone reason entirely. What one does in a fit of anger is sometimes so unreasonable that it has been said that if an angry man could see himself as others see him he would never allow himself to become angry again. This is hardly true, for one needs the power of God to control his passions and develop proper feelings. However, it does emphasize the power of feeling over thought.

Another example of the way that feeling may pervert thinking is in the exalting of loyalty above reason. Certainly most people would agree that the man who said, “Our country! In her intercourse with foreign nations may she always be in the right; but our country, right or wrong” was guilty of allowing an exaggerated sense of loyalty to pervert his thinking.

In this phase of thinking as in all other phases Jesus is our perfect example. One marvels at His perfect balance between emotion and thought. He loved His disciples, but He did not allow that love to make Him act unwisely. For example, when James and John came with their selfish request. He was neither harsh nor indulgent in His attitude toward them. He thought as clearly and straight as always. The Christian thinker is guided by Christ's example and by the Spirit of God dwelling in him to rule over his feeling and to guide his thought.

A second type of internal hindrance is prejudice. By definition it precludes straight thinking, for it means literally “ pre-judgement.” According to the American College Dictionary it is “an unfavorable opinion or feeling formed beforehand or without knowledge, thought, or reason.” It might be added that prejudice often goes contrary to reason. It is revealed in many ways, such as the following: by preconceived ideas, as in some misinterpreting of Scripture; by a dislike for foreigners or people of other races; by showing favoritism to one's friends regardless of their deserts.

This foe of straight thinking is extremely hard for one to reconize in oneself, because it is within. As Francis Bacon put it, a person like this is hidden in the cave of his own thinking and therefore sees phantoms, things that are not. The Christian truth-seeker desires God's help to clear away prejudice in order to be the most effective witness for his Lord.

Perhaps it is not possible to be entirely free from prejudice, but it is possible to take this fact into account and to avoid a dogmatic attitude. Love and tolerance, too, may succeed in revealing prejudice that would otherwise not be recognized.

A third hindrance to straight thinking is external. It may be considered under the term “propaganda.” Though this word may be used in good sense, here it will be used with its undesirable connotation of any effort which is designed to influence one toward perverted thoughts and deeds.

Propaganda takes various forms. It is put forth through many media. Today Americans are constantly assaulted by propaganda through the radio, television, newspapers, magazines, and signboards. A good example of recent subtle propaganda is the series of articles on Catholic doctrine published in the leading magazines of the country by the Knights of Columbus. Clearly and convincingly written, these articles appeal to one's desire to find security of thought and feeling, beauty, and strength in religion.

Only straight thinking, based on a thorough understanding of God's Word, will keep one from succumbing to their propaganda.

Since much of our propaganda comes through the news, we ought to be aware of the way it is presented. **One widespread propaganda practice of news writers and editors is the suppression of facts** which are harmful to advertisers—such as the liquor and tobacco interests—or to the political group which the paper supports.

Another propaganda practice which some editors use is that of slanting the news for the benefit of their interests or the interests of their backers. Slanting means casting information or ideas in such a form as to leave a certain desired impression. It can best be shown by comparing two ways of conveying certain bits of information. Notice the differences between the following sets of statements adapted from material found on page 71 of S. I. Hayakawa's book **Language in Action** (1941). "McCormick bill steam-rollered through Senate," vs. "Senate passes McCormick bill over strong opposition"; "Chinese Communist divisions stopped cold after five-mile advance," vs. "Chinese divisions advance five miles"; "U.N. armies in rapid retreat," vs. "The retirement of the U.N. forces to previously prepared positions in the rear was accomplished briskly and efficiently."

Another device used by propagandists is the very simple one of repetition. Everyone, even the straightest thinker, ought to be aware of the weakening effect of a continuous barrage of propaganda on the ears and eyes of the listener and reader. It is extremely dificult not to be influenced by some idea or suggestion that is kept before one day after day for a long period.

What shall be done to offset undesirable propaganda? Perhaps the most effective device for overcoming propaganda is a critical attitude on the part of the reader or hearer. One must realize that the tendency to believe anything in print is naive and fallacious. Often the only requirement for getting something into print is having enough money to find a publisher willing to take one's manuscript. Even though one cannot always arrive at the truth about current events, he can try to compare various accounts and suspend judgment until he has more certain information. This procedure should be followed whether one is concerned with current events of great significance or with a rumor about his neighbor. By trying to get the facts, and by exercising a proper critical attitude toward propaganda one can certainly increase the amount of straight thinking he does.

A fourth hindrance to straight thinking is perverted thinking processes. One may not be too much influenced by passion, prejudice, or propaganda but may still fail to think straight. One may be sincere, but his thinking processes may in themselves be perverted. There is not space to list more than a few such examples. The following are typical of what is to be avoided.

Generalizing on too few instances is an example of false inductive reasoning. For example, one may observe several incompetent women drivers of automobiles and wrongly conclude that most women are incapable of operating an automobile properly.

A common type of wrong deductive reasoning springs from wrong basic assumptions, or major premises, as they are called in logic. An example of this is the argument that a successful general—Douglas MacArthur, for example—would be a successful president. The basic assumption in this argument, namely, that all successful generals make successful presidents, has not been proved. Actually, a successful general may or may not make a good president.

Another typical error in reasoning is confusion in cause and effect. One may wrongly asume that because a certain occurrence followed another, the second was the result of the first, whereas there may be no relationship between them. For example, the belief that tying a bag of asafetida around one's neck will ward off certain diseases is hard to root out of the thinking of some people because they have seen others who have worn the asafetida escape these diseases, and then they assume that the second condition is the result of the first.

Another type of wrong thinking in the area of cause and effect is the failure to consider all causes. A frequently heard example of this is the critism of the poor as being too stupid or lazy to improve their economic or social conditions. Actually the poor may try hard to improve their lot and find it difficult to do so because of adverse economic or social conditions over which they have little control.

These are only a few of the perversions of logical thought that one may encounter. But they serve to show that one must not only be sincere in his desire to think straight but that he also must have a knowledge of the process of thinking if he wishes to avoid them.

Surely the Christian who takes straight thinking seriously will gladly accept God's invitation to seek wisdom from Him. Such a thinker will constantly have the desire of the writer of Psalm 19, who concludes his meditation with these words: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

—From **Eastern Mennonite College Journal.**

—Reprinted from **The Youth's Christian Companion**

Clinic on Youth Problems

QUESTION: "Sometimes I become very discouraged and I worry a lot; then life becomes bitter. What should I do with my worries?"

ANSWER: In this twentieth century culture of ours, it is a normal thing for anyone to be worried and discouraged at times. Everybody has these periods.

There are, however, several questions we should ask ourselves about our moods. How intense are our periods of discouragement? How long do these periods generally last? How frequently do they occur? If they are so intense that we are unable to continue our normal activities, or if they last several days at a time, or again if they occur regularly and frequently it is a good idea to seek some competent help.

Another factor we should try to evaluate is this :can I detect a pattern of blaming only myself or only others for my predicament, or are both elements present? If I *always* feel that others are working against me and that I am misunderstood or mistreated, or if it *always* seems to me that others are somehow right, happy, successful and that I am wrong, unhappy, inadequate and inferior at every turn, it is again wise for me to seek help.

For most people with most of their difficulties somehow to simply share their hopes, fears and aspirations honestly and searchingly with a trusted, sympathetic and understanding friend is usually enough to ameliorate their discomfort sufficiently to enable them to go on in their pursuit of life.

Millions of people find glorious relief from discouragement and bitterness through various religious exercises, and especially prayer, corporate worship, singing of hymns, etc. Devotional literature throughout the ages witnesses to this fact. Our feelings are so often perfectly mirrored by the Psalms and other portions of Scriptures. This is one of the vital functions of good religion in the daily lives of countless millions of folks throughout the earth.

To wrestle with our problem for all we're worth, to put forth our best effort and then to give it to God and leave it with Him will usually surprise us (though it shouldn't) when we realize in due time that the answer has arrived and the problem solved.

But sometimes, and especially for some people, the sincerest efforts at prayer and other acts of worship seems to avail nothing. Then in addition to feeling "blue" there begins a gnawing doubt of God's Love. What then? Then again it is time to seek the assistance of some qualified person who can help us achieve a greater degree of objectivity and acceptance of ourselves, our fellow creatures, the demands of life, and God.

It is important that we reconize that there is nothing abnormal nor alarming about having problems and discouragements, but when our problems and discouragements *have us*, then it is time to seek the help of an understanding minister, doctor or an otherwise qualified counselor.

—**J. D. Goering.**

For an answer to your problem, send your query to Editor, Mennonite Youth, Topeka, Indiana. It will be treated confidentially.

Book Review

Deep River Girl or the Life of Marian Anderson in Story Form by Harry Albus; Eerdmans, 1949; 87 pp. $1.00 cloth.

"Mommy, is it wrong to be black? sobbed little six-year-old Marian. Two white boys had told her that she couldn't use the sidewalk while white people were walking on it. "No, dear," consoled Mrs. Anderson, "Some people are just mean and if they didn't have that to be mean about, it would be something else."

Around this incident Harry Albus weaves the second chapter of his story. In his Comments and Credits at the end of the book he tells where he got his information and how the fiction part leads up to facts.

At a cantata picturing the life of Christ, Marian thought about the songs and what they could mean for her own life. She heard how Jesus was betrayed, mocked, beaten, crucified, and—"He never Said a Mumblin' Word." She felt angry with the men who had done this to Jesus. That reminded her of the time she had been angry at the two white boys. Her father had told her that she should forgive them as Christ had forgiven His enemies. How could she help hating them? When the music was over, the minister gave his evangelistic invitation, "Do you want Him to control your life and your heart so you can love not hate your enemies?" That was what Marian wanted; she made her decision for Christ that day. She was to think back and gain strength from this experience many times in later years as she met one rebuff after another.

When she was six, Marian had earned money to buy a pawnbroker's violin. Her mother and her choir leader encouraged her to go on with her music and arranged an opportunity for her to sing with the great negro tenor, Roland Hayes. But it was a long, hard struggle with but few temporary successes. Finally she decided that the quickest way to gain recognition in the United States was to first become accepted in Europe. There she studied each composer in his own language. When she returned to America "The New York Times" music critic declared that she had succeeded in capturing the differences in emphasis each composer had intended to put into his music.

Because she felt her voice was a trust from God, Miss Anderson never felt free to marry until she had reached the top. The "top" she felt would be her concert in Constitution Hall, Washington, D. C. How she met the opposition of the Daughters of the American Revolution to this concert is a fascinating success story in itself.

Now that she is married and has a home of her own she still goes out each year to sing for her Lord and her people. Perhaps we will be able to hear her again soon on the Telephone Hour.

—**Harold Peters**

Our Colleges and Seminary

BETHEL COLLEGE

Dr. J. Winfield Fretz returned to Bethel College October 10, after spending some four months in South America on a study mission for the MCC. He visited all the Mennonite settlements and groups in Paraguay, Brazil, Uruguay, and Argentina. Dr. Fretz made a special effort to study the history and development of the Mennonite colonies in South America from the sociological point of view, including such aspects as family life, educational activities, economic life, and government relationships.

Together with his assignment for the MCC, Dr. Fretz gathered information for the Social Science Research project of interviewing recent immigrants from Russia as to their life under communism and their subsequent adjustment. Dr. Krahn is now in Canada pursuing a similar investigative project there.

Plans are being made for the annual Homecoming events on November 10. The afternoon events include the parade and the Homecoming football game with Kansas Wesleyan University. A banquet is scheduled for the evening to be followed by the senior class play, "The Willow and I." The speaker for the banquet will be John L. Krehbiel of the class of 1934, now manager of the Mutual Life Insurance Company of New York.

Dr. David Suderman has announced his selections for the men's quartet. Homer Dean Schrag, Pretty Prairie, will sing first tenor; Bruce Boshart, Cucamonga, California, second tenor; Charles Stanfield, Manter, baritone; and Edgar Neufeld, Inman, bass.

MENNONITE BIBLICAL SEMINARY

"How do we approach others concerning Christ?" was the subject of the student discussion group October 15, with Eugene Lenker, Bethany senior, as resource leader and O'Ray Graber speaking from his experiences as a hospital counselor and Elenore Schmidt analyzing the relationship of evangelistic patterns in India and their value for America.

October 10, classes were cancelled for a peace forum at Bethany dealing with the implications of Universal Military Training. There was an opening address by Alvin Tompkins, pastor of the Olivet Institute Presbyterian Church, on the subject, "The Christian in an Era of Conscription." This then was followed by a panel discussion with Don. E. Smucker as chairman, on the topic, "Our Witness For Today," with papers on the following subjects: "Resisting Propaganda," by Emett Bittinger; "Commun-

(Continued on page 691)

Bluffton College Bible Lectures

November 11-16, 1951

Evening Series—

Theme: The Central Affirmations of the New Testament

Sunday—The Relevance of the New Testament Today
Monday—God and History
Tuesday—The Inevitable Christ
Wednesday—The Necessity of the Cross and the Resurrection
Thursday—The Individual and Society
Friday—Miracle and the Ends of Life

Sunday afternoon and week day morning series

Theme: Spiritual Resources in the New Testament

Sunday—Liberties of the Mind
Monday—Living from the Center
Tuesday—Status versus Relationship
Wednesday—The Recovery of Awe
Thursday—Withdrawal and Return
Friday—The Tempo of Faith
Sunday Morning—The mission of the Church

DR. ALEXANDER PURDY

M.C.C. News Notes

Local Boards Reclassify CO's

Under the new draft regulations class IV-E is discontinued and in its place Class I-O is used. The Class I-O designates registrants who are conscientiously opposed to combatant and noncombatant military service, and available to be ordered by the local board to civilian work which is considered to be in the national health, safety or interest.

Reports indicate that in many communities registrants are beginning to be reclassified in accordance with this new set of regulations. The Class I-O recognizes the CO claim and should be accepted, unless the registrant feels he is eligible for a deferred class such as II-A, II-C, or III-A, in which case it is proper to make appeal for same.

Men in Class I-O are subject to assignment to civilian work by the local board. When men are thus assigned, they are given Class I-W. However, to date the detailed Presidential regulations dealing specifically with CO services have not been issued and therefore local boards are not in position to make such assignment.

Congregations Support Material Aid Program

Early reports indicate good interest in many communities for collecting the food, clothing and other materials needed in relief work this year. In a number of areas the relief committees are becoming organized and making decisions on the specific nature of the contributions to be made. Contributions of flour are being received and plans for meat canning are being completed in some communities. (Incidentally, meat should be canned in No. 2½ tins for greatest economy in shipping and efficiency in distribution.)

One congregation in Michigan is planning to supply the need for dried vegetables by giving 30 tons of dry navy beans. The congregations on the Pacific coast are supplying the need for dried fruit in the form of raisins.

It is hoped that through the efforts of many other areas, the total goal of 200 tons of canned meat and fats, 150 tons of flour, 90 tons miscellaneous foods and 200 tons of clothing may be realized.

New Informational Leaflets

An informational leaflet is being published to describe briefly the present foreign relief program. The work in three major areas are stressed: the Far East, Jordan, and Europe. Copies of this leaflet are available from the Publicity Office, Mennonite Central Committee, Akron, Penna.

A leaflet describing the service of Brook Lane Farm, the Mennonite mental hospital at Hagerstown, Md., is available. Copies are to be sent primarily to medical doctors and ministers who may find this information helpful in counseling; but copies are available also to any persons interested in information concerning this service which the Mennonite churches have undertaken, or to anyone having cases whom the hospital may be able to serve.

Information is also available on Kings View Homes, the Mennonite mental hospital at Reedley, California, and on the envisioned mental health service to be established in the vicinity of Newton, Kansas.

Slides Continue Available

Slide sets on various types of MCC work may be secured for free use by church or other groups. The list of sets includes some on Civilian Public Service Units, Voluntary Service Projects, Mennonite History, Children's Relief Projects, Mennonite Foreign Relief, and Mennonite Refugee Resettlement. Each set is composed of 25 to 100 slides, with a complete descriptive narrative. One of the most recently prepared sets gives a very excellent description of Mennonite relief work in Europe today. Write to the Publicity Office, Mennonite Central Committee, Akron, Penna., for a complete list.

A Word on Army Clothing for Relief

The MCC Clothing Centers occasionally receive contributions of army clothes for relief. Although these items are usually of good quality, export regulations require that the garments must be altered by dying or other means so they are not distinguishable as army clothes. For this reason civilian clothing is more readily useable for relief.

Agape Dedicated

In August of this year, young workers on the "Agape" Youth Project high up in the Waldensian Alps, laid down their picks and shovels to dedicate the village which they have spent four years building.

The name "Agape" is the Greek word for Love. The village is to be a center where youth of all nations may pursue religious studies and learn to live together in brotherly fashion.

Young people of more than fourteen nationalities have been working on the completion of the buildings. Including volunteer college students of our own Mennonite denominations under the MCC. Every evening they worship together after their ten hours of hard labor. Three times a week they join in evenings of study and discussions on national and international issues with the faith and viewpoint of Christian love.

The Presbyterian Church USA, whrich helps support the Waldensian church has given more than $20,000 for this enterprise.

My Times Are in Thy Hands

"My times are in Thy hands,"
Thou knowest all my day,
The interrupted plans,
The stumbling on the way.

Thou seest unfinished tasks,
Thou knowest the work half-done;
The burden and the care of all
The pressing needs, the setting sun.

Distraction, worry, strain
Are not for those who trust.
For us there's peace and perfect rest,
His love envelops us.

Almeta Hilty Good

Jottings

—**First Church, Philadelphia, Penna.:** Wilhelmina Kuyf, returned missionary from China, is assisting in the office of the Board of Missions at Newton and also doing deputation work. C. F. Derstine will conduct evangelistic services in our church from November 15 to 22. Officers of the Young People's Union of the Eastern District Conference were the guests of our young people in an evening meeting featuring Arlene Rosenberger, who spoke and showed pictures of her experiences in Colombia, South America, this past summer. "It can be done in '51," is the slogan chosen for paying off our church debt. Another step towards its realization was made recently in a bond burning ceremony. Mrs. Roy Vollmer entered the Mennonite Home at Frederick, Penna., this fall; we now have five members as guests in the Home.—Corr.

—**Bethel Church, Inman, Kansas:** September 30 Miss Aganetha Doerksen showed slides on relief, and told of the work. This meeting was sponsored by the Charity Society. Our pastor, P. T. Neufeld served at the ordination service of Brother H. D. Penner at Clinton, Okla., on September 30. October 7 Brother E. W. Zimmerman presented the work of the Northern Bible Society to us, and also brought a message. H. A. Toews' went to Longview, Texas, to be with their son, Paul, who underwent surgery. Paul is attending the Texas Technical college at Longview.

—**First Church, Shafter, California:** Sunday, October 7, a Wurlitzer Organ was dedicated to the service of God, in memory of Clarence Neumann by Mr. and Mrs. Lester Neufeld. The many bouquets and baskets of flowers added to the beauty of the service. The program consisted of music by the choir, organ solos and instrumental music, with a short dedication message closing the service. Mrs. Earnest Schroeder, the pastor's wife is the organist.—Mrs. Albert Froese, Corr.

—**First Church, Wadsworth, Ohio:** October 14, Sam Sprunger, a ministerial student, preached the morning sermon. In the afternoon and evening, open house in the church parlors for John and Mame Morneweck, in honor of their 50th wedding anniversary was held, with a special worship service at 7 p.m. Other recent events were the first session of teacher's training class; and Eivin Bjornstad giving a sacred concert, also Elmer Ediger met with the deacons on th new draft law.—Geo. McBride, Corr.

—**Salem Church, Dalton, Ohio:** Annual elections were held recently for the Christian Endeavor, the Women's Missionary Society and the Sunday School. Some of us attended meetings at the Brunk Brothers Tent Revival at the Martins' Church and the E. Stanley Jones Preaching Mission at Wooster recently. Communion service was held October 7. The annual fall church housecleaning was held October 10, with a fine response in help. Approximately forty-five attended the fire "Tea" sponsored by the Mothers' Study Group, October 8, with Mrs. Vernon Gerber in charge of well-planned arrangements. Manfred Stoerker of the Orville Evangelical and Reformed Church spoke on "The Christian Home" mentioning that his impression of Mennonites was that they have a daily altar in their homes. Camp Otyokwok was the scene of a Christian Endeavor Retreat October 14, with a number from our group present.—Corr.

—**First Church, Geary, Oklahoma:** Sunday, October 14, Henry Hege from Corn, Okla., held preaching service for us and also communion service. His theme was "remembering" as stressed in Ex. 12:21-23. He also held a short consecration service for Ronald Steward, young son of Mr. and Mrs. Stewart Jones of Wichita Falls, Texas. The mother, Mrs. Ruth Steward, is the daughter of Mr. and Mrs. L. L. Lehman. In the evening, Mrs. Harry Lane of Oklahoma City, gave an organ recital on the new Hammond Organ, the purchase of which is being sponsored by Mrs. Fern Lehman's Sunday school class. October 15, our Brotherhood meeting was held in the church basement. Brother Herman Lehman is slowly gaining strength after his major operation.

Into the Beyond

MRS. LOUISE BOBZEIN, member of First Church, Chicago, Illinois, was born April 6, 1863, at Richton, Illinois, and died October 11, 1951. She is survived by 2 children, 3 grandchildren, 2 great-grandchildren, and one brother.

MENNONITE BIBLICAL SEMINARY

(Continued from page 689)

ist Front Peace Organization," by Leland Harder; "Keeping the Christian Peace Witness Alive," by Eugene Lenker; and "Witnessing for Peace," by Leo Miller.

James F. Lark, pastor of the Bethel Mennonite Church in Chicago, spoke on the subject "The Nature and Possibilities of Christian Work Among the Colored People of Chicago," at the Vesper Service, Sunday, October 21. Brother Lark is perhaps the only Negro who is an ordained minister in any of the Mennonite branches in this country.

We are happy to welcome Mr. and Mrs. Herbert Neufeld, of Inman, Kansas, who have come to serve as host and hostess in the main building of the Seminary.

President Pannabecker was at Wayland, Iowa, recently, for a series of special meetings, and Andrew Shelly went to Kansas for a series of meetings there.

Beautiful Indian Summer weather continues to be a feature of these weeks in October.

The Shining Face

When the great missionary, Adoniram Judson, was home on furlough, he passed through Stonington, Connecticut. A boy noticed the man and wondered. Never before had he seen such a light on a human face, Presently it dawned on him that the man was the famous missionary whose picture he had once seen. He ran up the street to the Baptist minister's home to ask if it really could be Judson. Many years after, that boy, Henry Clay Trumbull, became a famous minister himself, and wrote a book of memories in which was a chapter entitled, "What a boy saw in the face of Adoniram Judson." Now, Dr. Turnbull, too, has passed into the presence of the Master whom he served, but the light in the missionary's face still shines down through the years. The shining face is no mystery. Centuries ago the psalmist said, "They looked unto him, and were radiant." It comes to those whose faces are always turned toward God as a flower turns toward the light.

High doctrine and low practice do not go together.

Beyond Our Own

AMISH ERECT OWN SCHOOL at Berne, Indiana, to keep their children out of the public schools and from a "worldly environment." The Amish objected especially to the use of movies as a part of the visual aid program.

THE MOST CATHOLIC CITY in the United States is Jersey City, New Jersey, according to the Catholic Press Directory. Of the total population, 83.4 per cent is listed as Roman Catholic.

CALGARY CRUSADE FOR CHRIST directed by T. W. Wilson, recently closed and was counted a great success. The huge audience tha consistently attended the Campaign was the largest in Canada's history, it is claimed. Calgary is located in the prairies of Western Canada where oil and cattle comprise the wealth.

BOOTLEGGING GAINS: "Between the Lines" claims that there is more bootleg whiskey made and sold today than during the prohibition era, and that more bootleg whiskey is sold today than that legally produced. And they told us we should end Prohibition to put the bootleggers out of business!

BILLY GRAHAM, THE EVANGELIST, is introducing a new medium for his work: the movies. The picture is entitled MR. TEXAS, with Graham as the star, in what he calls "The first Christian Western."

Please enclose this label when writing

THE GEOGRAPHIC CENTER of population had been moving westward across Indiana for sixty years. But during the last census it moved across into Illinois, in the center of Carl Snider's cornfield, near the town of Olney. Snider took it calmly.

THE FIRST TALKING BOOK is to be published in December, by the John Milton Society publishers of Christian literature for the blind. The new book will consist of a series of long-playing records containing selections of Christian prose and poetry. Blind persons may obtain free copies by addressing the John Milton Society, 156 Fifth Ave., New York 10, New York.

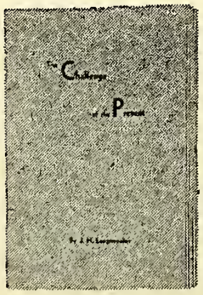
THE INTERPRETER'S BIBLE is the name of a new twelve-volume Bible commentary. The first volume, called volume V Matthew-Mark, is now ready, other volumes to appear every six months until completion in the spring of 1957. George A. Buttrick is the commentary editor with many assistants representing many denominations. The volumes will be published by Abingdon-Cokesbury, the official Methodist publishing house.

FRANK C. LAUBACH, noted missionary educator who has done so much in teaching people to read, has been selected to receive the 1951 Roosevelt Medal of Honor for his distinguished service in the advancement of social justice.

THE YEARBOOK OF AMERICAN CHURCHES shows that during 1950 there were a total of 166,891 clergy—both men and women—who were actively engaged in religious work. Counting the clergy who were inactive or retired the number would come to a total of 281,251.

THE STUDENT VOLUNTEER MOVEMENT'S sixteenth quadrennial convention will be held at Lawrence, Kansas, during Christmas week. It is expected that 2,000 college students from 600 colleges and universities in the U.S. and Canada will be in attendance, with probably an additional 200 foreign students. The theme of the Convention will be "Christ's Kingdom—Man's Hope."

MORE MONEY SPENT FOR TAXES THAN FOR FOOD by the American consumer, according to the president of the Grocery Manufacturers of America, Inc.



NO - **You probably have not read this!**

BUT - **It is not too late now—at least as long as we have a supply on hand.**

IT - **Certainly is worth the nominal cost of 25 cents.**

WRITTEN - **For young people, but also read by everyone—even Grandpa!**

WHAT **THE CHALLENGE OF THE PRESENT**

THEME - **ANSWERS TO QUESTIONS ASKED BY YOUTH TODAY AND TOMORROW**

Order from book store nearest you.

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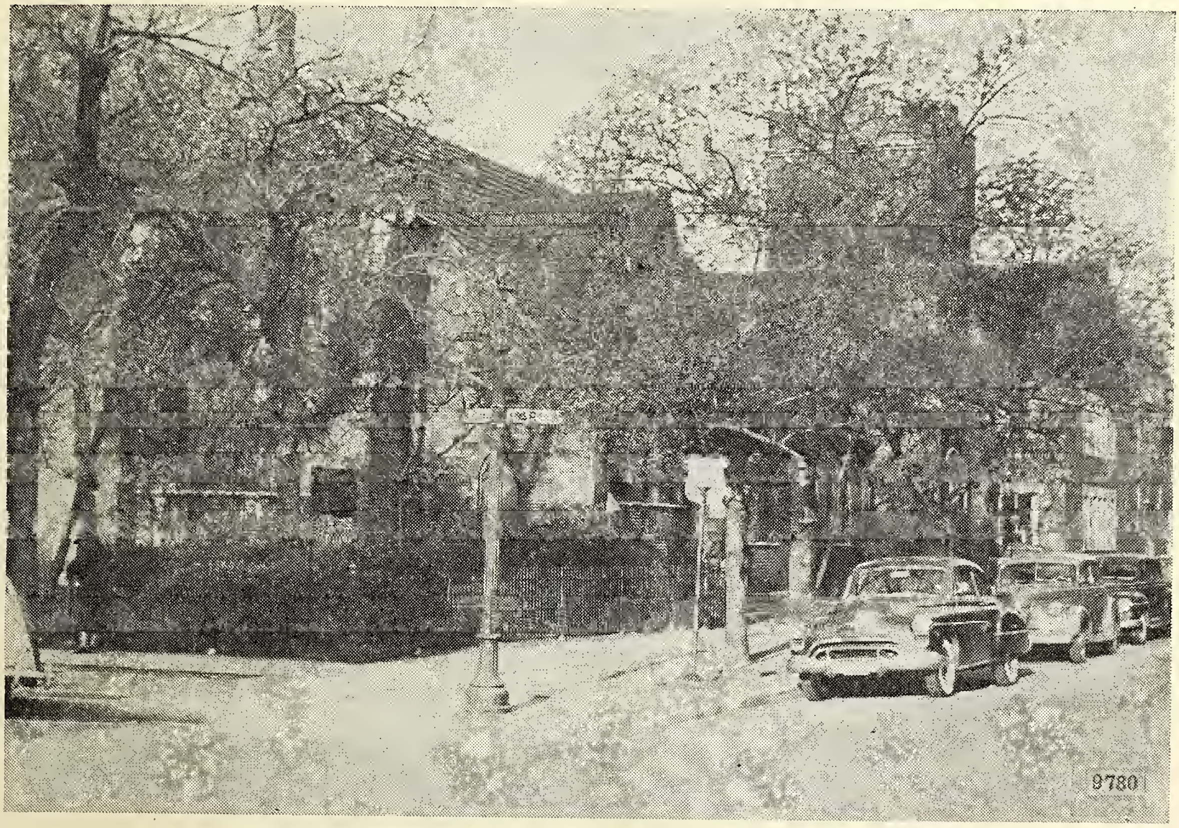
The Mennonite

MENNONITE

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 66 — November 6, 1951, — Number 44



The Woodlawn Mennonite Church — Chicago (see inside)

In This Issue

Western District Convenes

We Leave China

The Church and The City

In This Issue

EDITORIALS 695
WESTERN DISTRICT CONVENES
by D. C. Wedel 696
MENNONITE MEN AT WORK 696
IT MUST BE FOUND
by Charles A. Wells 697
STUDYING THE JAPANESE LANGUAGE
by Verney Unruh 698
HARVESTS—NATURAL AND SPIRITUAL
by Curt and Olga Claassen 698
WE LEAVE CHINA
by P. J. Boehr 699
LET US NOT FORGET CHINA 699
THE CHURCH AND THE CITY
by Hugh Hostetler 700
CONCERNING FLOOD RELIEF 701
MENNONITE YOUTH
VOLUNTARY SERVICE IN GERMANY 702
SEEK AND YE SHALL FIND 702
THE SERVING SON 703
WHY DID YOU GO 703
PAX SERVICES PERSONNEL 704
CLINIC ON YOUTH PROBLEMS 704
OUR COLLEGES AND SEMINARY 705
MCC NEWS NOTES 706
JOTTINGS 707

NOTICE

Rev. and Mrs. Laverne Rutchman and their two sons have come from our mission field in Cachipay, Colombia, South America, on a nine months furlough. They are now staying with Rev. Rutchman's father near Whitewater, Kansas. They will be glad to give reports about our conference work in Colombia, South America.

John Thiessen, Gen. Sec., Board of Missions.

The Mennonite

Editor, J. N. Smucker
Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference. Entered at the post office at North Newton, Kansas as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1919. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas or 722 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor THE MENNONITE, Bluffton, Ohio. Postmasters Note: Send change of address Form 3579 to 722 Main, Newton, Kansas.

The Reader Says

Dear Editor:

The appointment of an official ambassador to the Vatican by the President underlines a terrific need in Protestantism. We are so divided, each conference of each denomination having its own publication devoted to its own interests in a large measure, that the larger concern of total Protestantism in its witness in governmental circles and otherwise is crowded out. Of course hundreds of thousands of Protestants write their representatives in government when a matter of spiritual concern comes up. But there should be millions! One reason is our lack of information. People want information in order to write intelligently. Furthermore the response of Protestants should be more unified on basic issues.

A major step in this direction would be for many more Protestants to subscribe to **The Protestant World.** This is an absolutely independent interdenominational paper devoted to the concerns of all of Protestantism. It is controlled neither by the National Council of Churches, nor by the National Association of Evangelicals nor by the right-wing American Council of Churches. It has deliberately kept itself free in order to serve every branch of Protestantism in an unbiased way. I have personally talked to one of its leaders and am convinced of the need for this source of information in our homes. The Protestant World appears twice a month and is priced at $3.00 a year. Subscriptions may be sent to Protestant Publishing Corporation at either 836 Exchange Ave., Chicago 9, Ill., or 381 Fourth Ave., New York 16, N. Y. I write this not by request, for the Protestant Publishing Corp. knows nothing about my writing this. I write it simply because I know many of our people would like to have this source of information but do not know about it—and of course because of the present turn of events which makes so necessary getting all the facts we can about a given issue from dependable unbiased sources.

Sincerely yours,
Jacob J. Enz
Baltimore, Md.

Dear Editor:

Enjoy reading **The Mennonite.** Pulpit, pew, press are well informed on the principles of our General Conference. We should not retreat nor detract. We of our Conference believe we are

(Continued on page 708)

Of Things to Come

Nov.11 Men and Missions Day
Nov.11-16—Bluffton College Bible Lectures.
Nov. 21—End of Fall Quarter, Bethel College.
Nov. 21-26—Thanksgiving vacation, Bethel College.
Nov. 22 Thanksgiving Day
Nov. 23—Bethel College Corporation Meeting.
Nov. 28-Dec. 3 Council of Boards, Winnipeg, Canada
Dec. 2 Advent Sunday
Dec. 9—Messiah Community Chorus Concert, North Newton.
Dec. 19—Jan. 2—Christmas vacation, Bethel College.

1952
First Quarter Special Emphasis on Evangelism
Feb. 10—Race Relations Sunday
Feb. 29—World Day of Prayer
Aug-10-15 Mennonite World Conference, Basel, Swiezerland

PRESS RELEASE

The four-volume MENNONITE ENCYCLOPEDIA now in preparation is receiving the cooperation of almost 700 writers from many states and countries. Writers from at least 30 states and fourteen countries are writing the several thousand articles which will appear in the four volumes. Volume I will be printed in 1952 with the remaining volumes appearing one a year from 1953 through 1955. Dr. H. S. Bender, Goshen, Indiana, is the editor, Dr. Cornelius Krahn, North Newton, Kansas, is associate editor, and Dr. Melvin Gingerich, Goshen, Indiana, is managing editor of this enterprise, which is supported by the publishing committees of the major American Mennonite groups.

COVER PICTURE

This church building, formerly known as the Kirkwood New Church, has just been purchased by the Seminary Board. For several years parts of the building have been rented for the library and offices of the Mennonite Biblical Seminary. Its addition to the Seminary group of buildings will be a great asset in many ways. This purchase had been a fond dream of the late A. Warkentin, first president of the Seminary. The Seminary community has been organized as "The Woodlawn Mennonite Church." Now the group will have a permanent place of their own for services, as well as much needed space for library, offices and other needed rooms.

Editorials

"TELL THE PEOPLE TO GO FORWARD"

One of the high points in the dramatic story of the escape of the Children of Israel from Egypt comes when they find themselves, hemmed in on both sides by mountains with the Red Sea in front and the pursuing army in the rear. What can they do? God's answer seems an impossible solution: "tell the people that they go forward." Yet as they went forth in faith, the way opened to escape and victory.

This again is a time to go forward. In our mission work, progress is being made in the new advance in Japan. The work continues in India. But in China we think in terms of retreating. Perhaps here too, we may be expected to do what now seems impossible; perhaps we should continue plans for further work in China instead of writing off the whole venture.

We should move forward in the cities of our own land. The doors are certainly wide open here for bringing the Gospel. City people need God just as much as any foreign land.

We need to go forward in the many areas of Christian service throughout the world. The Mennonite Central Committee is active in opening doors to great needs. This is no time to stand still.

But in all our advancing, we must be sure to go forward in our own spiritual growth and experience. When the glory of the Lord is revealed to our receptive souls we will want to advance with Him.

WE WANT NO EMBASSY AT THE VATICAN

The Protestant churchmen's vigorous opposition to the president's recent announcement of his appointment of an ambassador to the Vatican—papal seat of the Roman Catholic Church—shows how serious the move is considered to be.

This abrogation of the American principle of separation of church and state might well be a "national disaster." Why should one church be given a special status above all other churches in relation to our government? Other church bodies do not consider it wise to try to establish diplomatic relations with their governments.

The church should be kept free from such political ties. This has been the glory of the American freedom of religion. To begin treating a religious group as if it were a political state, with exchange of ambassadors, is to invite a host of dangers. Let all church bodies be treated alike. Let them be kept separate from the political body. The church is the body of Christ and not the hand-maiden of any government.

It is to be hoped that the Senate will reject any proposal to establish political ties with the Vatican.

REFUGEE CHILDREN AID KANSAS FLOOD VICTIMS

A touching story comes out of the refugee camp at Dudelsdorf, Germany. The refugee children, who know what it is to be made homeless by events outside of their own control, heard about the distress of flood victims in Kansas. So they took up a collection of coins "to help in the relief" of American children by the raging waters. One shy youngster presented the proceeds of the collection, five marks, (about $1.25) to the church representative in the camp, asking that it be sent to Kansas. Of course it was.

Here are homeless children who are the innocent victims of man's inhumanity to man, crowded together in refugee camps with little hopes for the future, yet their hearts are touched with the temporary distress of other children and they share out of their own deep need.

Surely these children's sacrificial gift of $1.25 should be matched many hundred-fold by the prosperous churches of this prosperous nation. The story of the widow's mite, and now this modern story of the refugee children's mite should shame our own niggardly giving.

PREACHERS, STAY BY THE TRUTH!

Several instances have recently come to our attention where incriminating statements were made by those in the ministry, which, when checked, proved to be false. The irony of it is that these statements were made against Christian people and communities, not in the spirit of love but seemingly in an effort to deliberately cast bad reflections.

In a recent case one who calls himself a Christian evangelist, violently denounced pacifists as undermining the Gospel as well as the foundations of our great country. He mentioned by name several Mennonite communities—where he had previously held meetings—and referred to them as hot-beds of pacifism, and then made the astounding statement that both the president and the dean of one of our own colleges had served terms in the peneitentiary. Of course this is an outright falsehood, but many of the people who heard these statements would accept them as truth because they came from one posing as a man of God.

There are other cases where our own ministers have been known to make derogatory remarks and cast suspicion on fellow-ministers which were wholly unfounded and contrary to fact.

When one considers that a Christian minister is to speak for God and proclaim only God's truth and then find some making such shocking statements which are far from the truth, the question arises if they are really servants of God. They are violating the ninth commandment and are **not** "speaking the truth in love." Reputations have been ruined, churches rent asunder, hearts have been broken, and sin flourished mightily by just such methods. And all in the pious attitude of speaking for God. It is an old trick, but it should be given no quarter in our midst! It cannot be said too emphatically: **Preachers, stay by the truth!**

Western District Convenes

D. C. WEDEL*

Mennonites in the area of the Western District Conference came from east and west to convene in Memorial Hall, October 17-19, the time set aside for the annual meeting of the conference. Cold and rainy weather did not hinder a large attendance.

There is always a prelude to the sessions of the Western District Conference. This is the session of the ministers of the Western District which convened in the First Mennonite Church, Hillsboro. An enriching fellowship came from the observance of the Lord's Supper, the challenging messages, and the discussion. Gerhard Peters brought the communion meditation in which he called the hearers to remember Jesus, his life of love, that he lived the love of God, a life of humility and prayer, and last of all his death and its significance for us, the atonement. E. J. Miller pointed out that these are times for great living. This calls for great faith, great courage, consecration, and sacrifice. The afternoon session was given to reading and discussion of the topic "Earmarks of a Mennonite Church." P. T. Neufeld in presenting the paper stated that we held certain beliefs in common with other church groups; that there are some beliefs in which we differ but which are becoming common among other groups; that there are those which are definitely Mennonite in character. Among these he enumerated (1) Mennonites take their religion seriously and live the new life. (2) Mennonites take the Bible seriously and live by it letting the Bible serve as the guide for life. (3) Religious depth is reflected in a quiet expression, perhaps too quiet. (4) Simplicity and modesty. (5) Separation from the world. (6) Mission interest combined with compassion for needy brethren. (7) Unwillingness to take human life. (8) The sanctity of the home. These and others were emphsized again in the discussion.

At the first session of the Western District Conference President Elbert Koontz pointed out in his conference sermon that in our day Christians are asked to recant. The church is on trial. We must say again "Here We Stand." It was pointed out that the churches of the Conference must again stand upon certain basic principles taught in the Scriptures.

Spiritual nurture came from the various devotional periods but especially from messages brought by A. E. Kreider who undertook a study of I Corinthians. He pointed out that just as Paul left the evangelization of the community to the Corinthian church, so it is our task to preach the Gospel. Paul appealed to the church to rise above their divisions. Divisions in a church are symptoms of a lack of spiritual life. In the church faithful discipleship and godly living constitute a tradition which should be maintained. The presence and power of the Holy Spirit was manifested in the life of these believers. The church needs to be possessed of many gifts for the work of the church demands many ways, but everything must be done in love which is the most excellent gift. The outpouring of Christ on the cross was an expression of this love.

It is noteworthy that many of the reports brought to the conference reflect new areas of activity. The field worker reported new ventures in leadership training. The Deaconess Committee outlined a new program for deaconesses. The Home Mission Committee reported new work undertaken in Lamar, Colorado, and a new church admitted to the Conference, namely the church at Clinton, Okla.

Another new item was the work of the Mennonite men which was discussed at a separate business meeting and luncheon. The special project undertaken is camp Mennoscah, Western District retreat grounds. The Education Committee reported new activities in the area of visual aids and workshops.

All reports brought new information. The statistician reported a slight decrease in membership but an increase in contributions. The Home Mission report showed effective work being done in areas where Mennonites are not so numerous. The report of the Seminary and Bethel College showed a vigorous educational program for our youth. The Peace Committee brought a report of its activity and indicated the need for a constant peace witness.

Conference officers elected for next year are as follows:

President—Elbert Koontz
Vice-president—Arnold Epp
Secretary—Harvey Jantz

The three days of conference sessions gave new insights, encouragement and strengthened our faith. They challenged us with new tasks and evoked greater consecrations on our part to the work of Christ's kingdom.

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*Executive Secretary, Board of Education and Publication

Mennonite Men at Work

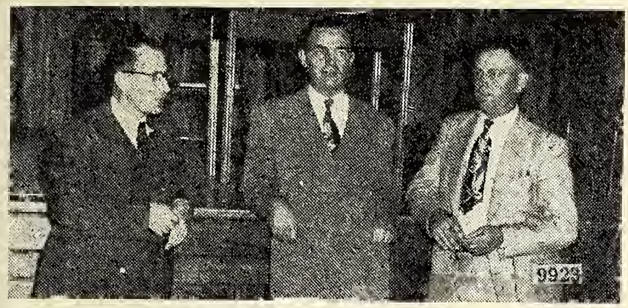
A banquet, highlighted by a challenging address by Cornelius Dyck, returned worker among war refugees, closed the sessions of the Western District Conference Mennonite Men, Thursday, October 18.

"The difficulties of our time are no doubt great," said Cornelius Dyck, "but one wonders whether the mountains today are any greater than they ever were. Could it be that the mountains have not grown larger but that we, as men, have grown smaller?"

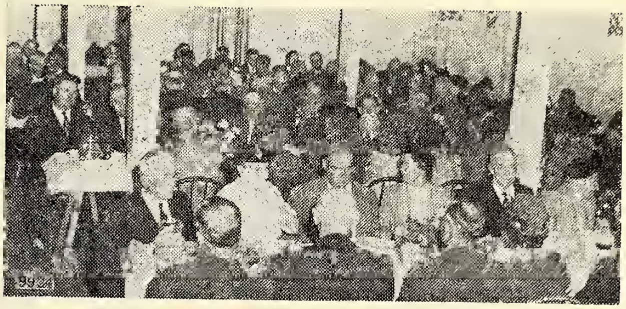
The afternoon sessions, the business meeting of the Mennonite Men of the Western District Conference, voted approval of a budget of 6,000 some dollars, approved the digging of a well at Camp Mennoscah, and the installation as rapidly as funds permit of the plumbing and other sanitary facilities at Camp Mennoscah. The meeting went on record as encouraging local brotherhoods to organize, and particularly to present to the outside world a positive Christian witness for our boys and men in local areas.

New officers elected were: Herbert Wiebe, Hillsboro, Kansas, secretary; program committee: Dean Stucky, Hillsboro, Kans., and William Juhnke, Lehigh, Kansas.

The Sixtieth Western District Conference, and Ministers' Conference

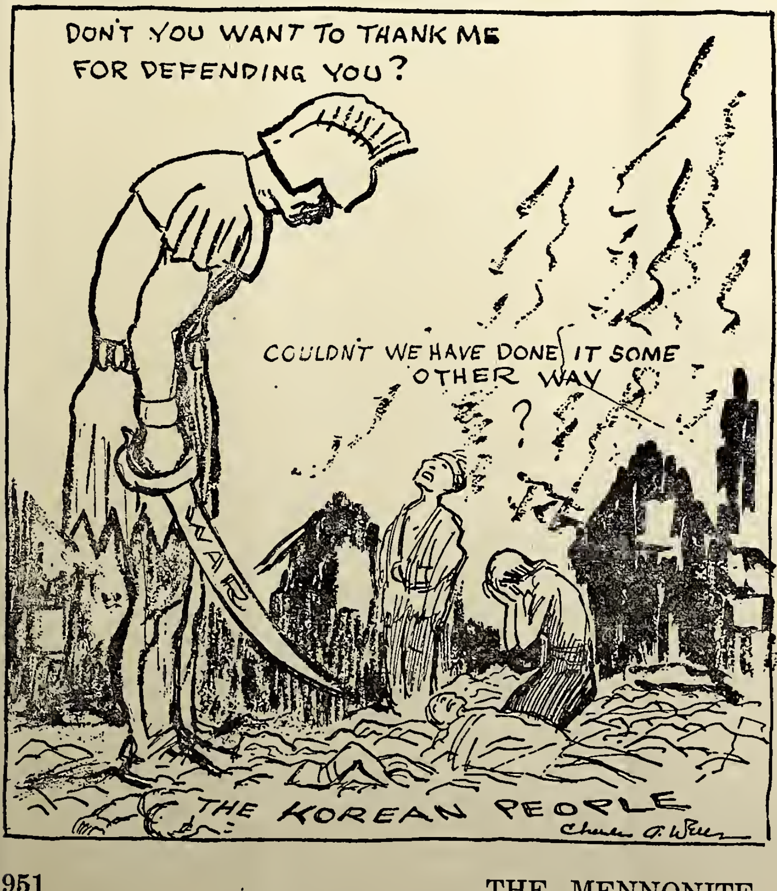


Vice-Pres. Arnold Epp, President Elbert Koontz, Secretary Harvey Jantz



Dinner at Ministers' Conference, First Church, Hillsboro, Ks.

Ministers, wives and guests at Ministers' Conference, Hillsboro, Kansas, October, 16, 1951


DON'T YOU WANT TO THANK ME FOR DEFENDING YOU?
COULDN'T WE HAVE DONE IT SOME OTHER WAY ?
WAR
THE KOREAN PEOPLE
Charles A. Wells

It Must Be Found

By Charles A. Wells

When all reasons for our defensive war in Korea are surveyed and accepted, we still face the stark, unavoidable fact that the people we set out to defend have suffered the most and lost the most,—Korea has been totally destroyed, with between two and three million Korean civilians killed in the last year from war's ravages. We only deceive ourselves into thinking that freedom means anything when such an effort leaves nothing but hunger, suffering, death, poverty and despair. Will the world awaken to the fact, now made so clear, that there is no defense—no security in modern war? General MacArthur said, "War is inherently a failure now.",—because of the vast expansion of war's destructibility. We must find other means to meet the issues that create wars, and the very nature of the problem demands that the means must be found in the realm of the moral and spiritual.

Studying the Japanese Language

VERNEY UNRUH*

Today (October 13) we finished our first month of language study. For the most part we are still on top but there were times when the waves were pretty high. One of the impressions that we had, and that many people have, is that Japanese is one of the most difficult languages in the world to learn. We have not tried to learn many but at this stage we are quite sure that this isn't the hardest. It is difficult, to be sure, but it is not impossible.

The school is about 15 minutes drive from our home. There are 50 studying the language, all missionaries from several different missions. School is in session from 9 to 12 each morning. A 15-minute chapel period, led by the students (in Japanese as much as possible) begins the day. Then we go to our classes for three 50-minute sessions with 3 different teachers.

We are studying at the Kobe Branch of "The Tokyo School of the Japanese Language" founded by Dr. Naoe Naganuma. Dr. Naganuma is director of the school in Tokyo and is the author of the textbooks used. This school and system of language study was developed before World War II. Foreign diplomats and businessmen as well as missionaries studied in this school. Shortly before the war the American Embassy purchased the copyright on Dr. Naganuma's materials and during the war years the Army used them in its own Japanese language schools. After the war the school was re-established in Tokyo and there are now branches in Kyoto and Kobe and summer school branches in Karuizawa and Lake Nojiri, summer homes for many missionaries.

Dr. Naganuma's approach to language study is the direct method. From the very first lesson no English is used in the class room; all teaching is done in Japanese. At first this is overwhelming but in time it makes sense and is very effective.

In our first lesson we learned two basic sentences—"This is a __________." and "What is this?" The teacher had several articles at hand and would hold up a pencil and say in Japanese, "This is a pencil." We repeated it several times, then a book was held up and we went through the same procedure. After we learned the names of a few more articles the teacher came back to the beginning and asked (in Japanese) "What is this?" and we were supposed to give the correct answer. During the second lesson our vocabulary was built up by the use of adjectives—"This is a red book," "This is a long yellow pencil," and so on.

And so we have studied from day to day, learning new words, phrases and sentences, and going over what we have learned previously. In recent days we have started to learn the difficult counting and number system. I say difficult because there are many systems. For counting flat objects you use one set of numbers, for long objects another set, for people another, for money another and for other objects still others. I suspect we will amuse the Japanese more than once before we get them all straight.

Sometimes we feel that we are making good progress; other times we are discouraged. But we shall keep working at it and praying that God will help us become skillful in its knowledge and use. For then we shall be able to communicate with these people personally and share with them the great message of salvation.

---

*Missionary to Japan

Harvests - Natural and Spiritual

CURT AND OLGA CLAASSEN*

Again we have experienced the goodness of the Lord. It is with grateful hearts that we wish to THANK every one in the home Churches, who by prayer and gifts have made available the Relief funds for the needs of their Christian brethren in India.

There are several here whom the Lord has blessed in their farming and other work, and they are able to take care of their needs, but they are few in number. Several others are working hard in order to be able to be self supporting. They do not own fields as yet, but are renting fields, and as the Lord blesses they hope to be able to buy their own later. It is these and other poor families for whom the funds were needed. Last year many fields were sown, but in most places nothing was reaped in this area. This year the Lord provided by your gifts, so the fields have been sown again, and although we have not had heavy showers, rain has fallen regularly and up to this time the crops look very promising. (The margin between something to eat and starvation is always very narrow in India, for at least 90 per cent of the people. J.T.)

How we wish that we might be able to report the same of the Spiritual Harvest. People are willing to listen in the villages, but as yet they are not conscious of their sin, and thus see no need of accepting Christ. They have a religion, as every villager in India does have, so why should the religion be changed, so they argue. May their eyes be opened as they continue to listen, and Christ be permitted to cleanse and dwell within their hearts. (It is good that Brother Claassen let us also see this "hardness of soil." It helps us pray more intelligently and symathetically for our workers and the burdens they bear. J.T.)

This month we are busy with the Annual Bible Course. Rev. Walters, the local pastor, Olga and I are teaching. Later one the evangelists will also help with the illiterate classes. One family with two small children walked in eighteen miles, and another with three children walked in sixteen miles to attend the Bible course. These will go back to their villages and teach the Christian families there.

Again we thank you for praying for the work and for us, and may we urge you to keep on in regular intercession, for the Adversary is more than busy—among Christians as well, keeping others from the Lord, but Thanks be unto God, His Word shall not return void.

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*Missionary to India

We Leave China

P. J. BOEHR.*

Friends in the homeland, and especially our churches, have been deeply concerned for us; and we want to thank all who have faithfully prayed, and who are still praying for the missionaries not yet permitted to leave China, (our own missionaries are all out of China. J.T) and too for the Christians in that great country in this time of testing. The Lord sent us to China, and we believe He again called us out. This also that our Chinese friends might be spared additional trials because of the presence of foreigners. Indeed the Lord has graciously answered prayer for us, and we believe that because of the prayers of God's children we were spared much that might have come over us. Some missionary friends we saw "all packed up" and ready to leave as soon as their "exit permits" would be granted, but as far as we know thus far they have not yet received their permits to leave.

It is a heart-rending story of hundreds, yea thousands of missionaries leaving, instead of coming to, China. Planes have been chartered to take planeloads of "near-furlo" and missionaries who were not well, to their homelands. But, thank God, also many missionaries having come out of China have been allocated to India, Indonesia, Formosa, the Philippine Islands, and Japan. (One of our missionaries Miss Elizabeth Goertz, serves now in our field in India.—J. T.) Chung King, the westernmost Yangtze River port in China was the bottle-neck through which hundreds of these messengers of the Gospel were being sent out. We also came through that great city (the city where Chiang Kai Shek had his headquarters during the second World War). There has been anguish of heart on the part of many, and real suffering on the part of others, as they either waited to leave, or were detained enroute in crowded quarters, or travelled long stretches from far distant areas in the extreme west of China.

We too came that way, and then from Chung King on to Hankow by river, and on to Canton and Hongkong by train. But we cannot speak of suffering except in a small measure in our soul, and there was anxiety as to the outcome for a few months. But not that I was actually in prison for any length of time; and yet about like Paul in Rome where he lived in his own house, and a short while in a situation like the one of which a missionary wrote of his fellow-worker: "She is like Paul and Silas at Philipi, only she's not yet had the quake."

Permission to leave our station was granted us the latter part of February of this year; but each of us was obliged to travel without the other, once (from Chengtu, our station) a few days apart, and from Chung King two weeks apart (after I had been detained for two and a half months, but still permitted to be with Frieda in the Canadian Mission Hostel). Thus I got to Hong Kong two weeks before Frieda, but on June 8th we met again, when she came past the barbed-wire barrier on the border at Hong Kong.

Our hearts are filled with gratitude to God for all the goodness He has shown us and that we can believe that there is a little church in China. We are glad that God undertook definitely for us and brought us safely through. We are likewise deeply interested in the small body of Christians we left behind,—over a hundred of them at Chengtu, and nineteen more were baptized by pastor Chang last Easterday, three weeks after we left the Christian group. May we especially request that much prayer may be made for the young church there, and that Isaiah 43:2 may become preciously true in their experiences: "When thou passest through the waters, I will be with thee... : when thou walkest through the fire, thou shalt not be burned." Passages of Scripture like Psalm 76:10, and Isaiah 59: 19 have again and again encouraged us, and many of the Psalms. "Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain"... "So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." We do not want to consider China's door closed, but pray now as never before for the Spirit of God to work there mightily. "God is able!"

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*Returned Missionary from China

Let Us Not Forget China

We are glad to have news of Rev. and Mrs. P. J. Boehr who have recently arrived from our "new field" in West China. Many people are curious as to what happened to our "old field." Some of the Christian nurses, teachers, students, and others have gone to different areas in China. Many of them kept up some kind of correspondence with our missionaries when that was still possible. We know that they took their places in the Christian community where they made their homes.

We do not hear from those who are still in our field, but from letters that came through when communication was still free from danger, we understand that none of the mission buildings are in the hands of Christians. They were unable to keep up the tax payments. However, the hospital is still being used as a hospital, and our Chinese Christian doctor and a number of Christian staff members still man this institution. We understand that 22 groups of Christians meet for worship on Sunday in homes or courtyards. There are those who take the task of shepherding these people as part of their Christian duty. Brother Boehr rightly asks for prayer for the young church in West China but we do not want to forget these other brothers and sisters in the Lord who are longer established.

The above was written by Miss Wilhelmina Kuyf, who also returned from China recently, and is now working in our headquarters office in Newton. What she writes, as well as what Rev. Boehr writes is in agreement with the Board of Missions, and I trust also with our whole constituency. Let us not forget China, and our Christian brothers and sisters there. —John Thiessen, Gen. Sec.

The Church

Mennonites as a group neither know nor pretend to know much about cities and city life. The reasons for this are well known and need no amplification now. However whether we like it or not the United States has become an urban, industrialized society in which the role of urban culture has become predominant in all areas of our national life. Any church denomination, because its members are also citizens, must take cognizance of this fact of the times if it is to approach realistically its propagation and nurture of the Christian faith.

I.

It safely may be said that our denomination has been preoccupied in the past several decades primarily with maintaining a "peace witness" in the face of our country's increasingly active participation in the international power struggle. We have tended to equate, somewhat wrongly, non-resistance with the whole of the Gospel: The spread of the Gospel must necessarily mean the spread of non-resistance and vice versa. This has comprised our chief "home missions" work if by home missions is meant the broader aspect of any propragation of the Gospel to our fellow Americans. Our mission, it is felt as a group, is a unique one: To witness to non-resistance as the core of the Gospel. And to this end much of our "broader missions" strategy has gone.

It is not the purpose of this article to quarrel with the basic equation of the Gospel to non-resistance; that can be done at another time! Rather it would be good to examine our traditional Mennonite rural isolationism against the background of changes in American society today and to review our home missions goals within this context.

We can comfort ourselves slightly with the fact that developing a strategy for evangelizing our cities and urban areas is not a unique problem faced by Mennonites alone. All of American Protestantism must shoulder the same task, though most other groups have been isolated from the vast industrial society populating our cities along economic and social class lines rather than being split from them as are the Mennonites because of rural-urban differences. The most significant feature of city life today is the rise of masses of people who by and large are alienated from real church life. All of Protestantism must share in the guilt for this alienation. Mennonites, also Protestants, must share in the task of reaching these masses if they are to take seriously Christ's call to preach to everyone.

II.

One of the real tragedies of industrialization is the reduction of life for the many to the performance of relatively unskilled jobs and functions benefiting most the few. The more unskilled a person is or the less able he is to compete in our economic system the worse off his station in life. Too often non-whitese are severely penalized in competition solely because of race prejudice. The people at the bottom of this competitive scale form our slum populations. They are wanted by nobody except for what can be gotten out of them for someone else's benefit. Because they are unable to support churches as do farmers and other middle-class people, the church hasn't particularly wanted them either. The church generally has felt very wary about really accepting urban working classes as a whole even if they show promise of becoming "self-supporting," and certainly has made few concerted efforts to reach them. And yet these latter groups are the people who through sheer numbers are coming into power. This is the new situation that has arisen in the past fifty years; and thee Protestant churches including our own denomination will do well to examine especially their home missions goals with these contemporary facts firmly before them.

III.

East Harlem is a particularly depressing commentary on the condition of peoples at the bottom of the competitive ladder—the dispossessed in our country. Overcrowding is a major problem. It is impossible to have decent family life if two family units totaling twelve people must somehow live in three small rooms; or if families with six and seven children can find only an empty coal bin in an apartment house cellar for shelter. Restricted by illegal but effective informal zoning agreements among landlords and white tenants, non-whites in New York City (as in every major city) cannot seek apartments anywhere except in certain areas which generally are the worst in the whole city. All forms of evil and corruption to be found abound here: Narcotics trade; numbers rackets—with police protection; extortionist landlords; inadequate schools; police brutality; etc. People living in such an atmosphere feel they have nothing to lose and individually try to get ahead for themselves by any means, whether lawful or not. East Harlem is a jungle, with jungle codes of morality and ethics in force. It is a jungle of dilapidated apartment houses crowded from basement to skylight with people who because of their race or economic or personality conditions, have no chance to escape unaided. It is ripe soil either for Communist party-line propaganda—or for the redeeming Gospel of Christ.

Where do Protestant churches, including the Mennonite church, fit into the picture? Both their tasks and their resources are several:

1) Can you imagine a city of twenty-five thousand people with no Protestant church? That was exactly the condition of our Parish area before the East Harlem Protestant Parish began its work. And this situation can be multiplied throughout this city and in all other inner areas of our large cities. A whole generation of children are growing up who "know not Christ." The few Protestant churches that are scattered around in these depressed areas

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*Minister, East Harlem Protestant Parish, New York City

d The City

HUGH HOSTETLER*

often are only for worship services and minister to a congregation that has long since left the church neighborhood and has scattered widely throughout the city; the church therefore is not reaching the people immediately surrounding it. The few Mennonite churches we have in cities exhibit this tendency also.

What is needed is bothe the will and the resources to plan a united Protestant strategic attack on the forces of ignorance and paganism enveloping our inner city areas. The situation is serious. All Protestants, including Mennonites, must come to the realization that the real enemy is secularization of our society without and divisiveness among Protestants within. Unity among Protestants towards a united front against this secularization is imperative. Our real concern must be not whether this or that Protestant category shall win or "is best," but rather that the Gospel shall be heard at all in the darkness enveloping our urban society. Time does no longer permit us the luxury of denominational individualism in our city witness; the forces of evil are marshalled, and only unitedly with other Protestants can these forces be met. Our Parish, sponsored by Presbyterian, Congregational, Christian, Reformed, American Baptist, Methodist and General Conference home mission boards, is a step in the right direction.

2) The situation calls for a united ministry dedicated and disciplined to the needs of the city situation today. Our Parish staff, comprised of members of nine different denominations, is held together through a disciplined concern for the common job of bringing the Gospel into blighted sections of our cities.

3) Yet within this united Protestant effort there is much room for individual contributions by denominations. The General Conference Mennonite Church has several great assets for city work. One is an interest in people as people. This has been amply demonstrated in our relief work and by the G.C. volunteer workers who have come to us the past three summers.

The second, and most important, is our firm grounding in an evangelical faith and an attendant high valuation of the place the Church should hold in the life of a community. These are indispensable for any real Protestant effort to meet the needs of our city people. The Parish is not a settlement house, it is not a "social center." We are a church, and our efforts are directed towards bringing people the good news of redemption through Christ. In so doing we are called far astray from normal middle-class patterns of the ministry. Few if any other Mennonite ministers need feel called to work with teen-age gangs that are warring with stolen Army pistols and homemade rifles; or to work with drug addicts, getting them hospitalized. Our housing situation is desperate; and often we must counter injustice done by landlords with whatever form of justice we can muster in order literally to protect people's lives. Yet our purpose through it all is to establish islands of faith that can spread into a community of faith. The church must be itself if it is to deal realistically with city conditions. And it is here that the evangelical Christian faith of our General Conference stands squarely behind us. This is a witness which our conference has begun to give, through the Parish, not only among our city slum dwellers but among the larger bodies of Protestants. Our General Conference Mennonite Church should increasingly continue this witness in the years to come in East Harlem and like areas of city blight.

Note: The Board of Missions, Home Mission section, has supported the work in the East Harlem Protestant Parish for the past several years. The author of this article may be addressed at 323 East 100th St., New York 29, N. Y.

Flood Relief Funds

Between $3,700 and $4,000 were collected by Churches of our Conference for Flood Relief. This was received by the General Conference Headquarters Office by the Board of Christian Service. At the time that the flood was at its height it was discussed just how the monies that would come in could be best used; it was felt that if possible these monies should not merely become another part of a large general fund perhaps like the Red Cross Fund, but that ways should be sought whereby we might make a contribution in a unique way to those who were especially needy and perhaps were not able to get help otherwise.

Inquiries were made at that time, both personal and by letter. From the Topeka Ministerial Alliance we received two rather helpful and pertinent suggestions. This organization advised that we should not be too anxious to dispose of this fund, for there would be help needed for months to come, and the acute and immediate need was taken care of quite sufficiently by the Red Cross. They suggested that we might use the fund to rehabilitate one or two of the more than 40 churches that had been heavily damaged, and a number of the churches had no reserve funds at all on which to rely for repair and rebuilding. Another suggestion this organization made was to use our fund for some families that were especially needful, and had not found the needed help through the other channels which provided help; this organization offered to provide the names of especially needy families.

More recently, definite word has come of the possibilities of an MCC Voluntary Service Unit being set up in North Topeka for a period of three to six months, with the aim of helping in the rehabilitation program. The V. S. Unit now in the

(Continued on page 706)

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen ,Topeka, Indiana

Pax Services I

Voluntary Service in Germany

Origin of the Unit

C. L. GRABER

PAX SERVICES I came into being with pressure from two sides. On the American side there was the urge within the hearts of young men of draft age to give service in lieu of military service in spite of the fact that for the time being they were deferred. On the European side there was the impossibility of converting D Marks into Dollars for loans to refugee families for building homes. This made it impossible for the MCC to borrow funds from American Mennonites to be repaid from collections in Europe. It means that all funds borrowed in America would have to be repaid from Relief Funds. This, of course, seriously limited the amount of money that could be used to build homes.

But putting these two parts of the puzzle together, we have a beautiful picture known as PAX SERVICES I. Here in the sinews and hearts of these men is a gift not needing to be repaid in Marks or Dollars. The conversion problem vanishes. Labor, wisely used, is for the building of homes, every whit as valuable as money because it costs money if purchased on the open market. So PAX SERVICES I multiplies the service that MCC can bring to bear on the problem of homes for refugees.

Not only will these men work directly on the building of homes but a further service has been made possible through them in the setting up of a brick and block making industry at Neuwied, Germany, where there is an abundance of a special volcanic gravel which is the best kind of aggregate for making bricks and blocks.

The whole countryside in this area is underlaid with from three to nine feet of this gravel. Some of the PAX SERVICES I men work for Mr. August Heineman in making of brick and blocks. They receive one-fifth of production as payment for their labor. These blocks and bricks are transported with MCC trucks to the places where homes are being built. It is expected to help build homes for the remaining 7,000 Danzig Mennonite refugees who will have to remain and be resettled in Germany.

No pains have been spared by those responsible to set up a service that will use the contribution of men to the fullest extent. More homes are needed in Germany and homes can be built with the help of these Pax boys. This is only the beginning. Such service can go on and on in the years ahead and prove a blessing to many generations.

(C. L. Graber is Business Manager of Goshen College, Goshen, Ind. He was appointed to a period of service in Europe as a special assistant to C. F. Klassen to facilitate Danzig resettlement in Germany. Mr. and Mrs. Graber served in Europe from October, 1950 to May, 1951)

Seek and Ye Shall Find

A. LLOYD SWARTZENDRUBER

These are the words of the Master to those who would be followers of Him and who would enjoy the life of a Christian. But it is not intended that one should be selfish and seek only to enjoy blessings. Certainly one should not expect blessings to flow freely without effort on our part. But shall we for a few minutes look at this splendid advice from another angle.

When a world of evil seeks to destroy, it is possible to "row against the tide," and seek to build. One need not wait for an opportunity to "come our way" in order to do good. Pax Services I has pledged itself to the task of giving a positive testimony of goodwill resulting from a born-again experience through the power of the Holy Spirit.

Our work in this program is to make blocks and build homes for folks who have had the misfortune of being taken out of their homes and left in a country that is over-crowded. That also is our testimony of love to our fellow men and to our Lord and Master. We have sought to do good and have found the way to do it. We have sought to follow the Spirit of the Master in His mission of declaring God's love, and have found response both in our hearts and in the hearts of those to whom we minister.

We are a group of 27 yonug men, together with a leader, who have offered a year of service in this phase of relief work. It is our hope that this work will expand and that more young men opposed to military duty can find an outlet for their testimony and help to make the world a better place in which to live by making it possible for unfortunate folks to build good, sound communities again.

We have seen our brother have need, and we do not want to "shut up our bowels of compassion" to them, but rather enjoy what we have by sharing with others.

The Serving Son

MENNO GAEDDERT

We all know the story of the prodigal son who asked his father for his portion in order to seek adventure in a land and squandered his father's money, thereby not only losing his money, but also giving a negative witness and a negative service. He deprived himself of the opportunity to make a contribution towards this peace that we are still praying for today. He accomplished nothing and failed to fulfill in any way the expectations those at home had for him.

Should we give this story a "twist" and apply it to the Pax Services I men. These men also asked for money to go into a strange land. However, they came to have a different type of adventure and good time. They appreciated their homes, appreciated them so much that they wanted their brethren in Europe to have a home too. Isn't it often true that one appreciates something very much when he knows others do not have the same?

The return of the prodigal son is a great lesson for Christians. The Pax Services men are not losing their money, but investing it. After one year in Europe the "returning son" will have gained a greater field of knowledge than he had when he started. Instead of giving a negative witness and a negative service, he is giving a constructive service and a peace testimony which the world needs today.

Here in Europe one sees so much rubble and destruction, quite the opposite from what our Master taught and exemplified. Christ states, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." What shall have been done? Feel sorry for them, wish them well? He further states in Matthew 7:20 "Wherefore by their fruits ye shall know them." What are the fruits? Could one of these fruits be service?

Very often someone will ask one of the Pax men: "You mean you don't get paid for working here?" "You paid your own way across? Whoever heard of such nonsense." "Why, you are losing one of the best years of your life. We don't understand such reasoning." Yes, when one doesn't know the true motive and meaning of service, it would seem foolish reasoning. Humans are so prone to serve so that the credit may return to them. If we hear Christ say to the disciples on the Mount, just after giving them the greatest challenge ever given, "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven," who is to receive the credit and what are men to see? It is true service when our Maker and Sustainer receives the honor and credit, and the people see the good works, not us.

MY PRAYER
Lord God,
Grant grace
That I may know
My place.

Why Did You Go ?

What induced you to leave a good job and come to Espelkamp, Mel?

It has long been my ambition to give at least a year or more in some kind of service for God and the church. When I heard about this opportunity, it seemed too good to be true that I was eligible. It was quite a conflict at first, but I am not sorry.

Say, Pete, what influenced you to make your decision?

I was influenced by the Bible verse in Colossians which states that we are to bear one another's burdens. Our fellow Mennonites in Germany have been carrying more than their share of burdens for many years; therefore, I decided to help bear their burdens.

Why didn't you take advantage of the draft exemption for IV-Es and stay at home, Bob?

Because I felt a true CO would be willing to leave his home and even his country to serve Christ. We can be thankful we have a government that recognizes COs and we should show them that we are willing to make sacrifices instead of hiding behind our religion.

Yoder, for what reason did you leave your job as auctioneer?

I have wanted to give a year or more in relief work to show my fellow men back home what our belief of nonresistance really is and that we are willing to give all that we have to make this trip possible.

Don't you feel that you could serve the Lord as well at home as in Europe, Eldo?

I think I can say yes and no to this question. I am willing to serve my Savior at home to my best ability, but I'm sure I can serve Him just as good here in Germany because I feel I am in His will.

Pax Services Personnel

Heading the list is "Pop" **A. LLOYD SWARTZENDRUBER.** He was a pastor at Kalona, Iowa, and has been released for one year to serve as leader, counsellor, advisor, and business manager of the Pax Services I group.

Coming from Elkhart, Indiana, is **WILLIAM GUNDEN** who has spent most of his life on a farm in Michigan. He wants to do farming when he gets back.

ROGER HOSTETLER hails from Kalona, Iowa, and is also a farmer. It is his job on project to evaluate the many suggestions made by the fellows at their work.

HOMER KOLB comes from Pennsylvania and it is sometimes difficult to convince him that there are 47 other States in the Union.

JUNIOR LEHMAN, Apple Creek, Ohio, is the mechanic of the group and keeps the two trucks in working order.

Coming from a factory in Indiana is **JOHN MANN** who has spent more of his years in Elkhart and Goshen, Indiana.

Our Germany speaking fellow is **BERNHARD H. REIMER** from Beatrice, Nebraska, who is the interpreter.

Another Elkhart lad is **ALBERT ROUPP** who worked as a carpenter with his father before coming to Europe. He plans to continue his education when he returns.

LYLE SCHROCK claims Ligonier, Indiana, as his home. He finished one semester at Goshen College and worked as a bread route salesman.

RICHARD RUSH, of Plumsteadville, Penna., feels pretty much at home in Europe. He accompanied a cattle boat in 1946.

From Wayland, Iowa, comes **ARNOLD ROTH** who also has the job of keeping vehicles in running order.

Another Indiana fellow is **BILL YODER** from Topeka. He early learned the art of auctioneering.

McPherson, Kansas, gave us **BILL STUCKY** who has had experience in carpentry and later joined a V. S. school at Akron.

ROBERT SWARTZ has served in a mental hospital in New Jersey State and in Topeka State in the Voluntary Service program. He comes from Spring City, Penna.

PETER NEUFELD of Inman, Kansas, has also served a short term in V. S. in Gulfport, Mississippi.

LaGrange, Indiana, gives us **MELVIN HELMUTH.** Since graduating from high school he has kept busy working in a clothing store.

Another Kansan is **MARVIN GEHRING** of Moundridge. He has been helping his father on the farm.

RICHARD OBERHOLTZER ("Obie" for short) claims Green Castle, Pennsylvania, as his home. He helped his father on the farm and more recently drove a school bus.

Another Kansan is **ELDO KROEKER** also from Inman, Kansas. He wants to be a sheep raiser.

HOWARD LANDIS is a carpenter from Souderton, Pennsylvania. He has a good knowledge of Pennsylvania Dutch and gets along fine with the German people.

Another **RUSH,** this time it's **WILLARD,** also of Pennsylvania. Willard has worked as an aide at Byberry State Hospital for the mentally ill.

MENNO GAEDDERT, the leader of the group at Espelkamp, is not considered a regular Pax fellow. He has been in relief work at Espelkamp for the past two years. He comes from Reedley, Calif. He attended Bethel College before going into relief work and plans to continue there when he gets home.

The above are all of the Pax Services I who came to Europe in March, 1951. The following, also considered a part of Pax Services I, left New York August 22, 1951, and are assigned to either Espelkamp or Neuwied.

Ivan Holdeman, Denver, Coloroado
Robert Detweiler, Souderton, Penna.
Luke Rhodes, Orrville, Ohio
Max Short, Archbold, Ohio
Robert Steider, Conneautville, Penna.
Carl D. Yoder, Boyertown, Penna.
Carl E. Yoder, Elkhart, Indiana

Clinic on Youth Problems

QUESTION: "Sometimes it seems as though to have a good time is wicked. Would you say this is true?"

Answer: Everyone likes to have a good time. When someone leaves on vacation or a family gathering or a church social we say, "Have a good time." There is nothing wrong with having a good time or with being filled with joy and gladness.

The idea of joy is expressed in the Bible by a wealth of synonymous terms. But joy as the response of the mind to a pleasurable event or state is not the only kind of a good time expressed in Scripture. There are good times or joys or feelings of exultant gladness as religious emotions which are mentioned so frequently and especially in the Psalms. There is the joy which is the natural outcome of fellowship with God. In our day young people so often do not think of worship, church gatherings, Bible studies, choir rehearsals, etc., as occasions for having a good time but, really, this is the highest and most wonderful joy that we can experience. The Psalmist said, "In Thy presence is fulness of joy; in thy right hand there are pleasures for evermore."

Joy and gladness are certainly exemplified in the life and character and teachings of Jesus. Despite the grief and tragedy in His life He was joyful and He refers to Himself as the Bridegroom. We read in Matthew, "The Son of Man came eating and drinking" and it gave occasion to charge him to be a gluttonous man and a winebibber. His presence was always found to be congenial at social festivities as in Luke 14:1, John 2:1 ff., John 12:1. The Apostle Paul speaks of joy as one of the fruits of the Spirit and of joy in the Holy Spirit as an essential mark of the kingdom of God and a Christian duty. The early Christians were called "Children of Joy." Tertullian in the second century said, "Christians are the happiest people on the face of the earth." Sometimes I feel we have lost this spirit and the song that should be in our heart.

The danger in our day, as it has always been, is that in seeking a good time Christians dare not go the way the world goes. The world constantly seeks entertainment. Individuals become reckless. They need to be occupied every evening. They seek the jarring jazz and the sensational that leaves them weary and disillusioned. They have missed out on a really good time.

As Christians, then, let's always have a good time—in all that we do. Let's have the joy of the Lord in our hearts, and let's be sensible in the good times that we seek.

—Elmer Friesen

Our
Colleges and Seminary

FREEMAN JUNIOR COLLEGE

With the fall quarter almost half completed the enrollment of Freeman is 146 with 102 in academy and 44 in college. After some changes brought about by a new administration school activities have again settled into a routine.

Dr. Kirby Page was a recent speaker in Pioneer Hall speaking on "The Christian Answer to Communism." Dr. Page is well known among Mennonites for his deep interest in Christian non-resistance. He is a writer of numerous books on peace and war and his latest book, "The Creative Revolution of Jesus Christ; Then and Now," takes Jesus way of life and gives it an interpretation for our day.

The College Entertainment Series had an early start with Dr. Marcus Bach giving a lecture on, "What's Happening on Church Street, U.S.A." Dr. Bach is quite well known in the Freeman community for his deep interest in the Hutterite Colonies near here. He is a professor of religion at Iowa University and makes studies of the smaller religious groups such as the Vendantists, Trappist Monks, Hutterians and others.

The Northwest Sinfonietta was the second number on the Entertainment Series and gave a program of classical and American music on October 12. The 20 members of this group are also part of the Minneapolis Symphony.

Miss Helen Nickel who has just returned from our India mission field spoke in chapel telling of her work in elementary education with Indian children. Although much of her work was that of supervisor over Indian Christian teachers, still the problems of Christian teaching were very real.

A Fellowship banquet for faculty, board of directors, college welfare committees and the ministers of the neighboring churches was given by the ladies auxiliary of the school. The problems of the school were discussed and the budget presented with the amount needed in gifts to balance it. Russell Mast of the North Church gave an inspirational message urging every Christian to get behind the work of the church and do his part well.

CANADIAN MENNONITE BIBLE COLLEGE

The Canadian Mennonite Bible College entered upon its fifth year on October 1. The faculty includes ten instructors, some of whom are serving on a part-time basis. Arnold Regier, first president of the College, is on leave of absence. He is engaged in MCC work at Gronau, Germany, and is expected to return for the 1952-53 year. John Adrian, formerly an instructor at the Mennonite Collegiate Institute, Gretna, Man., has joined the teaching staff of the College.

The official opening of the College year was observed on Sunday, October 21. Morning services were held at the Winnipeg Mennonite Mission Church. The first speaker, D. D. Klassen, Homewood, Man., dwelt upon the need for growth in the Christian life. He was followed by I. I. Friesen, president of the College, who stressed the importance of looking unto Jesus, and of being cleansed in order that we might be able to see Him. The testimonies of two representative students were received as indications of what the Lord can do in the lives of those who yield to Him.

In the afternoon, services were conducted at the newly-constructed home of the First Mennonite Church. John Adrian, the first speaker, outlined the prerequisites for healthy growth in the Christian life—a definite goal, a knowledge of one's limitations, and boundless confidence in God's grace and power. The second speaker was J. J. Thiessen, Saskatoon, Sask., president of the College board of directors. He pointed out the need for faith, prayer and a spirit of sacrifice in the building of great Christian institutions.

In the evening, a varied program by the students of the College brought the day's events to a close. The theme was taken from Col. 1:18b, which is also the College motto for this year, "that in all things He might have the preeminence." The College choir and octette served at all three functions.

The student body numbers forty at the present time, but several more are expected as soon as the harvesting is completed. Our students from Paraguay, Mr. and Mrs. J. Duerksen, have not yet arrived. The fine group of new students have already made their presence felt, so that a blessed year of study and fellowship is confidently anticipated by the whole College Family.

BETHEL COLLEGE

With 22 students at Bethel College registered as ministerial students and enrolled in the Bethel College Church Service Program directed by Dr. Erland Waltner many churches and church groups are able to continue and expand their programs.

The Bethel College Church Service Program is designed to serve the churches in the general area covered by the Western District Conference with such assistance as preaching service, leadership for young people's groups and speakers for special services in general. Working in cooperation with the Western District Home Mission Committee of the General Conference Mennonite Church the Service

(Continued on page 706)

M.C.C. News Notes

Refugees Arrive in Uruguay

The group of 445 Mennonite refugees who left Europe on September 27 aboard the SS SORRIENTO arrived in Montevideo on October 19. Preparations had been made by the MCC workers in Uruguay for the reception of the people and transportation to El Ombu, the Mennonite settlement established by the immigrant group which came to Uruguay in 1948. William Snyder of the MCC staff at the Akron, Pa., office is in Uruguay for a short time assisting in the purchase of additional land and in the resettlement of the people. A cablegram from him on the day of the ship's arrival, states that the plans for disembarkation were well organized.

Earthquake in Formosa

The area which was affected most severely in the recent earthquake in Formosa is Hualien, on the east side of the Island, where one of the MCC medical clinics is located. A cablegram from Harold Engle, medical director of this clinic, reports that all the five MCC workers in Formosa are safe.

European Workers Attend Conference

The annual MCC workers' conference in Europe was held at Rudesheim, Germany, on September 27 to 30. Here reports were given on all phases of the program in Europe, so that the work of the past year could be evaluated and plans formulated for the coming year.

The reports reveal that material aid distribution, while decreasing somewhat in quantity, does continue as a significant part of the work. In Germany food, clothing and other materials are needed for three purposes: supplies for the MCC centers and projects, distribution through local relief agencies, and direct distribution to needy cases.

The spiritual emphasis in the total work is being strengthened through conferences, work camps, community centers, discussion groups and a variety of other activities. The Mennonites of the European countries are more actively supporting Voluntary Service work. A representative committee is organized to promote the service challenge in the various countries.

Refugees constitute perhaps the most needy class of people in Europe. One way in which help is given to non-Mennonite refugees is through the IRO team. These four workers in IRO camps serve as personal counsellors and welfare workers. Here they have direct contact with the refugees and are able to give a "plus" type of service which stands out in contrast to the cold response which refugees often receive when they seek help. One person in speaking of the service of these four MCC workers, said, "Your girls must continue to have positions which bring them into personal contact with the refugees. They have something to offer which is desperately needed and is all too hard to find."

Also discussed at the Workers' Conference was the significance of other services including the children's homes, Pax Service Unit, and liaison with European Mennonites.

In addition to the review and planning of the work itself, several sessions of the conference were devoted to spiritual fellowship and edification, to undergird the workers more firmly for the spiritual emphasis they need to give constantly in their contacts and service.

OUR COLLEGES AND SEMINARY

(Continued from page 705)

Program has aided many smaller churches in Kansas, Oklahoma, and Colorado.

Registered as ministerial students are: Alvin Bergen, Goltry, Okla.; Norman Bergen, Aberdeen, Sask., Can.; Boyd Bonebrake, Kechi, Kansas; Norman, Dalke, Ft. Cobb, Okla.; Cornelius J. Dyck, Laird, Sask., Can.; Paul Dyck, Carstairs, Alberta, Can.; Peter P. Falk, Morden, Manitoba, Can.; Calvin Flickinger, Pretty Prairie, Kansas; Delton Franz, Buhler, Kansas; Ralph Graber, Freeman, S. Dakota; Hugo Hildebrand, Gretna, Manitoba, Can.; Paul Isaak, Aberdeen, Ida.; Ramon Jantz, Drake, Sask., Can.; Heinz D. Janzen, Lind, Wash.; Walter Neufeld, Inman, Kansas; Gerhard Nickel, Jr., Mt. Lake, Minn.; William Regier, Inola, Okla.; Ben Sawatzky, N. Newton, Kansas; Willard Schrag, Moundridge, Kansas; Hao An Tan, Kudus, Java, Indonesia; Elmer Wall, Mt. Lake, Minn.; Lamont Woelk, N. Newton, Kansas.

Of these several already have church responsibilities. Peter P. Falk serves the Mennoville church at El Reno, Okla., every other Sunday. Lamont Woelk makes one trip each month to Waka, Texas, and one trip a month to Wiley, Colo. Ramon Jantz supplies the pulpit of the Zion church at Kingman while Boyd Bonebrake serves as student pastor of the Methodist Church at Kechi. Cornelius Dyck, former director of the MCC in South America, has been supplying the pulpit of the Hopefield church at Moundridge. Several of the group have had experience in voluntary service.

Requests for services for supplying pulpits and addressing church groups should be directed to Dr. Erland Waltner, professor of Bible and director of the Church Service Program.

FLOOD RELIEF FUNDS

(Continued from page 701)

Topeka Hospital is doing some thorough investigation of the needs and of the possibilities for such a unit; these investigations prove that the civic organizations, the Ministerial Alliance, the Red Cross and others feel there is a definite help that can be rendered. If this materializes, this might be the very best medium through which the above mentioned funds could be used as we would like to see them used.

This is, therefore, merely a word to report to our churches that the fund has not been used, but that work is being done to try to make the best use of the funds and in such a way as our constituency would most prefer to see it used.

Peter J. Dyck, Sec., Com. on Hosp. & Relief

Albert M. Gaeddert, Vice-Chm., Board of Christian Service.

Jottings

—**Topeka Church, Topeka, Indiana:** Twenty-two ladies from this church attended the annual Indiana Mennonite Women's Mennonite Church, Fort Wayne, October 18. There were 315 women registered for the meeting. The addresses for the Rally were given by Mrs. P. J. Boehr, former Missionary to China, Mrs. Clarence Jones, Quinton, Ecuador, and Jacob Pims, Grand Rapids, Michigan. This church is joining with other churches of Topeka in a leadership class which is held at the Methodist Church on five successive Wednesday evenings. Esko Loewen is presenting one of the subjects. —Opal King, Corr.

—**First Church, Halstead, Kansas:** Pastor Habegger and family spent their vacation in Indiana, also attending the Ministers' Retreat in Bluffton. During his absence, D. C. Wedel and W. F. Unruh occupied the pulpit. August Hahn, one of our members, passed away August 15 after a year and a half of illness. August 26 Communion was held. September 30 a short ground-breaking service was held following the regular morning worship service, for the new fourteen feet addition to be built to the south end of the present church building. October 7, Missionary and Mrs. P. W. Penner brought the messages and in the evening showed slides of India. After discontinuation for the summer, mid-week services are being held again. Our church was well represented at the Western District Conference held at North Newton. —Corr.

—**First Church, Summerfield, Illinois:** We had our Harvest-Home festival on Sunday, October 21, a notable day in our church year. The quartet from our Mennonite Biblical Seminary was with us for morning and evening services. Richard Ratzlaff, a member of the quartet, gave the sermon message in the morning and the quartet sang several selections. The entire evening service of song, a piano selection and messages was given by the quartet. We appreciated all very highly. Our people had been requested to bring their canned fruits and vegetables to the church and the response was quite liberal. About 150 quarts of canned things were brought, besides three bushels of Irish and sweet potatoes, some apples and groceries. All these were given to our Seminary. Several of our ladies arranged these many gifts as an attractive display on our pulpit platform. A generous offering was received for the Seminary in the morning. We found it necessary to install a new furnace, and oil burner in our parsonage at a considerable expense. Our pastor and wife had open house in the parsonage on Sunday afternoon, October 28, for our congregation.—Corr.

—**Grace Church, Dallas, Oregon:** On September 30, we had promotion day in Sunday school. The Oregon Mennonite Churches held their Sunday school rally in our church on September 30, afternoon and evening. Mr. and Mrs. Henry Schinling are the happy parents of a son. Mr. and Mrs. Wilbur Schmidt have a little daughter. Several young people have left for school elsewhere. Menno Wiens is seriously ill. On October 14, we had our Homecoming and Harvest Festival with Geo. Kopper from Monroe, Washington, as guest speaker. Potluck dinner in church basement.—Mrs. Frank Schmidt, Corr.

—**North Star Church, Drake, Saskatchewan:** Our annual Harvest and Mission festival was held on September 23. The guest speaker was Mr. Zacharias of Saskatoon. Lunch was served in the church basement at noon. The offering amounted to $1,549.00. An ordination service for Leonard Ewert was held on September 30. He is a graduate of Grace Bible Institute and is returning to the United States where he will continue with pastoral work. Stanley Shantz of the Sharon Mennonite Church, Guernsey, was guest speaker. Mrs. Milton Ewert, Corr.

—**Zion Church, Elbing, Kansas:** Recent guest speakers at our services have been Hugo Hildebrandt and C. J. Dyck, students at Bethel College and P. J. Boehr, missionary to China. Young people attend school of higher learning as follows: two at Bethel College and one each at Hesston College, Central College, McPherson, Grace Bible Institute, and Bethel Hospital Training School. Howard Wedel of our church and Louise Entz of the First Mennonite Church, Newton, were married on October 10. On October 14, the entire congregation met to observe the silver wedding anniversary of Mr. and Mrs. P. C. Andres.—Louis A. Janzen, Corr.

—**Glendale Church, Lynden, Washington:** On October 7, we had the installation service of our new pastor, Myron D. Hilty. The charge was delivered by F. D. Koehn of the local congregation. In the afternoon our church took part in the Harvest Festival at the Whitehorn M. B. Church. On the evening of October 8, the church had a reception and grocery shower for the Hilty family. On September 12 and 26, J. W. Nickel of Sardis, B. C. showed us his much appreciated slides of our South American brethren. As we were without a pastor for sometime, the following served our congregation: F. D. Koehn, of Blaine, William Rempel, of Chilliwack, B. C., D. A. DeYoung of Lynden, and Grant Whipple of the First Conference in Bellingham, Washington.—Mrs. Clarence C. Schmidt, Corr.

—**Bethel Church, Inman, Kansas:** A wedding reception was held in honor of Dr. and Mrs. Arthur Thiessen on October 12. They were married in Peoria, Illinois, on October 7. Sunday, October 14, they both joined our church through church letters. Dr. Thiessen is the son of Missionary John Thiessen's of India. Sunday evening, October 14, Frieda Wiens from here and Milford Harder of Meade were married. Sixty-three Christmas bundles have been sent from here for needy children overseas.—Corr.

—**Newport Church, Newport, Washington:** The past several months we have enjoyed visitors from a number of states and Canada. Mrs. Jack Henderson showed pictures of their training and work in Central America. They are to leave for Peru in November. Mrs. Henderson is the daughter of Mr. and Mrs. A. A. Woelk. On the first Sunday in September, the Ladies Aid had their annual dinner. After dinner the Sunday School had a program and discussion period. On October 7, the young people had a social after their meeting. October 14, Donna Rae Richards and Julia Wright were baptized on their confession of faith.—Mrs. H. Hiebert, Corr.

—**Bethel Church, Lancaster, Penna.:** A Women's Missionary Society was organized on August 6. The first projects have been cutting quilt patches for the mission in Montana and rolling hospital bandages. The congregation has voted to proceed with building a meeting house. A lot has been bought in the Manor Ridge Development two miles west of Lancaster and operations have begun. A week of evangelistic services with Brother J. Herbert Fretz of Bedminster as speaker has been planned for November 4-10. There will be special music each night furnished by local talent, neighboring Mennonite Churches and neighboring Brethren Churches and by the Lancaster School of the Bible. Ward W. Shelly assumed the pastorate of this group on June 1.—Corr.

Into the Beyond

AUGUST G. HAHN of Halstead, Kansas, and member of the First Church, was born January 10, 1875, and died August 15, 1951.

MRS. HELEN MARIE (MOON) WILLIAMS, of West Middletown, Ohio, and member of the Trenton Mennonite Church, was born September 22, 1900, and died October 13, 1951. She was the only sister of M'Della Moon, professor at Bluffton College.

MRS. EVA NICKEL BARTEL, of Lehigh, Kansas and member of the First Church at that place, mother of nine children, was born July 25, 1872, and died October 19, 1951. Her husband died in 1906.

Beyond Our Own

CIGARETTE CONSUMPTION is steadily increasing until in 1950, 60 million Americans consumed 400 billion cigarettes. Ex-President Hoover says, "There is no agency in the world that is so seriously affecting the health, education, efficiency, and character of boys and girls as the cigarette habit. Nearly every delinquent boy is a cigarette smoker. Cigarettes are a source of crime. To neglect crime at its source is a shortsighted policy unworthy of a nation of our intelligence."

GOSHEN COLLEGE DEAN Carl Kreider has recently been appointed as Dean of the College of Liberal Arts in the International Christian University now being organized in Japan. He and his family will move to Japan in February 1952 for a three year term in this new work.

AN EVANGELISTIC EFFORT is announced in which more than 200 preachers of 40 denominations will join in carrying the message of the Christian Gospel to America's defense forces in the United States during early 1952. It is planned to hold about 125 week-long preaching missions during January and February in about 90 army camps and 30 naval bases.

BRINGING GERMAN HIGH-SCHOOL STUDENTS TO AMERICA for a year's study is proving a success, concludes John H. Eberly, supervisor of the program for the Brethren Service commission. Under the plan the typical student spends a year in an American home (usually a rural home), helps with the farm chores, attends the local high school and the church of his choice.

Please enclose this label when writing

THE READER SAYS

(Continued from page 694)

spreading the Gospel of Love. God through the centuries has been dealing with men and nations in many ways. Wars, evil men, famine, pestilence and apostacy. It seems to me the General Conference as a whole should be more abreast of current events, in the light of Biblical Prophecy.

The spread of Communism, wars and rumors of wars, the return of the Jewish people to Palestine, and the falling away from the fundamental teaching of scripture; I would like to have The Mennonite publish articles on these and related subjects. We would all be better informed. It would make The Mennonite more interesting.

Darwin Swartz
Bedminster, Pa.

Smith's Story of the Mennonites
1950

THE STORY OF THE MENNONITES

by C. Henry Smith

Have you seen or read, in one or the other of our national magazines, pictures and stories of the Mennonite people? If you have, you will agree that the presentation is sometimes distorted. Usually they depict either the Amish or the "Old" Mennonites—and that inadequately.

CAN YOU OR I DO BETTER? How much do we know about the history of our people—past and present? We know something about the General Conference but what about the Amish, or how the Mennonite movement was born in Switzerland and Holland? (Or was it Kansas and Russia?)

Order your **STORY OF THE MENNONITES** now so that next time when asked you will know the answer.

This book, written by C. Henry Smith, is without equal in the Mennonite history field. It is even more complete now that Dr. C. Krahn extensively revised and corrected it. The book is completely up-to-date, including developments during and after World War II. An index, a bibliography, and illustrations were added to make this edition more worthwhile than ever before.

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Newton, Kansas

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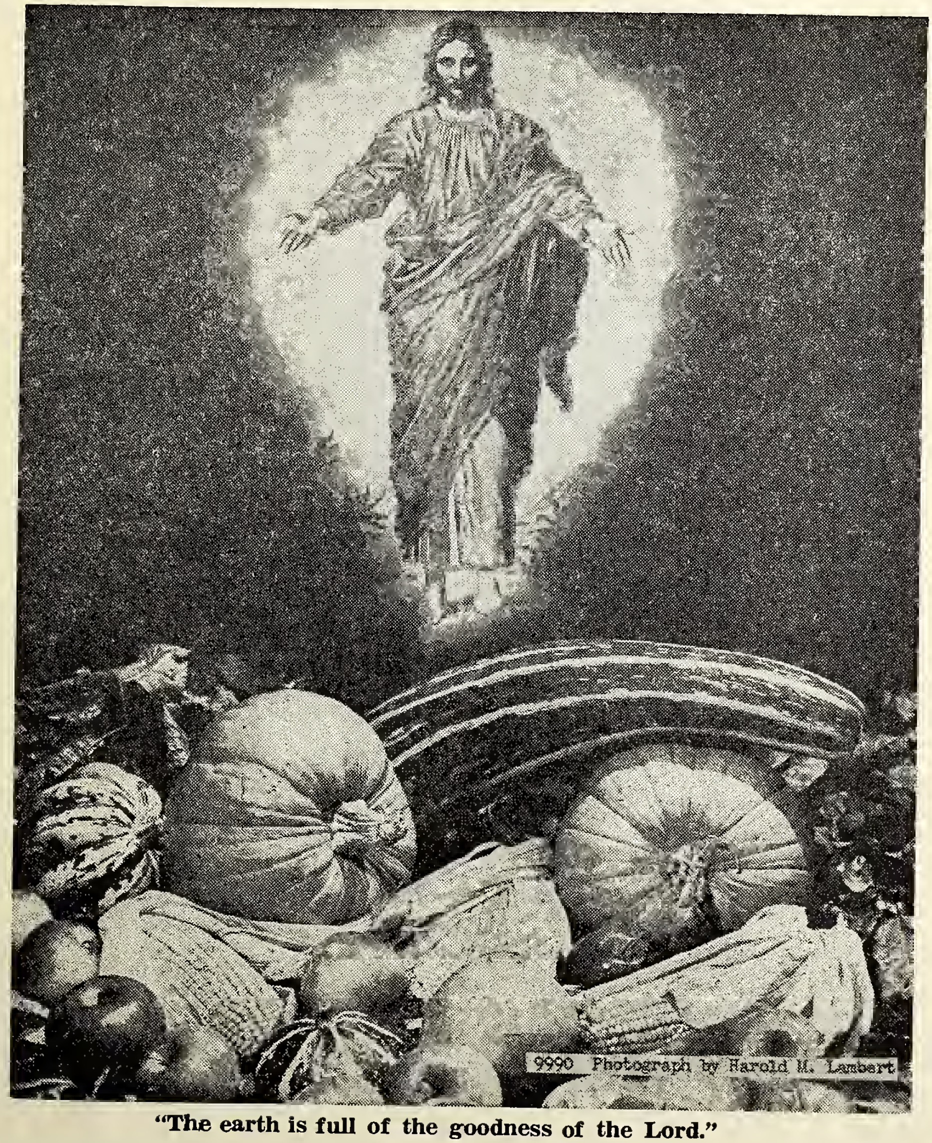
The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ
Volume 66 — November 13, 1951 — Number 45



9990 Photograph by Harold M. Lambert

"The earth is full of the goodness of the Lord."

Thanksgiving Sermon

Spiritual Realism

The Gospel's Two Crosses

In This Issue

EDITORIALS 711
THANKSGIVING SERMON
by Howard G. Nyce 712
THANKFUL BRAZILIAN MENNONITES
by J. W. Fretz 713
SPIRITUAL REALISM
by Freeman H. Swartz 714
SEPARATED UNTO GOD
Book Review 715
INDIANA MENNONITE WOMEN'S MISSIONARY RALLY 716
INTERESTING THINGS TO EAT?
Mary Toews 716
THE GOSPEL'S TWO CROSSES
by Jacob J. Enz 717
MENNONITE YOUTH:
A WEEK-END WORK CAMP IN CHICAGO 718
THE VALUE OF SEEING AND DOING 718
PRESCRIPTION FOR TODAY 719
CLINIC ON YOUTH PROBLEMS 720
OUR COLLEGES AND SEMINARY 721
MCC NEWS NOTES 722
JOTTINGS 723
BEYOND OUR OWN 724

Be Sure!

WRONG DRUG KILLS TWO "human guinea pigs" in South Dakota. The two persons had given themselves for laboratory experiments testing the effects of sedatives as pain controllers. The doctor by mistake gave them the wrong injections. Thinking one is right is not enough.

The Mennonite

Editor, J. N. Smucker
Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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Seminary Church Building Purchase

In an Executive Committee meeting of the Board of Trustees of the Mennonite Biblical Seminary on October 30, 1951, final steps were taken for the purchase of the church building immediately adjacent to the other Seminary buildings. Papers were signed and a down payment made the following day. At a recent meeting the Board had authorized the Executive Committee to continue negotiations and purchase the church if possible.

It has long been the hope of all those connected with the Seminary that some day this church could be made a part of Seminary facilities. Many have been praying that this might come to pass. During the presidency of Dr. A. Warkentin it was his oft expressed desire that if God should so lead this building might in time become a part of our plant. The church has been rented with the exception of the sanctuary for the past five years and has supplied many essential quarters for important activities such as library and reading room, business office and work room, offices for the president and staff members, auditorium for services, council and prayer meeting rooms, and a storage and repair shop in the basement.

Recently the Swedenborgian congregation offered to sell the church to our group. After much prayer and careful thought of all that was involved, it was the conviction of the Board and many friends of the institution that we undertake the purchase at a price which was formally agreed upon as $55,000. This seems a large sum but in terms of present day prices and the value of the building to the school, we feel it is not exorbitant.

Again we believe God has led us. We believe this purchase will aid the Seminary in its task of preparing consecrated leadership for our churches. We shall have to call upon you, our constituency, for your gifts to finance the purchase but we believe the friends of the school will see our present need of this building and do their part in gifts, both large and small, for this purpose. Continue to pray for the Seminary and its work.

A. S. Rosenberger
for the Executive Committee

Of Things to Come

Nov. 21—End of Fall Quarter, Bethel College.
Nov. 21-26—Thanksgiving vacation, Bethel College.
Nov. 22 Thanksgiving Day
Nov.22-25 Thanksgiving Recess, Bluffton College
Nov. 23—Bethel College Corporation Meeting.
Nov. 28-Dec. 3 Council of Boards, Winnipeg, Canada
Dec. 2 Advent Sunday
Dec. 9—Messiah Community Chorus Concert, North Newton.
Dec.9 Bible Sunday
Dec.16 "The Messiah" by Bluffton Community Chorus
Dec. 19—Jan. 2—Christmas vacation, Bethel College.
Dec.21-Jan.3 Christmas Recess, Bluffton College

1952
First Quarter Special Emphasis on Evangelism
Feb. 10—Race Relations Sunday
Feb. 29—World Day of Prayer
Aug-10-15 Mennonite World Conference, Basel, Swiezerland

NOVEMBER ITINERARY FOR REV. AND MRS. P. J. BOEHR

Date	Church	Location
1	Bergthal	Pawnee Rock, Ks.
2	Arlington	Arlington, Ks.
4	Grace (morning)	Enid, Okla.
	Bethel (afternoon)	Enid, Okla.
	New Hopedale (evening)	Meno, Okla.
5	West New Hopedale	Ringwood, Okla.
6	Zoar	Goltry, Okla.
7	Saron	Orienta, Okla.
8	Medford	Medford, Okla.
9	Deer Creek	Deer Creek, Okla.
11	Herold	Bessie, Okla.
12	Bergthal	Corn, Okla.
13	Ebenezer	Gotebo, Okla.
14	First	Geary, Okla.
16	Woodlawn	Chicago, Ill.
18	Normal	Normal, Ill.
25	Grace (morning)	Pandora, Ohio
25	First (evening)	Bluffton, Ohio

Beyond Our Own

CHINESE IN OUR COUNTRY are said to number 100,000 of which only about 5,000 are Christians. There are about 47 Chinese Christian churches in the United States, but many lack Chinese leadership.

PAKISTAN'S WATER SUPPLY comes by way of Kashmir, which explains in part Pakistan's determination to hold on to Kashmir, for without this water supply and irrigation, serious results would follow.

Editorials

THY WORD HAVE I HID IN MY HEART

Many moderns minimize memory work. They remember (so they say) how they forgot all those dry, hickory-stick facts when they went to school. In reality they have forgotten (what they should have remembered) that memory is the riches of the mind. Moderns are more interested (so they say) in sifting "practical" truth. In so doing they have made sieves of their minds. Old time schoolmasters never out-did our modern radio quiz programs for foolish facts.

Why should not Christians regularly memorize Scripture and hymns and poetry? I can think of three reasons why we should.

First, we need heavenly wisdom. Life today is complex and sin is so insidious. We make split-second decisions. But how about the Bible answers? What a strategic advantage to know and say "Thy word have I hid in my heart, that I might not sin against thee." (Psalm 119:11). The late William Lyon Phelps of Yale once said, "Everyone who has a thorough knowledge of the Bible can truly be called educated. . . "

Second, we need a ready answer. Peter said, "Always be prepared to answer with gentleness and respect anyone who asks a reason for the hope that is in you." (I Peter 3:15). The late William Evans, in his small volume "How to Memorize" makes this unforgettable statement: "Jesus broke the sharp lance of the tempter by 'It is written.' He confounded the Pharisees, more completely by His ready use of their own Scriptures, than by **His amazing miracles.**"

Our fathers had to know the Bible by heart to face the theological niceties of the established churches. Every Mennonite today should read the dialogues in **The Martyrs Mirror,** especially the spicy disputation recorded in 1569 between the Mennonite prisoner, Jacob the Chandler, and Friar Cornelis, a Franciscan Monk. After listening to a series of calm, Biblical answers, the friar hotly breaks out, "Bah, you Anabaptists certainly have the Scriptures at your finger tips." Mennonite Christians today have lost this personal knowledge of the Bible. No wonder we stand silently embarrassed before the world, or, if need be, we quote our historians!

But what to those who seek God's help? To be able to quote a fitting Bible verse to a sick member; to repeat a hymn of hope to the dying; to use the fervent emotion of Christian poetry in every day situations; often means the difference between the confusion of much human counsel, and the quiet help of a few words fitly spoken for God.

Third, we need inner peace. In times of personal stress and impending disaster, how the words of Scripture and hymns and poetry in our hearts give us God's strength. John Sutherland Bonnell, in the last chapter of his popular book, "Pastoral Psychiatry," gives moving examples of the use of short, memorized Scripture texts to aid the sick and the dying. A woman troubled about dying found courage by daily repeating Isaiah 43:1-3. A few weeks ago at the Eastern District Sunday School Convention one person spoke of the confidence that came to a friend of his during a storm-tossed plane trip. This friend quietly repeated to herself the great hymns of the church she had been made to learn at grandmother's side.

What do you do with those odd moments? While waiting for other people, or riding street cars and trains, why not memorize God's Word? I know one minister who will not have a car radio. Between calls he sings the old hymns and repeats poetry to himself. Instead of whispering before worship, why not take a hymnal and memorize a hymn before the meeting begins?

Memory is the riches of the mind. Why not be rich in God's truth? The poor we have with us always. Wordsworth has put it:

"And when the stream
Which overflowed the soul was passed away,
A consciousness remained that it had left
Deposited upon the silent shore
of memory, images and precious thoughts
That shall not die, and cannot be destroyed."

J. HERBERT FRETZ, guest writer

"GIVING THANKS ALWAYS FOR ALL THINGS"

For the Christian, everything, even the tragedies of life, may be made to render up some good. This is a great achievement through Christ. Only the Christian can really give thanks always and for everything.

The reason? Because "we know that in everything God works for good with those who love Him." So to love Him enables us in everything to give thanks.

ANOTHER VENTURE OF FAITH

In adding the Kenwood New Church to our unit of Seminary buildings in Chicago, a fond hope has been realized. To have missed this opportunity would have been most unfortunate. Already, in this vicinity, there is a Mennonite community of over a hundred souls. A Church organization was effected in January of this year. Now the newly organized Church group will have a regular place of worship.

Parts of the church building had been rented for some time for offices and to house the Mennonite Seminary Library. Now there will be ample room both for the seminary needs at this place and also for the needs of the church. This Mennonite island is fast becoming a familiar center for visitors and special religious meetings.

For this valuable addition, let us give thanks, both in spirit and in the needed financial aid for this purchase.

Thanksgiving Sermon

HOWARD G. NYCE

Pastor, First Church

Pretty Prairie, Kansas

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Eph. 5:20

It is customary in many communities to observe Harvest Home services annually. In such places, Thanksgiving services may seem to be repetition, however, Paul says we should "give thanks always for all good things" then goes on to say whom we should thank and how it should be done. "Unto God and the Father" or as the American Standard Version states "in the name of our Lord Jesus Christ to God even the Father."

But says someone, "Do we not always in our prayers, give thanks to God for what we receive?" Yes, we do, but we are called upon to do so in a special manner on this day set aside for this purpose. We are to be thankful for all things.

A person once said, "the hardest thing I have to do, is to be grateful to my enemies." I do not mean to say that this person claimed it was necessary to have enemies, and that he should be grateful because he had enemies. But rather this; if we have enemies who have wronged us, and then if they do us a favor, we find it a hard task to be grateful for the favor they do.

Is it not true that when a person has done something which may have harmed our reputation, that, that deed often darkens all the good they have done before? The matter of real holiness of character is very difficult to reach, but what a blessed state it must be to live in a state of complete holiness. I am sure that all Christians long for that blessed state. To be sure, there are some who think they have already attained that state, but we find in them the same weaknesses that are common in the lives of others. We want to be happy, we pray for happiness. Indeed, the ideal in this life and in the world to come is to be happy. If a person can really distinguish between good and evil, so that he will always be opposed to everything that is evil, and be thankful for the true and good, that must be an ideal of perfection, I long for it.

To be able to forgive your enemies and be thankful to them for anything they may do, that is righteous and kind and true, is to press toward the goal of perfection and holiness. How difficult it all is, but the advantage of it is shown in the incident which Henry Ward Beecher relates about himself. His father gave him a severe whipping one day because he ran away to go fishing on Sunday. His father was a very devout Christian and punished Henry very severely. Mr. Beecher said, "I felt sick in body from the chastising and more sick at heart for many days." His older sister who was in the place of the deceased mother, one day called him aside and said, "Henry why can't you go to your father and thank him for the whipping he gave?" "The idea", he said, "was at first revolting, he would rather have harmed his father because of the severe beating." His sister however insisted that he thank his father and that all would be changed to happiness and pointed out how and why he deserved the punishment, and that he ought to honor his father for detecting the evil and for loving him enough to be willing to punish him. Mr. Beecher said, "She argued with me until I saw the reasonableness of it and then went to my father." He was astonished, but I thanked him for what he had done and said, 'It did me good, and I hope it will be a blessing to me in the days to come.'" In most cases we are sure, the boy would have been real angry and quite irritable, if he remained at home at all.

How to reach this point where a person can so teach the Gospel and so teach holiness of life that a person will make the sacrifice that Beecher made when he went to his father and thanked him for the punishment, is a lesson we all so much need to learn. That is the perfection of character for which we might well yearn.

It is often a hard thing in life to be thankful at all. Take the person for instance with an incurable disease. He will ask, what shall I be thankful for? If he has realized that all in life will someday disappear, he has much to be thankful for in the hope of the future. A yearning for gratitude is the highest emotion that is found in the human heart. To be grateful to God, and to be grateful to man, to be grateful to our country, to be grateful for all things, adds to the perfection of character and consequently to the harmony of life which tends to his happiness. So when the Psalmist says "Let them sacrifice the sacrifices of thanksgiving," he meant, to be so truly thankful that we are willing to make a sacrifice in order to be thankful.

The hymn writer, Fanny Crosby once said, she was thankful she was blind. She said she felt her life had been of more use because she was blind. Or take for another example the man who had already lost one eye. who came to Chicago to answer a call that had been sent out for volunteers to experiment what caused the rare disease among the American Indian children,causing them to go blind in a short period of time.

The Apostle Paul said, "Count it all joy when ye fall into divers temptations; God shall make a way of escape", and again, "Count it all joy," when painfully tried, "for whom the Lord loveth he chastenteh," and if perhaps the Lord is chastening you you need to be thankful for the chastisement as we would if we were to receive some coveted favor.

The question might arise, "What shall we thank God for?" "Is there anything for which we ought to thank God?" The Apostle tells us "be thankful for all things." We must bear in mind though, that Paul is speaking to Christians. How many of us forget to be really thankful?

Are you thankful for your physical body? You enjoy good health, are you thankful? If not, walk through the hospital tomorrow, and when you come back you will be ashamed of yourself that you haven't been thankful. You can reason, your mind is clear, you can enjoy a good program of music, are you thankful? Go to some mental institution and let some guide take you through, then when you come home, you will have something to be thankful for. You have sight, you have hearing, and so we could go on. Are you thankful?

Then God has given us a home and in that home we enjoy protection. Are you thankful? You will be when you think of the millions that are homeless. God has given us a beautiful country to live in. No artist can paint as beautiful a picture as the pretty hillsides, forests, etc., that we behold with our eyes. Are you thankful? But all these things are material, they will pass away. God has given us a greater gift, when He gave His Son to die for us, that by His blood we might be redeemed. If you have been redeemed, are you not truly thankful? If we are not grateful for the material, we can never be grateful and appreciative of what the death of Christ on the cross really means. Hear again the words of the text "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Let us give thanks! Amen.

COME, YE THANKFUL PEOPLE, COME

Come, ye thankful people, come,
Raise the song of harvest homes
All is safely gathered in,
Ere the winter storms begin;
God, our maker, doth provide
For our wants to be supplied:
Come to God's own temple, come,
Raise the song of harvest-home.

Thankful Brazilian Mennonites

J. W. FRETZ

There are 2000 Mennonites in Brazil. Originally all of them located in the Krauel Valley and the Stoltz Plateau, which are in the State of Santa Kathrina. Today there are four settlements; two of these are new ones. All of the Mennonites in the original Krauel are planning to leave or have left, some moving to the immediate vicinity of Curitiba, others to the neighboorhood city of Bage' in the extreme southern portion of Brazil, and still others are moving on a large new tract of land forty-five miles west of the city of Curitiba. The latter settlement, known as New Witmarsum, was begun in June of 1951 when a large tract of land, 19,401 acres, was bought with the help of a $30,000 loan from General Conference Mennonites in North America. It was my privilege to visit this new settlement this summer. At the time, the first five families had moved onto the new land, and others were moving as they disposed of their property in the Old Witmarsum settlement. In the new area, Mennonites were planning to do diversified farming and specializing in the dairy industry. The new tract of land affords each farmer 125 to 250 acres each. In the old settlement, farms averaged some 10 to 25 acres each. Whereas in the old settlement they were a long day's drive over bad roads to the nearest markets, in the new settlement they are within a

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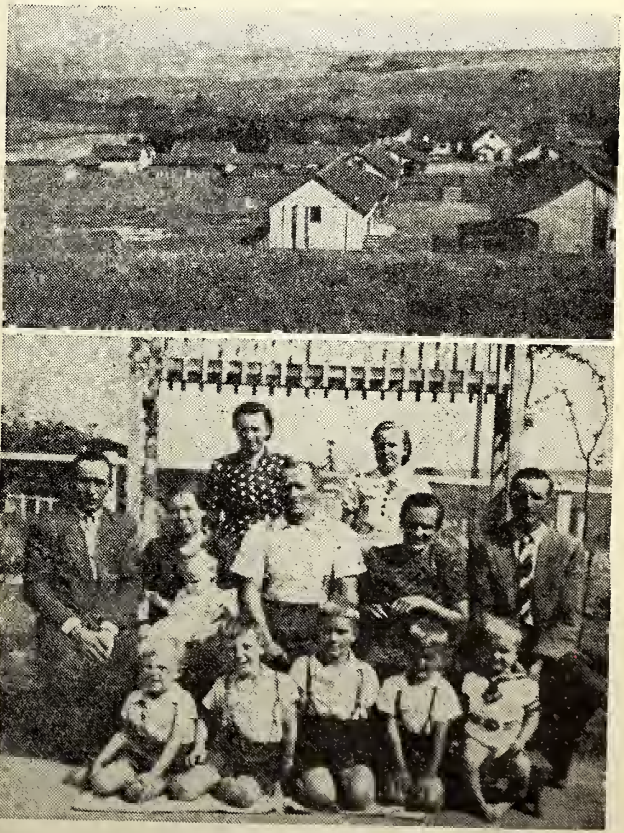

Buildings and first families in the New Witmarsum, Brazil.

Spiritual Realism

FREEMAN H. SWARTZ
Pastor, Eden Church, Schwenksville, Pennsylvania

Most persons wish to be known as "Realists!" Perhaps they do not say so in that terminology. Listen to any conversation and this will soon be apparent; they wish to be known as "having their feet on the ground," "I'm no dreamer!" or, "I like to look facts in the face, etc.

The word spirituality is merely a variant of the latin word **spiritus,** breath. Since breath is emitted from unseen organs, the lungs, this term very easily became part of the language describing the "inner motivations," the unseen factors that make up man.

A careful, observant reading of the Bible will show that three descriptive allusions are made to the nature of man—the Psychic man, the sense-natured man or man-cultured (I Cor. 2:14); The Pneumatic man, the spiritual man; The narcissistic man, fleshly, lustful, depraved man (Eph. 2:11). We will not enter into any discussion of the interpretations of man's nature, other than to recognize that these various kinds exist and to state that our meditation will concern only the Pneumatic, or Spiritus—spiritual man!

Paul uses this designation in I Corinthians 2:14, "He that is spiritual." For the reader of King James version we use the Latin derivant, spiritus; for the student of Greek, we use Pneumatos—both translated in the English by the word **spiritual.**

What is spirituality? is a logical question. It can be defined loosely as being that pertaining to or effecting the immaterial nature of the soul of man.

Since we have already enlarged on some of this in our preliminary presentations, let us proceed to the main question of our consideration. **Is this state of spirituality attained or is it obtained?** It is both! A comparative analogy is that of the human body, the sources of whose life is obtained from the microscopic life factors which give it inception, but whose stature is attained through the processes of natural growth—nourishment, exercise and development. The same may be said of the personality, mental and cultural aptitudes of the individual. These are the product both of heredity and of development.

To attest the fact that the realization of spirituality is comparable, in source and nature to that of human life; let us consider some of the sources of our theological beliefs and thought.

Jesus said to Nicodemus, in answer to this problem—"Except a man be born again he cannot enter into the Kingdom of God."... also, "he cannot see the Kingdom of God." This needs no elucidation. The words are clear, concise and definite. He distinctly states that entrance into the Kingdom of God—synonymous with spirituality; like life itself, it is a matter of birth.

Paul, the interpreter of operative Christianity, said, "That I may apprehend that for which I have been apprehended." (Phil. 3:12) That I may make mine that which has been made mine. This is not redundancy. It is a lucid statement of growth in the Kingdom of God which results in an advancing state of spirituality.

Augustine, the Fourth Century Church Father, speaking of the foundation of his spiritual life, cries out, "Answer Thou me, and say unto my soul, 'I am thy salvation.' Who am I, what is my nature?... 'Oh Christ Jesus My Strength and My Redeemer!' How sweet did it suddenly become to me to be without trifles!... Thou didst cast them away from me.... Instead Thou didst enter Thyself—sweeter than all pleasure, though not to flesh and blood; brighter than all light, but more veiled than all mysteries; and more exalted than all honor...." (Ch. 1, Bk. IX—Confessions)

a Kempis, the Fifteenth Century mystic, in his meditations on "The Imitations of Christ," asks himself—"Where art thou when thou art not with thyself? And when thou hast run overall, what hast thou profited, if thou hast neglected thyself? If thou desirest peace of mind and true unity of purpose, thou must put all things behind thee, and look only to thyself. Thou shalt then make great progress, if thou shalt keep thyself at leisure from all temporal cares. Thou shalt greatly fall back, if thou esteem anything temporal." (Bk. II, Ch. V, Par. 2)

Bunyan, in the inestimable Pilgrim's Progress, tells a story of the experience of Little-faith, of the city called Sincere, who was beset in Dead Man's Lane by three thugs—Faint heart, Mistrust and Guilt; and was beaten and robbed by them. These characters, observes Christian, were no match so Great-grace when they beset him.

> "Poor Little-faith, hast been amongst thieves?
> Wast robbed? Remember this, **whoso believes,**
> And **gets more faith,** shall then a victor be
> Over ten thousand, else scarce over three."

The whole story of Spirituality, its source and its development, is remarkably illustrated by Pilgrim's Progress—Christian enters by the wicket gate and supernaturally loses his burden at Calvary; but he only reaches his goal, the celestial city, by means of a difficult and strenuous progress through spiritual attainments!

For Augustine salvation was "an entering in" of his Savior. For a Kempis spiritual growth was a negating process. Both are speaking of the same thing, the source and nature of their spiritual state.

In Luther, and the Reformation which he instituted, may be seen the Augustinian emphasis. In the Roman system of merit, we see a Kempis miscarried. The Swiss Brethren and Menno, with their biblical emphasis, gave us the proper balance of birth and growth (faith and works)—balance

(Continued on page 715)

Book Review

"Separated Unto God" by John Christian Wenger, Mennonite Publishing House, Scottdale, Penna.

A keen awareness of the secularism that has permeated modern society, and which has blurred the lines which mark the difference between the worldly life and the Christian life, and the desire to help Christians to distinguish more clearly the way of life which marks them from the world was the cause for the book, "Separated Unto God" for coming into existence. The book, as the author states, had its genesis in a resolution passed by the special session of Mennonite General Conference (Old Mennonite) in 1944. John C. Wenger was appointed to write the book with J. L. Stauffer, D. A. Yoder, and Paul Erb to serve as advisors to the author. As sated by the author in explanation of the title and purpose of the book,, it is, "A Plea for Christian Simplicity of Life and for a Scriptural Nonconformity to the World."

The Author proceeds in the first part of his book to show how the separateness of the people of God is manifested in the early history of Israel, where it is especially illustrated in their Old Covenant relationship with God. In all the observances of the moral and ceremonial law the people of Israel are to be separate from her neighbors. The same principle is set forth by the author on the basis of the New Covenant relationship which further intensifies and reaffirms the Old Covenant separation of God's people from the world. The writer points out that this has been more perfectly done through Christ than it could ever have been done through the medium of the Mosaic ceremonial law. The survey of separateness is further developed by pointing out how throughout the history of the Christian Church its most able spiritual leaders advocated nonconformity for the Christian. This was especially evident in the writings of the ancient fathers of the Church, as for example, Ignatius in the early part of the second century. The writer then shows how the Anabaptist movement of the 16th Century again reemphasizes the nonconformity of the New Testament teachings and the early Christian Church. As indicated from the quotations of Anabaptist leaders, Christians were separate in their practice of faith and conduct from that of the world.

After this brief but comprehensive survey of the separateness of God's people, the author proceeds to show how the principle of separateness would apply to the life of the Christian as he makes a practical application of it in faith and conduct. The writer does this on the basis of his interpretation of the Biblical writers and Christian writers from early to modern times on the following topics: "The Christian and His Speech;" "Recreation and Culture;" "Personal and Social Aspects of the Christian life;" "Courtship and Marriage;" "Christian Simplicity in a World of Organizations;" "Simplicity in Worship;" "Stewardship and Mutual Aid;" "The Christian and the State;" The Life of Love in an Industrial World;" "The God Centered Life."

The Author is a member of the American Mennonites, often designated "Old Mennonite," and is a teacher in the Bible department of Goshen College. There will be those of other Mennonite groups outside of Brother Wenger's group who will disagree with some of his interpretations which may be characterized as "religious doctrines," as for example, the covering of women in worship in I Corinthians 11; the washing of the "Saints' feet" in John 13. In these references the author does not make any allowances for historical practices peculiar to the age when these passages are written. The temporary and the eternal tend to be confused. There will also be those who see a value in the marriage ring who would not be able to agree with his interpretation on jewelry.

The reviewer however would recommend the book to be read by all Christians seeking to know the Christian way of life as distinguished from that of the world. There are real differences, and the Author performs his task well in calling attention to them on the grounds of Scriptural teaching, the interpretation of which he achieves in a scholarly manner. His writing is very well documented. The bibliography is a very comprehensive one, showing wide reading.

E. J. Bohn

SPIRITUAL REALISM

(Continued from page 714)

of, not balance between, as though they were two things; they are merely aspects of the same! They cannot be separate things. They are an integrated, operative whole!

Paul's experience as expressed in the letter to the Philippians and elsewhere states succinctly that spiritual life is obtained as a gift of grace; it is attained as a spiritual exercise. This is no contradiction; it is merely a comprehensive, analytical presentation. Our Lord also states this pertinent fact, spiritual understanding and spiritual life, like natural life, are based on a life-source itself!

We therefore conclude that spirituality—Spiritual Realism, implies, first, a beginning—a Birth; then, a growth, spiritual nurture—this nurture to be effective must culminate in a victorious Christian Life. Any preaching or teaching that disregards one of these factors in its consideration of spirituality as a whole, is spiritually not realistic.

It is also noteworthy that much of the Evangelical emphasis of today is an over-stated Augustinianism—while the so-called liberalistic Christian Nurture emphasis, is a Kempis, without his anchorage of a personal experience in Christ. Every Mennonite pulpit should proclaim both!

Indiana Mennonite Women's Missionary Rally

The Highland Bethel Mennonite Church of Fort Wayne, Indiana, entertained the 15th annual meeting of the Indiana All-Mennonite Missionary Union on October 18, 1951. Miss Inda Sprunger of Berne, Indiana, presided at the three sessions. Three hundred eighteen ladies from 15 Mennonite churches of Indiana and Ohio registered for the meeting. The theme for the day was "Go quickly and tell" taken from Matthew 28:7.

Ladies from the 8th St. Mennonite Church, Goshen, led in the devotional services for the various sessions. Special musical numbers were furnished by the Nappanee, Woodburn, Grabill, First Church, Berne, and Evangelical Mennonite, Berne, churches.

In the morning devotions Mrs. Mary Burkhard led the thinking on the first word of the theme, "Go." She pointed out that the first message of the resurrection was given to women and it again was first carried by women. We need to go to our neighbors, to our children, to the unchurched in America, to the migrants, to foreign lands, and to the lepers with the gospel message.

The message of the morning was given by Mrs. P. J. Boehr, recently returned missionary from China. She told of her personal experiences in leaving Communist controlled China and described the slow process of change under the Red regime. Native Chinese are subjugated by meager livelihood, accusation meetings, indoctrinated by Red propaganda and constant pressure. Since we can no longer go to China as missionaries, we must go to them through our intercessory prayers.

The devotions for the afternoon were given by Mrs. Mervin Kauffman on the word "Quickly" taken from the theme for the day. Since the field is great, the task is urgent. Miss Ruth Zimmerman, a student preparing for mission work spoke on "Why I Choose Missions" giving as her reasons—the Lord has called and the need in the mission field is great.

Mrs. Clarence Jones of Quito, Ecuador, gave the address of the afternoon session. She spoke of her personal experiences in how God led her and her husband in the beginning and the enlarging of the radio station "The Voice of the Andes" and of the work that is carried on through this kind of evangelization of South America and surrounding areas.

Mrs. W. W. Oesch conducted the evening devotions on the word "Tell" taken from the theme. Dr. Jacob Prins of Grand Rapids, Michigan, gave the evening message on the theme "Let us go on" taken from Hebrews 6:1. To the question of "Why should we go on?" he gave the following reasons—the need is so great; Christ expects it of us; the peril of men's souls is so real; and the gospel is so adequate to meet the need. The plan to the question "How shall we do it?" consists of Christ's help, loving obedience to Christ's command, passion and compassion for mankind and continued persistence.

Officers elected for 1952 are: President, Mrs. Garth Stoltz, Topeka; V. President, Mrs. Olin Krehbiel, Berne; Rec. Secretary, Mrs. Francis Fisher, Fort Wayne; Corr. Secretary, Mrs. M. E. Hartzler, Goshen; Treasurer, Mrs. Aaron Haifley, Grabill. The Silver St. Mennonite Church, Goshen extended an invitation to entertain the 1952 meeting.

Interesting Things to Eat

MARY TOEWS

In Congo there are interesting things to see and there are interesting things to do, but there are also interesting things to eat. New missionaries often steer clear of these interesting things, but after a person has been in the Congo for a term or two those things are taken for granted. Sometimes in the evening one sees torches darting here and there on the lawn. Those are Africans carrying fire sticks with which they catch the *"dikilillies"*, or large cricket-like creatures which are very good meat to go with the evening *"musa"* or mush.

In the fourth month of the year the Africans are seen making little mounds of earth here and there over the Station. Toward the front of this igloo- like structure is a passageway for the exit of the delicious flying-ants. Yes, ants with wings are a special delicacy for the Africans. Thes ants are best when eaten raw, or they may be toasted over the fire, or even dried and kept for future use. A small package of these dried ants may be the very special gift of a young man to his fiancee in the Girl's Compound. These gifts come by way of the "white mama", so she discovers some of the African delicacies.

During the month of August, one is sometimes awakened before cock-crowing time by the sound of hurrying feet on the road, to the nearby forest. They are going to gather caterpillars to replenish their meat supply. Of course this must be a special kind of caterpillar, which grows and thrives on a special kind of tree. To tell the truth, they look like very ordinary green and yellow caterpillars to me. These can be cooked hurriedly for the evening meal, or they may be dressed and then dried for future use. Many of the Africans in our territory dry them in large quantities and then wrap them in large leaves and then sell them for about eight francs (about 15 cents) a package. A kind hearted grandmother whom the missionary has helped may bring her a package of dried caterpillars for a present. The missionary lady accepts them very graciously and then perhaps later gives them to her African cook for his, rather than her supper. This year it was planned at Nyanga station to have a tithe of the lowly caterpillar as well as the tithe of corn, millet, rice, and peanuts.

The Gospel's Two Crosses

JACOB J. ENZ

Former Acting Editor of THE MENNONITE

Jesus Christ spoke of two crosses during His earthly ministry. His own and that of His followers. Whenever the church through its teaching and preaching ministry has presented both, it has flourished. Whenever it has restricted itself to one or the other, it has been defeated. Nothing is more important in the educational ministry of the church than carefully and prayerfully to keep these two crosses in their proper relationship before the people; for both of these crosses speak of a singularly unique and necessary task that can be accomplished only by the one to whom the cross is intrusted; furthermore, in both cases the spiritual welfare of others is directly involved.

The Cross of Christ

On the cross of Calvary God in Christ did for us what we could not do for ourselves—he released us from sin and our godless selfishness. Here is the one point in history where mankind can see the whole catalogue of human evil and wickedness thrown into the face of a holy God with that God in Christ choosing to say, "Father, forgive them for they know not what they do." No sin of man is not included in this prayer. The blood of Christ poured out for man is sufficient to cleanse the vilest kind of human pride and egotism. No amount of personal seeking, self-sacrifice, or even self-inflicted suffering can cleanse the stained conscience of the penitent sinner as can the words of Christ from the cross. The image of God within us, which has been marred by our stubbornness and willfulness can be cleansed only by Him who first put it there. Only when God Himself has spoken forgiveness above the multitude of self-accusing, Satan-inspired inner voices—only then, does the soul find inner peace.

Furthermore, the cross of Christ has revealed, in a way that man cannot discover for himself, how utterly alien to God sin really is. Any believing man who has stood long at the foot of the cross, will come away not only marveling at the wideness of God's mercy to redeem, but also with a whole-souled desire to break with every form of evil in his life. God and sin, like fire and water, are mutually repelling. "Ye therefore shall be perfect even as your father in heaven is perfect." Thus the cross of Christ not only saves and cleanses, it instructs. Nothing in all the world can substitute for the cross of Christ in showing man the brightness of God's love and mercy, and the gravity of man's moral disease. That Sunday school class or congregation before whom the cross of Christ is not persistently held up, is bound to suffer from doubt or moral laxity or both.

The Cross of the Christian

At the same time that Jesus was talking about His own coming crucifixion, He was urging His disciples to take up their crosses and follow Him. It is gross negligence on the part of the church to hold before people the peace of soul provided by the cross of Christ without presenting the necessary cross of conflict with the world set against God.

Comparing this with Christ's cross, we see that while Christ's cross enables us to live for Him, our crosses enable Him to live through us. Just as He has done on Calvary what we could not do for ourselves, so we have been commissioned to do for Him—shall we dare to say it?—that which He cannot do for Himself. Certainly it is beyond question that He has chosen to speak to the world through His disciples.

Let it be clear that it is not suggested that Christ asks us to take up our crosses in order to earn a place in heaven, much less to do something He himself could do quite as well. Nor are our crosses primarily a test to see if we are good enough for eternal life. Christ asks us to take our crosses so that He will be able to do things for the world which He otherwise could not do alone. As someone has put it, the gospel is gloriously complete with one deliberate exception; the old, old, story needs someone to tell it. "Jesus Christ, alone, can save the world, but Jesus Christ cannot save the world alone." If unconverted mankind is to be reached it must be through crosses made possible through Christ's cross.

Sin means nothing to the world until men see the cross of Christ; the cross of Christ means nothing to the world until it sees in the life of determined disciples evidence that sin is a matter of death, and that they will follow Christ at any cost.

We are the only Bible
　The careless world will read;
We are the sinner's gospel;
　We are the scoffer's creed.

As never before there looms before the church of Jesus Christ the task of thoroughly preparing its members for conflict ahead. Like her Lord, the church must gird itself to the task of fortifying the disciples of our day against a time of persecution. It will not be enough to present the cross of redemption that brings inner peace. Christians must be prepared for the hours of supreme testing when the world will refuse to listen to the message of truth, righteousness, and the power of love. We do not seek persecution, but we know full well that if we set our faces to go up to our Jerusalem of entrenched iniquity, crosses will be waiting for us. In that fearful hour it will be of supreme encouragement to us to know that the crosses we are called to bear unwaveringly point our very persecutors toward the cross of their redemption in Jesus Christ. Through us the True Light will keep on shining and the darkness will not overcome it.

—Written for the **Herald Teacher**

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen ,Topeka, Indiana

A Week-end

Work Camp In Chicago

An invitation from the Mennonite Biblical Seminary in Chicago to join in helping improve the Ellis Community Center for Nisei (Japanese- American) people, was read at a meeting of our Youth Fellowship of the Eight Street Mennonite Church, Goshen. It was received instantly with the enthusiasm of the entire group. Applications for the five who were eligible to help were filled that same evening and arrangements were made for the willing group which was over the quota to travel to Chicago, October 12, 1951.

Because of a delay Friday evening we arrived October 13 at the Mennonite Bibical Seminary where we were warmly welcomed by William Keeney, who escorted us to Dr. S. F. Pannabecker's residence, where breakfast was served by Edith Claassen.

Edith and Bill took us through the Ellis Community Center, which is about four blocks from the Seminary, showing us where the activities were carried on. After this a short orientation was led by Edith, who told us some of the racial problems and by Rev. George Mishimoto, who gave us an interesting background to the Japanese-American settlement problems in California and Chicago.

With warm hearts our small group cleaned and painted the basement floor as our small contribution to these Japanese-Americans. There is much work work yet to be done but it can be accomplished by other groups or if we go again with a larger group. We were served dinner by Rev. Elver (Bud) Hoefer, associate pastor, Ben, and Rev. Mishimoto.

Our group was taken on a tour of Chicago directed by Bill and Edith. We were immediately aware of a great need for Christian work in the area around the Stock Yards, in Skid Row, in the Black Belt along Madison Street, in the Honkey Tonk area on State Street, along Maxwell Street and in the settlement area. We were shown Chinatown, the Loop, and the University of Chicago where we visited the Rockefeller Chapel and the Oriental Museum. We completed our tour with a drive along the beautiful South Lake Shore Drive.

In the evening a discussion was led by Milton J. Harder about the problems to which we were acquainted throughout the day. In order to meet the students at the Seminary a Tea was held in Pres. Pannabecker's apartment after the discussion.

After breakfast Sunday morning we had an evaluation period, realizing the number of experiences and problems to which we were exposed. These have given us a much broader outlook on our relationships with other races and nationalities.

We attended the Woodlawn Mennonite Church, then for contrast, we attended the inter-racial Ellis Community Center Church. The kind, loving Japanese-Americans who welcomed us to their worship hour will never be forgotten by us.

After dinner and our farewell to Edith and Bill, we started our journey home determined not to stop helping people of the Ellis Community Center but to find some way to continue helping through our Youth Fellowship from home.

The Value of Seeing and Doing

In our pages this week we have described a week-end work camp in Chicago. Five young people from Goshen spent a very full and profitable two days in the city under the guidance of the students in the Seminary there. Here is something that needs all the encouragement it can get. There is tremendous value in seeing and doing for yourself. Somehow you don't get the feel of a situation completely until you have actually tried it for yourself. In our religious experience, this is as true as in any other. And, so often we permit our religious life to be something that transpires for us on Sunday morning and evening.

We need more and more and more youth groups who go out and do for themselves. We need to see them take short week-ends and put those week-ends to use in a profitable way such as this. It is urgent that this be done for the sake of youth. It is urgent that it be done for the sake of knowing vividly the living meaning of our professed faith.

We see many groups guided by this process of seeing and doing. Scouts, 4-H, trade schools, and many other groups grow by doing. The church must put the same process to work. It was when Jesus sent the seventy out that they came back reporting that the very demons obeyed them. Something had happened to those men when they went out and did it themselves.

We shall be frustrated and unhappy and disturbed about our churches until the day comes when real living experiences are ours in our church life—here is a step in that direction. E. L.

Prescription for Today

the Story of Thoreau

ROGER ORTMAYER

Casualties of war, seemingly also victims of peace, are privacy and independence. No one is wholly without group associations, but we are angry, frustrated, irritable when privacy comes only at premium rates and when "planners" diagram us in terms of the mass even though allowing the dubious label of honourable common man.

The "crowd" man, as the unforgettable short story of Edgar Allan Poe called him, is not normal. When in a mob he is most dangerous because outside the laws of individual conduct. The last two centuries of history, however, have been devoted to the development of crowds. Technical progress has enabled man to elude the laws of food supply which kept the population for centuries at an almost even level. Medical science and associated factors have helped to bring life expectancy up from less than thirty years three centuries ago to a probability of sixty-three years at present. This has greatly increased the world's population.

Everything is designed to attract the crowd. Cities advertise their attractions in order to entice more people to live within their boundaries. Villages place their corporate limits far out in the country, for they hope to become cities. The preacher's success is often judged by the size of his congregation and the denomination according to the number of its members.

We have no wish to obstruct the progress which has made it possible for people to live longer. Scientific knowledge of the earth, hitched to God's laws of soil care, could easily produce enough food to support all the earth's millions of people in abundance. But large increases in numbers hold for us grave dangers. The individual and his independence may be at stake.

A hundred years ago a young man in his late twenties, who had been working around the home of Ralph Waldo Emerson, felt this danger. It was a time when America's great urban centers were only in their infancy, when its transition from an agricultural to a city civilization was beginning. In 1845 Henry David Thoreau borrowed an axe from a neighbor, went out beside a pond named Walden on Mr. Emerson's land, and there built himself a cabin. For two years he lived in hermitlike peace, recording his thoughts and observations and leaving us the story of what it means to be an individual and to be independent. He was as self-reliant as possible, living almost entirely upon the vegetables he planted and the things he found growing wild. His strict accounts show that the total cost for the two quiet years was twenty-five dollars and twenty-two cents. Characteristically, when he returned the axe it was sharper than when he had borrowed it.

At Harvard he had, to the scandal of the faculty and the other students, refused the prescribed black suit and gone about in green homespun. He would not pay for his diploma saying, "Let each sheep keep his own skin." Coming home from school, he became a teacher in the Concord public school. A board member sharply criticized him at the end of two weeks for failing to whip any of the pupils. The next morning the teacher chose six of the boys by lot, flogged them thoroughly, and then resigned.

He next joined up with his brother in forming a private school with educational techniques seventy-five years ahead of his time. He proved his point in education through the flourishing school, then left teaching for odd jobs and lecturing, shortly finding his way to Walden. To prove that he could be a success at industrial life, he later took the family's decrepit pencil business, invented a new graphite formula, advanced the processes of manufacture, and produced for the family an excellent business.

But it was Thoreau's conviction concerning free men and their worth which caused his writings to live one hundred years after his stay at Walden.

In these days of crowding, of too little room for too many people, there is something reassuring in Thoreau's attempt to strip man of all his superfluities. When he saw a poor immigrant with all his belongings tied into a handkerchief, Thoreau asked, "Does he have to carry all that?"

He insists that we are determined to be starved before we are hungry. "Men say that a stitch in time saves nine, and so they take a thousand stitches today to save nine tomorrow." He is talking to many of us, is he not? "Men think that is it essential that the nation have commerce and export ice, and talk through a telegraph, and ride thirty miles an hour, without a doubt, whether **they** do or not; but whether we should live like baboons or like men is a little uncertain."

Thoreau felt that man by nature is moral, spiritual and reasonable. These high attributes of man, he felt, cannot be given by governments. Only a high state of freedom could insure them, and therefore all the artificial things which tend to clutter life he detested. He even threw away the rocks he used as paper weights because they collected dust.

Thoreau felt that the cheapest sort of human being was one who compromised his principles for material reasons. He insisted that men could live with a minimum of possessions, but not without self-respect. Similarly, to say one is compromising principles for the sake of society is hardly excusable. One must ask what kind of society it is if we take it on those terms. Thoreau spent a night in the Concord jail when he was arrested for failure to pay his poll tax. He was not against taxes as such, but this particular one, he felt, violated his principles, his individuality, and he would not pay.

Thoreau would not allow, certainly not admit, any authority which asked him to do what he felt to be evil. He attacked slavery on this point, and found himself defending John Brown. All sorts of arguments were marshalled to show that slavery gave security to people who would not otherwise have it, that it gave the privileged opportunity to assist their inferiors, but Thoreau knew it to be wrong.

A century ago this young man saw the direction American society has gone. He despised "conspicuous consumption" years before Veblen wrote **The Theory of the Leisure Class.** He knew the dangers that would come from the crowd, the urban masses, while America was still an agricultural nation. He insisted that pressure could never make character, and he advanced educational ideas that have been put into practice only in the last quarter of a century. Governments, he insisted, could not make men free, they could hardly improve a person's lot; only "that small, private but both constant and accumulated force which stands behind every spade in the field" could accomplish that end.

Thoreau cherished the spiritual life. Crowds drown that out. Moral, or spiritual, man must be free. Freedom comes not from association, but from within the individual. The duty of government and society is to provide the environment of freedom. Beyond that it transgresses upon the individual's rights.

In the midst of our crowded life, our exaltation of a noisy urban civilization, our veritable fear of solitude, Thoreau speaks to us. Perhaps each of us need to take some time out to live by Walden Pond.

—Onward

Clinic on Youth Problems

QUESTION: "I heard it once said that you can love God and do as you please. Would you say this is true?"

ANSWER: By far the most complete and precise answer to this answer to this question is to be found in the Epistle of I John. Read it, and the answer is obvious.

John makes it plain that we cannot know God, nor can we love Him unless we obey His commandments. "This is how we may know that we have come to know Him, by always keeping his commandments. He who says, 'I know Him,' but does not continue obeying his commandments, is a liar, and the truth is not in him." (I John 2:3, 4, Montgomery). And still more to the point: "Love to God means obeying his commandments and his commandments are not irksome." (Ibid., 5:3).

The conclusion is definite: if we love God, we show it in our actions. We are known by our fruits.

This question is stated in such a way, however, that I suspect there is room for an affirmative answer. In a sense it is true that if we really and truly love God, "doing what we please" should be identified with doing his commandments. He who is genuinely Christian and is directed by the Holy Spirit in his thought and action finds his only satisfaction in living according to God's will as he understands it. When he attempts to be disobedient, something seems wrong and unhappiness results.

But we must all testify to the fact that much as we may feel led to be obedient to God's commandments, none of us attains the ideal fully. We all fall short of the glory of God, hence "doing as we please" can never be the safest guide. The only validity in the idea contained in the above question lies in the questioner's grasp and understanding of complete dedication to God, and his acceptance of the message of I John.

—Virgil M. Gerig

THANKFUL BRAZILIAN MENNONITES

(Continued from page 713)

two-hour drive over good roads.

The Conference leaders expressed a deep and sincere appreciation to the brethren in North America for this generous act of mutual aid. They were deeply moved by the fact that their North American brethren, whom they had never seen, had sufficient confidence in them to make a $30,000 loan. They have pledged themselves to repay this obligation to the last cent. Both the borrower and the lender are receiving a blessing from this act of brotherhood aid.

It is significant to know that this is the third time many of these people are undertaking a new settlement. In 1911, as young people, they left the Southern Ukraine region and went to Siberia to establish a new settlement. In the twenties, after the Soviet revolution, they were uprooted just after getting a start. They came to Brazil in 1930, and in the virgin forests of the Krauel Valley, hewed out their homes, and in the past twenty years established and maintained very attractive homes. They are now leaving to start over again. This time they hope to build up homes and farms on which their children and their children's children can earn a living and remain for generations to come.

Our Colleges and Seminary

BETHEL COLLEGE

Homecoming activities will attract many alumni and former students to the campus. The parade at 1:00 p.m. will open the afternoon program. The crowning of the wheat queen and the game with Kansas Wesleyan at the Athletic park stadium complete the afternoon's activities. At 6:00 p.m. Bethelites will gather in the dining room of Memorial Hall for the Homecoming Banquet. John L. Krehbiel of the class of 1934 will be the speaker at the banquet. The senior class play, "The Willow and I," will follow at 8:00 p.m.

Rev. and Mrs. LaVerne Rutschman of the General Conference Mission field in Colombia, S. A., were guests of the Student Volunteers at their meeting Thursday, November, 1.

They told of their work in directing an orphanage for 40 untainted chillren of leprous parents. Rev. Rutschman also described the religious and political tensions in Colombia showing that the people are in great physical and spiritual need. The Rutschmans are on a nine-month furlough after four years service in the field. A native of Whitewater, Mr. Rutschman is a former student at Bethel.

Willis Rich and Erwin Goering returned Friday morning, November 2, from a tour of the **Lind,** Washington and Aberdeen, Idaho, communities in the interest of the college.

MENNONITE BIBLICAL SEMINARY

At our weekly prayer meeting we were happy to have LaVerne Rutschman, one of the first graduates of Mennonite Biblical Seminary, who has just returned from four years of service in the General Conference Mission in Colombia. In his brief remarks he stressed how the evangelical forces of South America have been drawn together by a common challenge.Brother Rutschman was accompanied by his father, who had visited him briefly in the mission field of South America.

We were also happy to have Elenore Schmidt, who is in our student body on furlough from our mission in India, describing her experiences as a Christian nurse there. She referred to the unbelievable reign of disease there and hopelessness, and how so many patients were too late in their quest for medical treatment, but she pointed out it was never too late to deal with their spiritual condition and to bring them Christian love and the saving message of the gospel.

We also had a very challenging message by James H. Lark, pastor of the Bethel Mennonite Church, located among the Negro people of Chicago, who spoke at our last Vesper service. He challenged our students to work with the sixteen million Negroes of America. One of his significant discoveries in mission work, where Mennonites have had many failures, is to feel the total life of the convert, including evangelism, education, and recreation.

We extend our sympathy to Aaron J. Epp and Harold Thiessen on the loss of their father and grandfather, Rev. John F. Epp, who passed away at his home in Henderson, Nebraska.

Our students are now serving the Lincoln Avenue K. M. B. Mission once each month. The preacher last week was Leland Harder, whose grandfather, D. S. Harder, was a member of the K. M. B. Home Mission Board which commissioned this congregation on October 24, 1915.

Andrew Shelly left for McPherson, Kansas, for his series of meetings there and his subsequent series at the First Mennonite Church, Newton.

Andre Trocme, European Secretary for the International F. O. R., who is a French Protestant minister, was the chapel speaker on Thursday, November 1.

Hanno Klassen writes that he and his family are in Kassel, West Germany, where he is serving as an assistant pastor and that they plan to be in Germany through the winter and then return to Canada sometime in the spring.

BLUFFTON COLLEGE

Homecoming and Parents Day were inspiring in spite of rain which fell slowly throughout the day on Saturday. Although bad weather cut down the attendance to some extent those attending felt that the events were successful.

Wednesday, October 31, was Work Day. Students secured jobs in the community and donated the money earned to the Founders Hall Building Fund. Tuesday afternoon November 6, was Cleanup Day. Students and faculty cooperated in giving the campus and buildings a thorough cleaning.

The Booster Banquet was the most successful event of its kind ever held by Bluffton. Governor Lausche gave a very inspiring address. Nearly three hundred tickets were sold for the occasion. The Booster Committee also sponsored a community performance of "The Mikado", given November 6 and 7. It was directed by Earl Lehman, Bluffton College graduate who is director of music in the Bluffton schools.

Bluffton is a member of a new college organization called the Ohio Foundation of Independent Colleges. Its purpose is to solicit financial support for independent colleges from Ohio industries. First soliciation work will begin in Cleveland November 13. Presidents of the member colleges each give a few days' time to this solicitation work. The organization has as its goal the raising of a million dollars this year. The work is in the pioneering stage and it remains to be seen what response will be received from industry.

CANADIAN MENNONITE BIBLE COLLEGE

The observance of Decision Week has been an important part of the activities at the Canadian Mennonite Bible College. Each student is encouraged to examine his own plans and purposes in relation to the higher demands of God. This year we were again fortunate in having J. J. Thiessen, Saskatoon, Sask., with us during the week of October 22nd. He interviewed all those students who desired to avail themselves of the opportunity. During the same period he delivered a series of five chapel addresses. The general theme of the talks concerned the vital nature of the task entrusted to those who will become the church leaders of the future.

On Wednesday, Oct.24th, the student elections were held under the chairmanship of Edward Enns, president of the student body. The president and secretary had been choosen last May, so that it was necessary to choose only four members for the student council. The vice-presidency was entrusted to Frank H. Epp, Mt. Lehman, B. C., a popular and capable second-year student. In addition to the election of council members, a vital matter concerned the choice for editor of the Yearbook. This important task was undertaken by Peter Kehler, Abbotsford, B. C. Our student paper, The Scroll, will be edited by Frank Dyck for the calendar year of 1952. With the appointment of additional members to the various committees, it is expected that the student activities will play an increasingly useful part in the life of the College Family.

M.C.C. News Notes

German Youths give for American Relief

"Twenty years ago, it would have been believable, but in the year 1951 it sounds like a fairy tale. However, there are still Christians in all the world who are basically the same and who have a heart of love. On August 26, 1951 participants of the Mennonite Voluntary Service work camp at Mainz, Germany, gave the sum of 20 D-Marks ($4.65) for relief to flood sufferers in Kansas. Mennonite Voluntary Service arranged this camp at Mainz where these young people met, not only to work on a project, but also to study the Word of God and the Christian way of life. The donors were young people of various denominations from at least eight different countries. Through radio and press they became aware of the need and suffering in the flood area and wondered if they could not do something to help. Thus they conceived the idea of lifting an offering on the last Sunday that they were together.

"One could speculate as to the reason behind this act. However, the student pastor of the University for whose group we were building a house of fellowship told us the grounds for this offering. This offering was not necessarily meant to be a token of appreciation or of thanks for all the good MCC and the American people have done for the Europeans; nor was it because they felt more sorry for the American sufferers than the sufferers in Korea or East Germany. They gave the money because the Christian life and its duties have been more forcibly presented to them. They gave this money because they felt it was a Christian duty. Thus it happens that during four weeks of camp one offering was lifted for war sufferers in Korea, one for relief to people in the East Zone and one for Mennonite families in Kansas."

Mental Health Challenge

A letter of appreciation by Supt. George H. Stevenson, M.D., for the Mennonite Summer Service Unit which served at the Ontario Hospital at London, also brings a challenge for creative concern in the field of mental health:

"We hope that as you leave us shortly to return to your homes you will carry with you a missionary zeal to convey to other friends a better understanding of the mentally ill. These are people who have lost their way mentally because of a wide variety of physical and emotional stresses. We hope that the people you touch will have their sympathies increased in a practical way to help the mentally helpless who need a better understanding, a practical sympathy, and who so frequently recover if proper care and treatment is available."

Voluntary Service Notes

Women volunteers are urgently needed in a number of service units, for hospital work, children's projects, work with delinquents, and housekeeping.

Married couples are needed in several units to serve as house parents for cottages of children's institutions.

Topeka Reconstruction Unit has been opened in Kansas to assist families suffering from the damage of the recent flood. Any young men able to help for 2 to 6 months should contact immediately the Voluntary Service office, MCC, Akron, Penna. The Mennonite Unit is working in cooperation with the Red Cross and the Topeka Council of Churches.

Service assignments of the recent volunteer group are as follows: Mary Bowman of New Hamburg, Ont.; and Lois Cressman of Preston, Ont., to Bethesda Mennonite Hospital, at Vineland, Ontario, Canada.; Raymond and Mary Brubaker of Pradise, Penna., to Stockton State Hospital, Stockton, Calif.; Waldo and Dorothy Claassen of Wymore, Nebr., to Topeka Reconstruction Unit, Kansas; A. Clayton Detweiler of Perkasie, Pa. and Paul Hartz of Elverson, Pa., to Topeka State Hospital, Kansas; Mary V. Dettweiler of Breslau, Ont., and Sylvia Gross of Doylestown, Pa., to House of Mercy, Washington, D.C.; Shirley M. Kauffman of Mattawana, Pa., to Wiltwyck School for Boys, Esopus, New York; Raymond Schmidt of Cordell, Okla., to Meadowlark Homestead, Newton, Kansas; Irma M. Siemens of Buhler, Kansas, to the Industrial Home School Annex(Washington, D.C.; Mabel Z. Stauffer of Stevens, Pa., to Gulfport, Mississippi; Kenneth Loewen of Hillsboro, Kansas, and Melvin M. Snyder of La Junta, Colorado, to work at MCC Headquarters, Akron, Penna.

Into the Beyond

MRS. ELIZABETH (WIENS) PENNER, member of the New Hopedale Church, Meno, Oklahoma, was born in West Prussia, July 24, 1864, and died October 5, 1951.

JACOB A. WEDEL, member of the New Hopedale Church, Meno, Oklahoma, was born in Poland, Russia, April 6, 1865, and died October 21, 1951.

ABRAM S. MOYER, of Chalfont, Penna., member of the Deep Run Church, was born November 7, 1866, and died October 20, 1951.

LELAND ROY KREHBIEL, of Pretty Prairie, Kansas, and member of the First Church at that place, was born June 21, 1932, and died of polio, June 26, 1951.

Jottings

—**Deer Creek Church, Deer Creek, Okla.:** Carl Landes has accepted the call to be our pastor for the next three years. The Landes family has recently moved into the parsonage here. Our former pastor, Richard Ratzlaff, is now a student at the Mennonite Biblical Seminary in Chicago. Among those serving our church during August and September were: P. K. Regier, Raymond Franz, Oswald Goering, Cal Flickinger, Paul Dyck, Ben Sawatzky, and Carl Landes.—Mrs. Allen Moyer, Corr.

—**Upper Milford Zionsville, Penna.:** October 21, was the beginning of a six weeks period of Attendance Crusade in our Sunday school. Also on that day we had with us two of our own missionaries from the Kentucky Mountain Station. The ladies' organization of the church is having a drive for clothing and fats which will then be taken to the relief center at Ephrata, Penna. Recently our Christian Endeavor motored to the Old Folks Home at Frederick and husked all the corn for them by the light of the moon.—Corr.

—**Hereford Church, Bally, Penna.:** Mr. and Mrs. Henry Bower and Mr. and Mrs. Wallace Forscythe united with our church on Preparatory Sunday, September 30. The annual Fall Fellowship Meal of our church was held on Sunday noon, October 14. At this time Hugh Hostetler spoke of the work he is doing in East Harlem, New York. He works under our Home Mission Board. He also spoke at our October meeting to our Women's Group. To this meeting we invited the women of the Zionsville Charge. Misses Lorraine Burkhalter, Lillian Lehman and Marie Leichty, the trio of Tennessee Mountain Mission workers, serving under our Board of Missions, presented their work in our Church on Sunday evening, October 21. They also showed their pictures.—Mae Latshaw, Corr.

—**Eden Mennonite Church, Inola, Okla.:** Sunday, October 21, Jamie Voth, student at John Brown's College opened our Sunday Morning service by reading Scripture and prayer. Sunday, October 14, Brother Marvin Eck from the Go Ye Mission brought us a very heart stirring message on II Kings 5, "Naaman was a Mighty Man." One Sunday he spoke to the children of his experience in Africa. We are happy to have him here once in a while. Had our Sunday school election a few weeks ago, there was very little change made. We are very thankful that Brother Regier can serve us every Sunday.—Jacob Frouse, Corr.

—**Immanuel Church, Los Angeles, Calif.:** On Sunday, September 30, Ralph Wetmore brought us the morning and evening messages. All members and friends of the church were invited to a farewell dinner in honor of Rev. and Mrs. Regier and family, October 12. October 21, William G. Detweiler, pastor of the Calvary Hour Broadcast from Orrville, Ohio, delivered the evening message. Mrs. Detweiler also gave us the history how the Calvary Hour Broadcast was started and how the broadcast is being blessed by all classes of people today. October 24, Mr. and Mrs. Herman Friesen, missionaries to Africa, and members of Tommy Walker's Church in Delft, Minn., spoke and showed pictures. The mission Class held a get-to-gether on the evening of October 26, in the church basement. Christmas boxes were packed for our missionaries.—Mrs. Karl Quenzer, Corr.

—**Lame Deer, Montana:** The David Schirmer's have been at Birney over a year, and are doing good work. Brother Schirmer had not been ordained although he has served in the mission work for many years in Arizona. The Mission Board approved a recommendation of the missionaries on this field that he be ordained as a minister of the Gospel. This was done on September 9, at Lame Deer, Montana, Malcolm Wenger and Milton Whiteman assisted Alfred Habegger in this ordination. Both Indians and white folks attended the service. Brother Whiteman spoke in Cheyenne; but the rest of the service was in English.—Corr.

—**New Hopedale Church, Meno, Okla.:** October 5 to 7 the Oklahoma Convention was held in our midst, Friday Saturday and Sunday we had the services in the Education Building in Enid. Topic: Presenting the Incomparable Christ to the Sunday school. The main speaker was Harold Burkholder. October 8 to 14 Revival Meetings in our church with Harold Burkholder as the speaker. We had a great blessing and a number of rededications. On October 14, in the afternoon, took place the ordination of Brother Levi Koehn and his wife. He was ordained as Minister and Elder by our pastor, Arnold Epp. Brother Koehn now is pastor of the Mennonite Church at Turpin, Okla.—H. U. Schmidt, Corr.

—**Goessel Church, Goessel, Kansas:** September 16, A. W. Friesen told about his work while in South America. He also showed some pictures. September 21, Paul Banman and Irene Bender were married. September 23-28 Edmund Miller conducted evangelistic meetings in our church. His main topic was "Encouragement for Our Time." October 7, Holy Communion was observed. October 21, the young people of our church enjoyed a wiener roast. New arrivals are a boy to Mr. and Mrs. Lloyd Schroeder and a girl to Mr. and Mrs. Lowell Unruh.—Mrs. K. W. Wiens, Corr.

MENNONITE MEN AT WORK

A New Project Every Six Weeks

Here is a short report of what one church is doing—carrying to completion a new project every six weeks—on the average.

This particular group in the Western District Conference started off with a fine turkey dinner. It followed up with five different projects within the course of the first year, carrying them all to completion, to say nothing of a lot of fine by-products in the process.

They arranged a speaker to carry the Sunday morning services from the church to the old people's home, a splendid project which one would think would have corresponding applications in many of our Mennonite communities.

The men got together and built sturdy, well-designed, attractive tables for the church dining room.

The men organized a male chorus which has served frequently in the church services.

They began to give services of programs for Mennonite Men in nearby churches.

During the flood they went to a nearby town which was flooded, gave not only service during the flood, but came back several weeks later with materials and other aid.

Finally, a mutual aid committee keeps its eyes open to make sure that whenever anybody is sick, the men spring to, repairing his combine or his tractor and otherwise seeing to it that the true spirit of brotherhood shows itself continuously in the local church.

So there you have it: six projects in one year, or an average of about one project every six weeks.

"Go, and do thou likewise."

EASTERN DISTRICT QUARTERLY CONFERENCE

The Second Quarterly Conference of the 1951-52 year in the Eastern District was held on Monday, October 22, at the Eden Meeting house, Schwenksville. A larger than usual attendance was had at both afternoon and evening sessions. In the afternoon Revivalist George Brunk, who has been conducting great revival campaigns among the "Old" Mennonites in Pennsylvania and Ohio, spoke informally on the great blessings of this work. He shared five convictions: (1) The day of revivals is not over. (2) The masses are eager for the truth of God. (3) There is much ignorance about the work of the Holy Spirit in giving assurance among Christians. (4) The youth are more open to the Gospel than the middle-aged. (5) The rank and file of laymen are sick and tired of soft-pedaling preachers.

In the evening, Pastor Walter Boyer, of the Evangelical United Brethren Church in Allentown, renowned for his pastoral counselling, gave a challenging message on personal problems. Using Psalm 34's theme "The Lord heard me and delivered me from all my fears," and the hymn "Earth has no sorrow that Heaven cannot heal," Brother Boyer showed how pastor and people alike may find the answer to any problem in Jesus Christ.

As customary between sessions, various committees of conference met on business.

—J. Herbert Fretz

Beyond Our Own

A "CHERUB CHOIR," with members ranging in age from a tender 2 to an ancient 5, and numbering some 25 to 30 members is probably the youngest church choir in the country. It was organized ten years ago at the St. Mark's Methodist Church, in Brooklyn, New York.

ALBERT SCHWEITZER, for 38 years a medical missionary in French Equatorial Africa, has been granted a prize of $2,380 for promoting peace. The grant was made by the West German Association of Book Publishers and Sellers and given Dr. Schweitzer for being a symbol of French-German understanding.

NEW ELECTIONS FOR INDIA from December to February will be watched with interest. The present Congress party has been quite favorable toward mission work. If another party came to power the picture might be quite different.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren, is celebrating its one-hundredth anniversary. During this century of publication there have been but nine successive editors.

Please enclose this label when writing

OUR GIVING, according to the Golden Rule Foundation, for the year 1950 was $23.33 per capita. But if we had given the same percentage of our income as we did in the depression year of 1933, the amount would have been $79.78 per capita.

100 BILLION DOLLARS spent since V-J Day for our own defense and that of our allies, Senator Cain said in questioning General Marshall during the MacArthur hearings, as reported by the New York Times.

IV-E CLASSIFICATION for Conscientious Objectors has been changed to I-O. This classification then changes to I-W when the C. O. is assigned to civilian service. This change in designation is of no significance as to qualifications for the classification.

HORSES AND MULES are giving way rapidly to tractors. The number has decreased since 1920 from 25 million to less than 10 million. There were a thousand tractors in 1910. Now there are nearly four million or 4,000 times as many. This means larger farms and different communities and affects the Little Brown Church in the Vale.

A DECLARATION of Christian Faith and Commitment with respect to Peace, War, and Non-resistance was adopted by the Mennonite General Conference at Goshen, Indiana, August 23. It is the new statement on Non-resistance by the largest group of Mennonites. Reprints of this declaration will be available. Address the Mennonite Publication House, Scottdale, Penna.

MINISTERIAL STUDENTS, in a study of 1978 cases, differed widely in the manner which the call to the ministry came to them. To some it came through other men, for most it was a gradual process. In 731 cases young men said they were retarded from entering the ministry because no one guided or counselled them.

Kotare
and other mission stories

KOTARE

and other mission stories

My curiosity was greatly aroused by the title of this book—KOTARE. "What does it mean or stand for?" I asked myself. It is obvious that it is connected with the theme of missions, but what does the word "Kotare" refer to?

Turn to page 85 of the book and you have the answer. There Missionary P. A. Penner tells about Mr. Kotare. That's right,—a person, a Hindu of the Brahman caste, and a leper. Dr. Penner, in his simple straightforward way, tells how Mr. Kotare was admitted to the Leper Home, received treatment for some time and gradually improved. The story does not end there, it has a much better ending than that. Read the rest of the story.

This is only one of the stories in this volume. Fifty-two foreign and home mission stories are related by our own missionaries. Authentic, true to life, fascinating stories! Most interesting and inspiring, excellent illustrations, source material and good reading for young people. Order your copy now.

$1.00

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Mennonite Book Store
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The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 66 — **November 20, 1951** — **Number 46**

MENNONITE

10000 Photograph by HAROLD M. LAMBERT

In This Issue

EDITORIALS 727
ON BEING TOO SELF-SATISFIED by William Stauffer 728
THE ART OF ALMOST SAYING SOMETHING 729
WAITING 730
FORTY MILLION 730
ORDINATION OF THE DANIEL SCHIRMER'S 731
EXECUTIVE COMMITTEES OF TWO CONFERENCES MEET 731
BAPTISMAL SERVICES IN CACHIPAY, COLOMBIA By Arthur Keiser 732
THE HOPI MISSION SCHOOL A REALITY by Albert L. Jantzen 733
MENNONITE YOUTH: FIRST NATIONAL THANKSGIVING PROCLAMATION 734
KARL BAEHR REPORTS FROM ISRAEL 734
THANKSGIVING—PARAPHRASE 735
THE DREAM—I SAW THE LORD 736
OUR COLLEGES AND SEMINARY 737
MCC NEWS AND NOTES 738
JOTTINGS 739
CONFERENCE STEWARDSHIP CHART 740

MORE MISSIONARIES FOR JAPAN

Rev. and Mrs. Paul W. Boschman and baby will leave San Francisco on November 26 for Japan. Their ship is the President Wilson.

The San Francisco address is:

(Continued next column)

The Mennonite

Editor, J. N. Smucker
Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference. Entered at the post office at North Newton, Kansas as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1919. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas or 722 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor THE MENNONITE, Bluffton, Ohio. Postmasters Note: Send change of address Form 3579 to 722 Main, Newton, Kansas.

World Wide Bible Reading

THANKSGIVING TO CHRISTMAS 1951

"THE WAY OUT OF THE DARK"

These selections are among the greatest from the Bible.

Thanksgiving, Nov. 22	Psalms 116
23	Psalms 139
24	Psalms 23
Sunday, Nov, 25	Psalms 34
26	Psalms 46
27	Deuteronomy 5:1-24
28	Joshua 1
29	Isaiah 55
30	Micah 6:1-15
Saturday, Dec. 1	Matthew 25
Sunday, Dec. 2	John 1:1-17
3	John 3
4	Matthew 5:1-26
5	Matthew 5:27-48
6	Matthew 6
7	Matthew 7
8	Luke 8:1-21
Universal Bible Sunday, Dec. 9	Psalms 119:1-16
10	John 14
11	John 15
12	Luke 15:11-32
13	Ephesians 4
14	II Timothy 2
15	Revelation 22
Sunday, Dec. 16	Romans 12
17	I Corinthians 13
18	I Corinthians 15:1-34
19	I Corinthians 15:35-58
20	Galatians 6
21	Philippians 4:1-13
22	James 1
Sunday, Dec. 23	Luke 2:1-20
24	Matthew 1:18-25
Christmas, Dec. 25	Matthew 2:1-15

Passengers PRES. WILSON
Sailing date Nov. 26
Rev. and Mrs. Paul W. Boschman
American President Lines
152 Geary Street
San Francisco 8, California

Will our constituency please remember the Boschmans before the Throne of Grace;—also write them a letter to read on board ship.

Fraternally,
John Thiessen

Of Things to Come

Nov. 21—End of Fall Quarter, Bethel College.
Nov. 21-26—Thanksgiving vacation, Bethel College.
Nov. 22 Thanksgiving Day
Nov.22-25 Thanksgiving Recess, Bluffton College
Nov. 23—Bethel College Corporation Meeting.
Nov. 28-Dec. 3 Council of Boards, Winnipeg, Canada
Dec. 2 Advent Sunday
Dec. 9—Messiah Community Chorus Concert, North Newton.
Dec.9 Bible Sunday
Dec.16 "The Messiah" by Bluffton Community Chorus
Dec. 19—Jan. 2—Christmas vacation, Bethel College.
Dec.21-Jan.3 Christmas Recess, Bluffton College

1952
First Quarter Special Emphasis on Evangelism
Feb. 10—Race Relations Sunday
Feb. 29—World Day of Prayer
Aug-10-15 Mennonite World Conference, Basel, Swiezerland

DEDICATION SERVICES LORRAINE AVENUE CHURCH WICHITA, KANSAS

A special week of dedicatory services will be held from November 25 to December 2, 1951. The program follows:

Sunday, Nov. 25—10:50—Dedication service, with former pastors participating.

Sunday eve. 7:30— "The Church in our Generation" J. E. Hartzler

There will be "open house" each evening followed by a message by J. E. Hartzler as follows:

Monday—Jesus and His Word
Tuesday—The Christian Messiah
Wednesday—The Light of the World
Thursday—The Mystery of the Cross
Friday—The Road Ahead

Sunday, Dec. 2—4:00 P.M.—Paolo Conte, composer and organist, First Baptist Church, Wichita, will give a Dedication Recital on the new Baldwin organ. There will be a brief service of dedication of the organ. There will also be showings of a film of the various activities of the church on several evenings following the service. Visitors to all these services are heartily welcome.

—G. S. Stoneback, Pastor

Editorials

"LET THE REDEEMED OF THE LORD SAY SO"

We should not practice "the art of ALMOST saying something." If we have been born again, and have experienced the forgiving and restoring love of God; if we are deeply grateful for all His goodness and mercy, "let the redeemed of the Lord say so," (Ps. 107:2).

To accept all the blessings of God and try to keep them for ourselves without giving some expression of appreciation or help to others is to lose the value of these blessings.

How important it is in our day to give adequate expression to our Christian faith. If we Christians are convinced we have found the true way of life, let us say so. If we have the remedy for fear, the cure for sin, the assurance of immortality, let us say so. If we are convinced that love is much more effective than bombs, by all means LET US SAY SO —the world needs to know!

WE SERVE BY SHARING

The Stirling Avenue Church of Kitchener, Ontario, has a unique way of teaching the Christian art of sharing, and one that could well be adapted to other churches. They have organized the "Stirling Crusaders" in a cooperative venture of giving.

The children are a group of "Busy Bees" who have various projects for raising money and systematic plans for giving. The young people have their waste paper collections which brought them over $350 during the past year. For the farmers there is the group of the "Lord's Acre," where a portion of the crop or of the live-stock is set aside for the Lord's work. The "Lord's Hour" group is composed of those workers who agree to give the Lord one hour of their wages every week.

The editor had the privilege of being present at their rally which closed the activities for the year. Each group spoke of its work and reported the year's income. When the totals were given the sum amounted to about three thousand dollars; this in addition to their regular forms of giving. Half of the amount was for Relief, and the other half for the cause of Missions.

The church is enthusiastic about its Crusaders. Early in life children and young people are taught the important lesson of Christian sharing. In a very concrete way, all are made to feel that the real way to serve is to share.

UNITING INSTEAD OF DIVIDING

The report in this issue of the meeting of the executive committees of two conferences for the purpose of considering a possible merger is very encouraging. There was a period in the history of our church when groups divided quite freely. Now we are glad to note the trend to unite.

The Central Conference and the Middle District cover much of the same territory. In 1946 the Central Conference affiliated with the General Conference and the two have been working together in splendid cooperation. At the meeting of the Middle District Conference in April of this year a resolution was passed to explore the possibilities of the Middle District joining the Central Conference. The idea at once caught the warm interest of the people.

There will be a number of details to be worked out, but it is gratifying to know that steps are being taken to join in a closer bond of Christian fellowship. Whatever can be done to unite Christian groups in a true spirit of oneness in Christ is helping to answer the prayer of our Lord—"that they all may be one."

THE MILLIONTH MAN

According to statistics, America's millionth traffic death will take place some time this December. A million deaths from traffic accidents is a terrible toll. Day after day we read and hear of such fatalities, perhaps only slightly aware how this number has been mounting through the years.

Perhaps we can show that statistics can be mistaken. The millionth death could be delayed if all drivers were extra careful. We can safety-check our car; we can obey all traffic regulations; we can be extra alert at night and on slippery roads; we can double-check our own driving habits. Be careful, the life you save may be your own.

THE ANNUAL BIBLE READINGS

On the inside cover of this issue is a list of the annual Bible readings from Thanksgiving to Christmas. Each year the American Bible Society prepares such a list and the readings have met with genuine interest around the world. There is something unifying about the knowledge that Christians everywhere are reading the same Bible passages each day and giving their attention to the same great spiritual truths.

This is the eighth annual observance of Worldwide Bible Readings. There is much that readers can do to increase the interest in these readings. They can determine to follow the readings regularly themselves; they can encourage wide distribution of these lists; they can help furnish Bibles and Testaments in needy places. We are still far from a Bible-reading nation, but we can determine to move forward in steadfast zeal. We can all help to make our nation less bottle-centered and more Bible-centered.

On Being Too Self-Satisfied

WILLIAM STAUFFER

William H. Stauffer, pastor, First Church Sugarcreek, Ohio.

John on the Isle of Patmos wrote seven rather curious letters to seven churches. From his vantage point he viewed the condition of these people. The Church at Ephesus appeared to be active; sound in doctrtine, but lacking in love. At Smyrna the people seemed to be in rather dire poverty and hardship; but they were rich in the things of the Spirit. At Pergamos they had the bad fortune of having followed a number of heresies. Just as bad, if not worse, at Thyatira a false prophetess was leading these people astray. In the eyes of John, Sardis was a dying church. At Philadelphia the story was different. Here was a deep sense of loyalty that brought forth commendation from the Apostle. But Laodicea! Poor souls! Neither hot nor cold! Self-satisfied, moderate, conservative, sober-minded, LUKEWARM!

Laodicea was a wealthy city. The church stood on one of the great Roman roads which led away to Damascus and Arabia. The members of this church were in the midst of and a vital part of a constant stream of trade and traffic. Everyone became very rich. Such was the wealth of this city that following a severe earthquake these folks completely rebuilt their city without a bit of help from anyone else. Small wonder that they took a somewhat selfish pride in their self-sufficiency.

A church was formed in this city quite early. What is more it was a church of considerable prominence and importance. There was at the outset a deep sense of consecration and loyalty. But time and prosperity took its toll. Typical of people of means they were middle of the road folks. They would hurt no one. There was no heresy, no denial of doctrine or creed; but there was no fervor or zeal. They congratulated themselves on being good church members!

Is this perchance a picture of most American churches—American Christians? Is John perchance describing not only the church at Laodicea but also our own church? Oh no! Surely not us!

Are we not an active church? Don't most of us attend services quite regularly on Sunday? Don't we meet the requirements of our church budget? Don't we give regularly to Missions? Haven't we given generously to Relief in both money and food and clothing?

Yes. All this we have done, and more. But wait. Has it been enough? Confronted with a world whose time seems to be running out, have we done enough? As followers of the Lord Jesus Christ have we a sense of urgency? Looking at the DP family with which we have been blessed, how much more would we give not to have to duplicate their experiences? Are we ready to continue to move forward; or, are we growing a bit weary in our well-doing?

Is it not true that we should like to feel that our job is mostly done? Don't we really wish to be let alone so that we can comfortably work for our new car? our new home? some more new clothes? Are we not enjoying this artificial prosperity and inflation without paying too much attention to where it is coming from or where it will lead?

Someone may well ask: "Well, preacher, just what do you want us to do?" That is a good question. Let's talk about it. What can we do? Where do we begin?

The place to begin is with ourselves. Let us first of all be praying Christians. Let us pray earnestly, without ceasing; with deep conviction. It is true that "more things are wrought by prayer than this world dreams of." That takes us immediately into a second step. If we are to pray with conviction we must have some convictions. That means that we must look deeply, penetratingly, openly into our innermost thoughts and ideas. Do we understand what it means step by step to be really genuinely Christian as individuals, in our families, in our community, in America, in our world? If everyone else thought as we do about war, about economic relations, about social justice, etc., would the world take a step closer to permanent peace? Yes, all of us need to carefully restudy, exactly, plainly, very simply just what it means to be Christlike in 1951.

If we'll pray without ceasing with a deep sense of urgency and conviction then we'll want to be an acitve part of our Church. That means more than attending services regularly and tipping with our loose change. It means more than belonging to one or more of the Church's organizations. We've got to be a vital part of the total program with a deep sense of participating responsibility. It means

(Continued on page 738)

The Art of ALMOST Saying Something

The art of almost saying something is quite in vogue these days. Its past masters hold forth in our capitals and legislative halls where politicians have long since become quite adept at talking out of both sides of their mouths. It always shows up around Christmas and Easter, when secular writers in a religious mood go far afield trying to write about the resurrection and the incarnation. And, alas, this popular technique gets into some pulpits.

The speaker gets off to a good start, and you feel that he will hit the nail on the head. But no: just before he gets to the point, he deftly swerves to one side and makes a neat detour. He almost says it, but not quite. He never goes through and really names things. He sounds as though he might do it any minute, and shallow listeners sometimes think he does, but when you have checked over the performance, there is slim pickings. He said a lot, but not enough.

Neither Black Nor White—But Grey

Erasmus must have been good at it. It was said of him: "He could shade Yes to No and burnish up No until it might almost pass for Yes. Erasmus is a Proteus, an eel. He tries to walk on eggs without breaking them. He advances on argumentative lines until the conclusion is in sight, and then sidles off without reaching it. But while the people of academic culture, of speculative disengagement, and serene intellectual indifference, sided with Erasmus, the heart of Christianity beat with Luther." Because Luther did not almost say something. He said it, and when he said it it stayed said!

Joseph Parker sounded a blast long ago at this art of almost saying it. "Definite statements are manageable, but vague charges are never to be entertained. . . . He is always a false accuser who makes a general charge; he is a learned false witness skilled and cunning who says he will not go into the case; he will say nothing about it; he thinks it better to hold his tongue. . . . No man makes progress who deals in generalities."

Finney had a sermon on "How to Preach So As To Convert Nobody." One rule was: Preach about sin in general, but never mention any of the sins of your present congregation. The woman at Jacob's Well did not get under conviction while Jesus talked about the water of life and where was the best place to worship, but when he said, "Go, call thy husband," things began to happen. And she told her townspeople, "Come, see a man, which told me all things that ever I did." Jesus did not generalize; he particularized. He said something every time.

This art shows up in prayer meeting when some dear brother gets no farther than, "We have done many things which we should not have done, and we have left undone many things which we should have done." Who has not? But when you hear men and women confess gossiping, covetousness, backbiting, bad temper, worldliness, evil habits, and name them unmistakably, that is revival. When God's Spirit convicts and men confess, nothing is done half-way, we come clean with it.

Substituting Opinions of Men

The art of almost saying something is very clever; it sounds smart and it will not offend anybody. It will help the speaker to get ahead in this world, but this world is not the right world to get ahead in. At the end of the road stands God, and God always says something. His Book does not almost state the case.

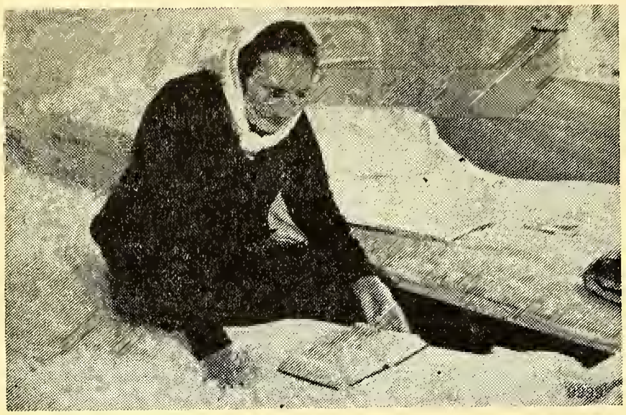
The man who says something is, of course, dogmatic, and dogmatism is anathema to some of us. Strangely enough, we want dogmatism elsewhere. When we get sick, we want a dogmatic doctor who knows what ails us. When we take medicine, we want the kind that has been put up by a dogmatic pharmacist and not by one who ignored the formula. When we ride the train, we want a dogmatic engineer, not one who throws the timetable away and goes by guess. And yet, in the greatest of all fields, the ministry of the Word of God, it has been fashionable to disobey orders from heavenly headquarters and substitute the opinions of men.

We need to be saying something these days about sin and judgment and salvation and godly living and the future. It is tragic the way some approach such subjects as worldliness, or the Lordship of Christ, or the return of our Lord. In our reaction against dogma we have devised "dodgema"; we dodge the real issue.

Our nation suffers today for the lack of leaders who believe something and say it. Political expediency has shut many a mouth and given us sycophants instead of statesmen. The pressure is terrific, and it is far easier to be a time-server than a God-pleaser. God give us men in the pulpit who will remember that they are not diplomats arranging a truce, but prophets declaring an ultimatum. Civilization has gone to pieces on tact, diplomacy, and tolerance. It is no time to almost say something. Let us hear from men with a double resolve: "I will hear what God the Lord will speak" (Psalm 85:8); "What the Lord saith unto me, that will I speak" (I Kings 22:14).

—*Vance Havner in "The Watchman Examiner"*

Waiting



She sits and waits—on her bed in the MCC Hospital or under the big tree in the garden. Day in and day out her eyes look beyond today to see whether the moment is any nearer when she will be able to go to Canada. And yet in that look there is more of the past than the future for she is old and somehow there doesn't seem much future left.

Her hands are folded in her lap—her Bible is open before her. There she sits and dreams. The early days of her childhood slowly pass into the golden days of youth. She sees her sisters and brothers—"Ah, yes they went to Canada so long ago—way, way back when I was young." And then some of her own children emigrated in 1926 and are waiting for her now.—She hears again the turmoil of war,—her eyes close and she lives through the flight from Austria, the horror of it, the dreariness of the refugee camps, the fierceness of suffering. She nods her head. "If the Lord wills a thing, no human can change it," she says, "we are powerless against the Almighty. But what He does is good."

"And now I must wait here—who knows how long? My son and his family are staying here with me because they do not want to leave me alone. There is no telling when word will come whether I can or cannot go. She shrugs her shoulders, draws her shawl closer and sighs. In the manner of old people she repeats "God is powerful. Human beings can do nothing."

There is only a slight movement of the hands and then stillness again as she gazes out into space. Her heart has ceased to struggle against Heaven but in perfect resignation and peace she takes one day at a time from the hands of her Heavenly Father.

—Cornelia Lehn, MCC Worker,
Gronau, Germany

Any hill is too high for a poor climber.

—The Gilcrafter

Forty Million

How would a Sunday school of 40,000,000 pupils and teachers look? That is exactly what you would have if all the pupils and teachers around the world were assembled in one place. Imagine 40,000,000 children, young people and adults coming from every continent and island of the sea. They would vary in color and race. They would use many different languages. But they would all be one in their study, they would use the Book of Books, the Bible. They would be united in their praise of God's wondrous ways and of the abundant mercy He bestows upon all alike. They would be one in devotion to our Lord and Savior, Jesus Christ.

No one knows exactly how many were present when the first Sunday school was held. The Sunday school movement was started in 1780 in Gloucester, England, by Robert Raikes, who gave wide publicity to his Sunday school for poor children.

In 1889, when the first World Sunday School Convention was held in London, the total enrollment of teachers and pupils amounted to 19,715,781.

The growth of the Sunday school has continued. In 1950, at the World Convention on Christian Education, Toronto, Canada, the statistical report indicated that there were 37,239,884 pupils and 3,356,160 teachers, a total of 40,596,044.

The general secretaries who released these figures stated that in many respects the figures were incomplete but would err on the side of an **underestimate.** The increase in number represents a 10.5 per cent increase over a period of fourteen years since the Oslo Convention.

Large decreases have come in Great Britain and the countries of Eastern Europe, no doubt as a result of the war. One can imagine how difficult the work is in some places, yet one rejoices that on the whole the Sunday school movement has grown substantially. North America is reported to have 211,514 Sunday schools with 2,328,266 teachers and 23,560,946 pupils. This is an increase of 15 per cent since 1936. Central America and Mexico having only 4,599 Sunday schools with 9,784 teachers have 295,784 pupils. This is an increase of 276 per cent since 1936.

Did you take your neighbor or friend with you to Sunday school last Sunday?

—D. C. Wedel

POSTPONED SETTLEMENT

An irreligious farmer wrote a letter to a local newspaper:

"Sir, I have been trying an experiment with a field of mine. I plowed it on Sunday, I planted it on Sunday. I cultivated it on Sunday, I reaped it on Sunday. I carted the crop home to the barn on Sunday. And what is the result? I have more bushels to the acre from that field than any of my neighbors had this October."

The editor printed his letter, adding just one short editorial comment: "God does not always settle His accounts in October."

—Moody Monthly

Ordination of the Daniel Schirmer's

Sunday, September 9, 2:30 p.m. was the date set for the ordination of brother and sister Daniel Schirmer, and at that time all the missionaries were present, quite a number of Indians, some from the other districts, and a nice group of interested white people were also present. We felt the presence of the Lord with us. It was an occasion of spiritual significance; the Schirmers having by their lives shown themselves worthy of receiving this ordination. Brother Schirmer took on the office of Gospel minister with humbleness and trust in the Lord. Mrs. Schirmer was also asked the questions given in the new Minister's Manual which refer to a minister's wife, and so was dedicated to uphold her husband in the work of the Ministry.

Brother Malcolm Wenger and Brother Milton Whiteman assisted me in the ordination service, each had a part, as did David Habegger. We combined the services given for the ordination as an Evangelist and Gospel Minister, as we wished to use the laying on of hands. Ordinarily a Gospel Minister is first ordained as an evangelist and that had not been done for Brother Schirmer.

Brother Whiteman read from the Cheyenne translation, and made some fitting comments. The rest of the service was in English. After the ordination both Brother and Mrs. Schirmer spoke briefly testifying of their faith and trust in the Lord, and stating their willingness to serve Him, to win souls for the Master.

The Schirmer girls sang a song, as did also Amelia and Darlena, the two Indian girls being raised by Mrs. Laura Petter. A trio entitled "I want My Life to Tell for Jesus" was sung by Barbara, David and Alfred Habegger.

May the Lord richly bless the ministry of the Schirmers as they labor together among the Indians.

—*Alfred Habegger*

NOTE: Let us remember that Brother and Sister Daniel Schirmer are Hopis, and now serve the Cheyennes. It is great to have such interchange of races and peoples—all in the Lord. J.T.

Executive Committees of Two Conferences Meet

Central and Middle District Committees in Joint Session

In accordance with action originally taken by the Middle District Conference at its session in April, and reciprocated by action of our conference in August, as reported in a previous issue (September , p 176), the executive committee of the two conferences met in joint session, October 11, at Goshen, Indiana, to canvass the matter of a new relationship between, or possible union of the two groups. Members of the Middle District committee were: Rev. Irvin Richert of Dalton, Ohio, president; Rev. E. A. Albrecht of Fortuna, Missouri, vice-president; and Rev. G. T. Soldner of Bluffton, Ohio, secretary. Rev. L. E. Troyer served as chairman of the meeting, and Rev. Soldner as secretary.

The purpose of the meeting, as indicated, was exploratory in nature, it being mutually agreed that such study should precede any attempt at determining what steps might be taken, or any planning as to how this or that might be brought about. A statement of policy was, however, agreed upon, viz: that the realization of a spiritual unity and fellowship, and the sense of a larger brotherhood should be our primary goal and determining objective; and that efforts should be made to resolve any possible variations in interpretation or emphasis, and to correlate the existing lines of activity in the light of that espoused purpose.

In surveying the entire field, three areas of concern were canvassed: (1) Matters pertaining to faith and practice; (2) Organizational structures; (3) Fields of activity, or avenues of service. In accordance with the purpose of this first meeting, a memorandum was kept of each item considered, rather than any specific action being taken. Copies of the memoranda will be prepared by the secretary and supplied to the members of the committees for their review and further consideration.

Sometime previous to the next meetings of the conference the committees will again meet to formulate the joint report which each will then submit to its respective conference body for consideration and such further instruction as it may choose to give. Suffice it to say at this time that in this initial survey and discussion nothing was found which might seem to stand in the way of further steps, looking toward a closer relationship and possible ultimate union of the two groups. If the mutuality of spirit and purpose, which was present in this meeting, can obtain throughout, such new relationship and possible union can, and will eventually come to pass.

—*The Evangel*

Book Review

ANNOTATED BIBLIOGRAPHY ON THE AMISH

by John A. Hostetler. Mennonite Publishing House, Scottdale, Pennsylvania. 100 pages, $1.50.

All readers interested in the study of Mennonite history now have available the ANNOTATED BIBLIOGRAPHY ON THE AMISH. The first of its kind, it deals only with the "Old Order Amish" but gives many references to their historical ancestry among the Swiss Mennonites, especially before the great Amish schism about 250 years ago.

The author does a fine job in dividing the more than 500 listed sources into four groups under the following headings: books and pamphlets; unpublished graduate theses; published articles; and unpublished sources. All sources are arranged alphabetically according to authors, with a subject index included for finding specific topics. The introduction

(Continued on page 732)

Baptismal Services in Cachipay, Colombia

ARTHUR KEISER*

Arthur Keiser says in the letter which accompanied this article, "we praise the Lord that in spite of persecution there are those who take a stand for the Lord."

We at home, who can believe as we wish, and worship without threats, or hail of stones, do praise Our Father for these "other sheep" who have had the courage and the joy to come into the fold.

On Easter Sunday of this year eleven young people were baptized at Cachipay, Colombia. Seven were children from our mission school. The three young men in the second row are from Cachipay. The girl in the back row is one of the kitchen helpers.

The three young men from Cachipay have carried forth the Word to others. They have given a good testimony. Once they were drunkards and partakers of the pleasures of this world, but now they have forsaken the world and are followers of Christ.

On World Wide Communion Sunday six others were baptized. The three on the left are from Cachipay, and the three on the right are from Anolaima. I wish it had been possible for you to have been here and to have heard their testimonies. Since this was impossible we are including two for you to read. The first is by Mrs. Maria de Rodriguez of Cachipay. She is the mother of Luis who appears in the picture of the first group baptized. (First on the left in the back row) The second is by Victor Pinzon, a business man from Anolaima who stood faithful through all the persecution of this year. The boy on his left is his son and the girl from Anolaima is their maid.

At the present time there are twelve other Christians from Cachipay receiving special instructions for baptism. All these and those baptized need your prayers. The persecution and temptation is very great for them as young Christians.

Testimony by Mrs. Maria De Rodriguez

I was born in Colombia of Catholic parents, and raised in vague superstitions that can never save men. A short time ago I heard the Gospel and accepted Christ as my personal Savior. After having lived for many long years in complete rebelliousness, disobeying the voice of my Creator and Savior, the power of the Gospel worked in my heart and I could see the condition of my spiritual life. I lived long in anguish, serving Satan. But I thank God who had mercy upon me; and with complete confidence I can say that I am bought with the blood that our Lord shed on Calvary.

I am justified by faith; I have peace through Christ my Savior; and my life is no longer sacrifice or anguish, because it has changed to joy through accepting Christ as my only and sufficient Savior. I make my public profession through baptism, which permits me to partake of the Lord's Supper instituted by Christ for spiritual union with Him. I have faith; my life has been regenerated by Him; I have the hope of the great promises which Christ has given. He tells us: "And lo I am with you always, even to the end of the world."

And so, if there is one of my brothers who seriously meditates in these words of testimony, may he sincerely come to the Lord who has said, "I am the way, the truth, and the life. No man cometh unto the Father but by me." "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live."

Testimony by Mr. Victor Pinzon

In the year 1943 I lived in Santa Rosa township, Ubala, and heard through various friends that in Gachala there was an evangelical mission that preached a doctrine distinct from the Roman Catholic. However, time, distance, and circumstances prevented me from going to hear them.

In the year 1945 we arrived in Anolaima, and in 1949 some friends told me that an Evangelical lady had come to town and was holding meetings and had started a school. All this made me want to go and find out about these things. Then one Thursday evening I went and met Alice Bachert and Irene Tanaka. They taught and sang hymns of praise to God. Since that day I have known the Gospel and my life has changed for the better. Because of this, today I want to be baptized in testimony of my faithfulness, of my love for God, and that I trust in the Lord, Jesus Christ, as my only Savior and Redeemer. In Jn. 3:16 we read, "for God so loved the world that He gave his only begotten Son that whosoever believeth in Him shall not perish but have everlasting life." Therefore, only faith in Jesus Christ saves and redeems, works and baptism do not save but are a testimony of our faith in the Lord Jesus. It is because of this that I come to receive the sacrament ,of baptism. Since I have known the Gospel, the love of God and affection have been in my home, and my children have been instructed in the Sacred Scriptures. Every day, in spite of the difficult circumstances that have presented themselves, we gave thanks to God for His great works. I have given up many vices very easily which proves once again that God has prevailed in our hearts and minds . In spite of the persecution God protects us each day and guides us along the good road.

BOOK REVIEW (Continued from page 731)

by Dr. Harold S. Bender expresses his gratitude for this publication and considers it a great step toward revealing a better picture of these largely unknown, imperfectly understood, "peculiar" people.

Mr. Hostetler, a graduate of Goshen College and at present doing research in Rural Sociology at Pennsylvania State College, has a unique way of describing the sources listed by such comments as "reliable in general, but the local history should not be taken too seriously," "an impressive account of the practice of using homebuilt coffins as carried on among Amish in Iowa," and "an excellent factual presentation." —*William Gering*

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*Missionary to South America

The Hopi Mission School A Reality

ALBERT L. JANTZEN*

On all of our mission field the children are not forgotten. The boys and girls in Christian homes —and by God's grace, even some from non-Christian homes, are the potential church of Christ. We thank God for this Arizona venture. Let us remember this work in our prayers and contributions. —JT

A Mission School for the Hopi Indians of Arizona has become a reality. The school opened on September 10 with 26 curious and eager boys and girls enrolled—10 boys and 16 girls from the ages of 6 to 12, 22 Hopis and 4 "whites". The "whites" are children of the missionaries here, namely Gloria Goossen, Loma and Philip Dirksen, and Lyman Jantzen.

For many years missionaries, interested Hopis, the Mission Board, and Christian friends have prayed about, and for, this important venture. During the last two years the project of a mission school for the Hopis has been studied from many angles. To the workers on the field, and to others who made a study of the situation, it seemed that the only way to build up a strong Christian group and native leadership for this group would be through a mission school.

God has answered the many prayers on this behalf. There were many obstacles to be overcome and problems to be solved. But these only served to unite the workers and Hopi Christians into closer fellowship and to more fervent prayer that the Lord's will might be done. The greater the seeming hindrances the more our Hopi Christians rallied to prayer and action to overcome these difficulties. In some instances they went so far as to tell us, "This is our problem, you let us handle this." We rejoiced and were greatly encouraged by their fervor and their willingness to share the responsibilities.

The school is temporarily being held in the three Sunday School rooms of the Oraibi Church. Plans are being drafted for a more suitable and permanent school building to be built on the 40-acre mission grounds at Oraibi. The building is to begin as soon as the plans are approved.

This will be a large project and will need the prayerful and financial support of all mission friends. About 50c per person from all of our mission supporters would make it possible to put up a building which would be suitable for many years to come.

The teachers and missionaries here express their sincere gratitude to all who have helped to make this school possible through prayer and financial and material gifts. We have been able to purchase the most necessary things for operating a school of this type.

A small tuition fee of $10.00 per pupil (a little less where two or more were sent from one family) was charged. This practically paid for the textbooks. Two Oklahoma churches have supplied a large amount of canned goods and potatoes for our noon lunches. Many thanks, dear friends. Your generosity has roused the Hopi Christians to tears of gratitude and has inspired some of them to give generous donations of fresh fruits from their meager substance.

We are a happy family of youngsters and teachers at the school, and the parents of these children are overjoyed over the privilege of sending their children to a Christian school right here near by.

Pray, dear friends, pray for this worthy cause that it may grow and that all needs may be supplied.

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*Missionary to American Indians

Eastern District Brotherhood Meets

Bringing to a close one of its busiest years in its history the Brotherhood met at the Grace Church, Lansdale, for the 34th Annual Meeting, October 13th.

Projects reported on were the fund of $900.00 to assist in the education of three of our South American young Mennonites; sponsoring of the General Conference Young Peoples' Essay contest "Should I Tithe"; The Choral Festival program conducted by Prof. Russell A. Lantz, Bluffton College; the Laymen's Bible Conference at Camp Men-O-Lan; Father and Son Fellowship meeting and Service at our Old Folks Home and the Visitation program of the past year, and others.

Of especial interest were reports of local Chapter officers on the activities and programs at the local Churches. These showed that informative and inspiring meetings were scheduled at a number of places during the year. The purpose of these meetings is to keep the laymen informed and enlisted in the broad program of the Church and the Conference, and to provide possibilities for inactive laymen to participate in the Church's program.

Eli Wismer, Pastor of the New Hope Presbyterian Church at New Hope, Pennsylvania, and a graduate of Princeton Theological Seminary, brought messages both afternoon and evening. Rev. Wismer comes from a Mennonite family background and has appeared in several of our Conference Church pulpits.

Dividing the Church's work into four parts, he invited the laymen to consider EVANGELISM, STEWARDSHIP, MISSIONS and TEACHING as the historic framework within which the Church works. Closing with the plea for separation from the distractions of the world, Rev. Wismer urged: a) True repentance, b) Seek definite guidance of the Holy Spirit, c) Use and study of Bible daily, d) Take God at His Word and act on it, e) Judgment starts at home; by no stretch of the imagination can America be called "Christian," f) Consult your Pastor and work out a definite program with him with the whole congregation included in its scope.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen ,,Topeka, Indiana

Thanksgiving Day

FIRST NATIONAL PROCLAMATION

Whereas it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor; and whereas both Houses of Congress have, by their joint Committee, requested me "to recommend to the people of the United States a day of Public Thanksgiving and Prayer, to be observed by acknowledging with grateful hearts the many and signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness;"

Now, therefore, I do recommend and assign Thursday, the 26th day of November next, to be devoted by the people of these States to the service of that great and glorious Being, who is the Beneficient Author of all the good that was, that is, or that will be; that we may then all unite in tendering unto Him our sincere and humble thanks for His kind care and protection of the people of this country, previous to their becoming a nation; for the signal and manifold mercies, and the favorable interpositions of His providence, in the course and conclusion of the late war; for the great degree of tranquility, union, and plenty, which we have since enjoyed; for the peaceable and rational manner in which we have been enabled to establish Constitutions of Government for our safety and happiness, and particularly the national one now lately instituted; for the civil and religious liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge; and, in general, for all the great and various favors, which He has been pleased to confer upon us.

And, also, that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations, and beseech Him to pardon our national and other transgressions; to enable us all, whether in public or private stations, to perform our several and relative duties properly and punctually; to render our National Government a blessing to all people, by constantly being a government of wise, just, and constitutional laws, discreetly and faithfully executed and obeyed; to protect and guide all sovereigns and nations (especially such as have shown kindness to us), and to bless them with good governments, peace and accord; to promote the knowledge and practice of true religion and virtue, and the increasing of science, among them and us; and, generally, to grant unto all mankind such a degree of temporal prosperity as He alone knows to be best. Given under my hand at the City of New York, the third day of October, 1789. —George Washington

Karl Baehr Reports from Israel

In May of 1949 I witnessed the celebration of Israel's first Independence Day and also watched the people respond to the news that the United Nations had accepted Israel as its fifty-ninth member. In one year Israel had defeated the armies of five invading Arab states, established a government, held general elections, gained the diplomatic recognition of the great majority of the nations of the world, and welcomed 250,000 refugees. All this in one year!

Everywhere surging energy was evident. There was an implacable drive to rescue all Jews in need and to build a democratic society—a homeland where dignity and freedom were assured to everyone. It seemed as if two thousand years of repressed energy had been released in Israel. There was energy enough for a long hard day of labor, plus an evening of discussion and singing and dancing.

As I write from Jerusalem in August of 1951, I must report that the pace continues. The northern Negev, which in 1949 was a vast open area, is today plowed and dotted with settlements and work villages. Water pipelines are already irrigating thousands of acres of parched earth; in another five years this great region will be an enormous oasis. Rocky hilltops are crowned with settlements; millions of trees are being planted; roads are being widened to accommodate an ever increasing number of trucks and general traffic; cities are bursting their seams; villages have become boom towns. Factories are going up; an industrial revolution is taking place. Many of the workers tending the machines have only recently been flown in out of a dark age civilization where they never saw an auto or even a toothbrush, let alone a complicated machine!

Yes, it seems the pace is being maintained. The idealism and enthusiasm push the people on, even though huge problems mount and the ends often seem like romantic dreams. Questions arise:

"Can we possibly assimilate so many primitive people?"

"Will they learn quickly enough so the next waves of immigration can be digested?"

But who can be a prophet or give final answers when the immediate tasks are so great—when hundreds of thousands of Jews still seek entry into Israel—when 70,000 Jews in Iraq, for example, face expulsion? Perhaps the future will take care of itself if the present is dealt with creatively. So, at least, the people reason and hope. They go about draining their personal reservoirs of love and energy to heal the sick, teach the immigrants the elementary arts of washing and cooking, and give them work, if not always a trade. And, miraculously, the reservoir of love stays very close to full!

—Land Reborn

THANKSGIVING

PARAPHRASE OF I CORINTHIANS 13

BY JOSEPH R. SWAIM

Though I keep thanksgiving in November,
But forget that every day brings cause for giving thanks,
I am at heart ungrateful;

And though I praise Thanksgiving as a noble custom,
And urge it upon others, as a duty;
But show by careless living no concern for God, country , or others,
I am not really thankful;

And though I provide a great family feast;
And toss a bit to charity;
While my heart cries "I deserve all this!"
I am still ungrateful.

Thanksgiving in the Heart sees all creation—
Wheat or water, home or friendship, faith or country—
As God's unbounded mercy.

Thanksgiving in the Heart enlarges the gift
Until it fills the need,
And unveils as best of all the loving motive of the giver.

Thanksgiving in the Heart returns to the gift often,
To awaken gratitude;
Is spurred by it to become a giver;
Grows skilled in secret giving
Where there can be no return;
Makes of every gift—
Bread or gold, an hour's labor, or a silent tear—
An offering of the spirit.

Thanksgiving in the Heart never fails the thankful;
But single holidays fail,
They come so seldom;
Mere repeating of tradition bores
When the originating fire is dead;
Family celebrations die out
As families vanish.

But if Thanksgiving never ends,
Life is always renewed;
For what fortune denies,
Gratitude discovers in a substitute;
What chance takes away,
Thankfulness returns in joyful recollection;
What grief tries to steal,
The grateful heart joyously gives away;
What death seems to conquer,
Thanksgiving beholds as set free with everlasting life.

So Thanksgiving will abide—
The Thanksgiving which is national custom;
The Thanksgiving which is family celebration;
And the Thanksgiving of the Heart.
But the greatest of these is the Thanksgiving of the Heart.

The Dream --

I Saw the Lord

Written after the manner of Roark Bradford's Green Pastures

Last night I stood upon the parapets of heaven and saw the Lord God looking down upon his creation, looking down upon the world and all that is therein: the docks and herds, the fowls and creeping things, and Man, his greatest joy—and his greatest sorrow.

Far below in the dim distance his children moved upon the face of the earth. Endless were their activities, the most prominent of which was their fighting. As the Lord looked down upon his children he was saddened by their striving, for they were his children and he loved them every one.

From such a distance, no difference could be seen in them—all were children of God—but their flags could be seen. Some had a red sun, some had stripes, some had a sickle and hammer, others a swastika. The flags were the only differences to be seen from heaven—and they had no significance there.

Back and forth across the land the bands of men drove one another as the Lord God looked on with sad and grievous eyes.

Shall I blow my trumpet and put an end to all such striving?" asked Gabriel.

"No," said the Lord, "There is still time."

"But why do you let them go on killing one another?" persisted Gabriel.

"Because," said God, "I gave a Son that men might learn the way of peace on earth."

"But they killed your Son without learning of peace; and now they are killing one another. Soon—soon all mankind shall be killed off and vanish from the face of the earth," said Gabriel.

"You are mistaken," said the Lord. "There are a few who caught the message and have carried it down through the years—sometimes at the cost of their lives. Even with this great battle raging there are some who have seen its folly and who know the way of peace."

"Of which group is this band of believers who caught the message of the Son? It seems to me that all nations are at war."

"Yes, Gabriel, they are. No nation escaped the sin ow war. But in every nation there are some who have heard my voice and still know that all men are brothers."

"But Lord, what is this group? a church? a race? a nation?"

"No, Gabriel. They have no such limitations. They are from every race and nation; they are from every church and creed; some belong to no church but are faithful unto me. They are few, but they seek first the Kingdom of God in spite of threats and jeers, in spite of persecutions and ridicule, in spite, even, of prison and death. They will not be moved."

From below, the rumblings of warfare suddenly ceased. Then came a great noise of celebration. Among the shouts came the words "Peace! Peace!"

Gabriel turned to the Lord and said, "At last it has come. You were right. Peace again reigns."

Slowly and sadly the Lord shook his head and bowed it in sorrow. "No, they have not yet learned. They have merely beaten one another into submission. They do not yet know the meaning of the word, *peace*."

And, as if in proof of his words, there came up prayers of thanksgiving for "the victory over the enemy" mingled with the cries of the vanquished: "Satan has made us captives! God has forsaken us!"

"See," said the Lord, "that is what I mean. My children, all brothers, are both blessing me and cursing me for the victory of one over another, when *all* of my children are beloved to me."

"Then shall I blow my trumpet now?" said Gabriel.

"No, wait yet a little while. There are some who percieve that war was useless, that it has solved no problems. As they gather together in a great conference of all nations, perhaps they shall hear the voice of Him who died on the cross, who came to bring peace and the kingdom of love to all mankind."

So saying, the Lord patiently sat and suffered the sorrowings of a Father for his children. Yes, he could command them to do as he would, but he had given man an opportunity to choose for himself, and he did not wish to close that opportunity.

—*Ronald Gordley in "Horizons"*

Book Review

SHOULD CHRISTIANS FIGHT?

By I. C. Wellcome. Mennonite Publishing House. 53 pages.

This is a reprint of a Civil War pamphlet opposing the Christian's participation in war. The various arguments, Biblical and otherwise, are expressed in dialogue form between "Demi" and "Christian." This old literary pattern at places falls victim to wordiness and needless repetition. A few references to world events, contemporary to the 1860's and lacking point today, add to this bulk. Nevertheless, certain unique virtues mark this work. It is strongly Biblical in argument and quotation. Its exposition of certain passages, such as John and the soldiers, and Romans 13, are very suggestive. Especially good is the section on Old Testament warfare. The author's exposition of God's "original" plan for the Exodus and the Promised Land is very helpful. One cannot help but note a certain spirited, personal conviction against war running through these pages which is lacking in many General Conference pulpits today. We Mennonite preachers have something to learn from Mr. Wellcome from Maine. **—J. Herbert Fretz**

Our Colleges and Seminary

BLUFFTON COLLEGE

The music library of the late Sidney Hauenstein has been given to the Department of Music of Bluffton College by the Hauenstein family. This is a substantial gift of over a thousand copies of string music. Mr. Hauenstein served as a teacher of instrumental music and director of the College Orchestra from 1912 until the time of his death in 1948.

Gospel teams have organized for deputation work in the churches. A quartet and speaker are available for the men and one representing the women. Requests for programs should be sent to Rev. Paul Shelly.

The Board of Trustees of the College held its semi-annual meeting Tuesday, November 13. There are seventeen members on the Board. Nine of these are representatives of District conferences, three are elected by the Alumni Association, and five are elected by the Board itself. In addition there is a Men's and a Women's Advisory Board. The Women's Board meets with the regular Board for the forenoon session and then meets separately in the afternoon to plan college support. The group is currently raising money to furnish the kitchen of the new building.

The annual audit indicated a balanced current fund budget for the fiscal year ending August 31. This is the twelfth consecutive year that the budget has been kept in balance. Increased giving will be necessary if this record is to be maintained and at the same time living wages paid to college employees.

MENNONITE BIBLICAL SEMINARY

The outstanding event of this week was the purchase of the Swedenborgian Church, larger details of which are reported elsewhere in this paper.

Along with this has been an unusually stimulating series of messages. Dr. Wolfgang Schweitzer, Lutheran minister who is Professor of New Testament at Heidelberg University, Germany, and director of Biblical studies for the World Council of Churches in Geneva, urged us to resolve the doctrinal and ethical differences in the Christian church by opening the Bible and studying it together.

Dr. Andre Trocme, French Huguenot pastor, witnessed to the power of Christian love and courage under the cycle of war and dictatorship in which he has lived in Europe. He gave a thrilling picture of the power of Christian truth in the midst of dishonesty, of love in the midst of hate, and in his belief that repentance is the great truth of the Christian gospel which no other institution of the world will follow.

There was also a strong message by Calvin Bright, Church of the Brethren missionary who had been imprisoned in China. His address particularly paid tribute to the power of prayer in the midst of frustrating experiences.

Finally, the All-District Peace Conference session held here under the direction of Elmer Ediger and attended by our district Peace Committee members from the United States and Canada, climaxed in a meeting addressed by Guy F. Hershberger, Goshen College, and Don. E. Smucker, of Mennonite Biblical Seminary.

We were also happy to have Mr. and Mrs. P. W. Penner with us recently.

CANADIAN MENNONITE BIBLE COLLEGE

An important part of the student activities for the present year was provided for with the re-organization of the Missionary Fellowship Band on October 30th. Henry Neufeld, Cottam, Ontario, was elected as the chairman of the group. All the students are considered to be members of this organization, and are expected to support the work which it does. Primarily, it is the object of the Missionary Fellowship Band to promote and strengthen the missionary spirit in the College. Since one of our graduates, Esther Patkau, is already in Japan, we feel a special interest in missionaries and their work.

On Thursday, November 1, the College was honored with a visit by Cornelius Krahn, Bethel College. He spoke to us in chapel on "Adventures in Conviction," and illustrated his remarks with slides showing scenes out of Mennonite history. As a distinguished historian, he made the significance of the great events of the persecution period very real to us, and showed how our forefathers had lived and died for their faith. The hardships which they endured paved the way for benefits which we were now enjoying. Dr. Krahn closed his message with a stirring appeal, pointing out that the example of our forefathers should strengthen our faith, and make us more willing to suffer for our Lord.

BETHEL COLLEGE

Practices have begun for the presentation of Handel's "Messiah" by the Newton community chorus. Dr. W. H. Hohmann, director of the chorus, conducts practices every Monday evening in the college chapel. This well known oratorio will be presented Sunday, December 9.

President E. G. Kaufman attended the meeting of the Council of Mennonite and Affiliated College presidents in Chicago, October 13.

Erwin C. Goering attended a conference of Friends of Christian Colleges at Chicago the week of October 16.

The sophomore and freshman classes have organized themselves with the following as officers of the sophomore class:

Carl Jantzen, Beatrice, Nebr., president; Gordon Dyck, Whitewater, vice-president; Ellen Reusser, Deer Creek, Okla., secretary.

Officers of the freshman class are:

Dean Schrag, Pretty Prairie, president; John Dietterich, Phoenix, Arizona, vice-president; Jo Ann Goering, Newton, secretary-treasurer.

M.C.C. News Notes

The Meaning of Class I-W

Class I-W is given to conscientious objectors only after they are drafted by the local board to do civilian work. Since the CO draft regulations remain incomplete to date, local boards are not in position to issue work orders to CO's, and hence the classification I-W is not a proper one at this time.

In some instances local boards have given Class I-W to a young man engaged in farm work. There is no harm in accepting this; but on the other hand, men should not seek it or appeal for it.

Men who are engaged in agricultural work should continue to seek the Class II-C, and not Class I-W. Men placed into Class I-O (or I-A-O or I-A) who feel they should have a farm deferment, have the right to appeal for Class II-C and this involves no danger to their CO claim.

UMT Proposal Before Congress

On October 28, the National Security Training Commission made its report by presenting a proposal for universal military training. This Commission had been established by the Selective Training and Service Act of 1951, with the task of writing a complete UMT plan. Now the basic principle of UMT as well as the details of this proposal are subject to complete review by Congress.

The MCC Peace Section Executive Committee on November 1 took note of the danger in the militaristic trends which this UMT program would foster, and voted (a) to delegate a number of brethren to again present testimony in Washington when there is opportunity, and (b) to give encouragement to those ministers and others of the constituency who at this time feel led to express to their Congressmen through letters or other contacts their opposition to any universal military training program.

World Conference Travel Arrangements

Transatlantic travel arrangements must be made soon for those who wish to attend the Fifth Mennonite World Conference to be held at Basel, Switzerland, on August 10-15, 1952. The conference is open to attendance by official delegates as well as visitors.

Menno Travel Service is prepared to arrange for transportation by ship at $340 to $450 or by plane at $350 to $730, round trip. Many persons attending the conference will also be interested in tours in Europe to visit the Mennonite congregations in Germany, France, Holland, Switzerland and other countries, and also to observe the Mennonite relief work in progress in Germany, Holland, France and elsewhere. Tours on individual, family or small group basis, or on basis of larger groups of 15 to 25, may be arranged. A tour from Europe to the Holy Land will also be available to those interested. In each case the cost of the tour is additional to the basic transatlantic fare. For reservations and further information write to Menno Travel Service, Akron, Penna.

OUR INDIAN MISSION WORK—OKLAHOMA

At our Arapaho Vacation Bible School we had an enrollment of 45. We had three classes. One of the Indian women also taught. At the Thomas Bible School we also had three classes with an enrollment of 20. The children always enjoyed the Bible schools. We hope that they will remember many of the things they learned.

ON BEING TO SELF SATISFIED

(Continued from page 728

to be deeply enough concerned with the total program of the church so that we'll go to see the Indians play ball during the week when it costs us a day's work rather than on Sunday when we only have to miss church! It means that we'll have our family reunions and outings on Friday so that we won't have to interfere with the Lord's Day! It means that we'll plan all of our lives with Christ and His Church at the very center.

These are first steps. This is enough for us who are as the Apostle Paul said, "Babes in Christ." Having taken these steps a step at a time new avenues will open up to us.

Let me close with this incident.

A few days ago I was in a store in another city. A man just finished talking with the proprietor as I walked in. The owner turned to me saying, "Do you know that man who just left?" He was a complete stranger to me. "That is the Nazarene preacher of this town," was the reply. He continued, "I had one of his members working for me once. That fellow would work only five days a week. I couldn't get him to work even on Saturday morning." Said this employee, "Saturday belongs to my church and my preacher. Sunday is the Lord's Day. I always attend services morning and evening. But Saturday is my day to go to the preacher and say, 'What have you for me to do today?' "

Think of the potential for Christ if all of us would take that attitude! The destiny of the whole world could be guided by the Church if all of us would have that deep a sense of consecration and devotion. Martha reported to her sister Mary, "The Master hath come and calleth for thee." He is still calling you, and you, and you, and me. Will we answer His call today?

Into the Beyond

MRS. CLARA WELTY, wife of Enoch J. Welty of Salem, Oregon, and member of the Emmanuel Church, Pratum, Oregon, died October 26, 1951, at the age of 65 years.

JOHN F. EPP of Henderson, Nebraska, minister, and former pastor of the Bethesda Church, Henderson, Nebraska, was born September 30, 1883 and died October 17, 1951.

OKLAHOMA INDIAN MISSION NEWS

by

Herbert M. Dalke, Missionary at Thomas and Arapaho Indian Churches

Baptismal Service at Arapaho Church

June 3, 1951, we had our first baptismal service in the new Arapaho church at Canton. Four young people (girls) publicly took their stand for Christ. After the service the older members welcomed and encouraged the newly received members. About 45 people were present. We pray that others will also take their stand for Christ.

Jottings

—**Hebron Church, Buhler, Kansas:** October 21 was our annual Harvest Festival. It was a highlight in our church. Our Mission Sale October 10 was very successful. The proceeds of $972.61 will go to different missions; the $223.19 plus $19.65 will go for improvements on the retreat camp. Sunday, October 28, Mr. and Mrs. H. H. Goertzen commemorated the 50 years of their marriage. The program consisted of a sermonette by Mr. Koontz, songs and a talk by J. Balzer, former neighbor. Reminiscence by Mrs. Leap (a sister-in-law). A reception was held in the church parlors. The church contributed $1331.22 for 800 sacks of flour which has been sent.—Corr.

—**Salem Church, Munich, N. Dak.** On October 7, we had our Harvest Home and Mission festival. Speakers were Mr. and Mrs. Elmer J. Dick, Missionaries on furlough from Africa, George Hoffman and Arthur Ortmann, minister in Warroad, Minn. A collection was taken for Missions. Meetings are being held in the New Bethany Bible Academy here by Adrian Brothers with special music furnished by the four churches of this community. The Bible Academy auditorium was dedicated Sunday, October 21. The mission societies have been donating for necessities for Missionary Elmer J. Dick's to return to Africa and Gwendolyn Dick to go out to a new field there.—Mrs. H. J. Dick, Corr.

—**First Church, McPherson, Kansas:** Dr. and Mrs. Herbert Schmidt, Newton, Kansas, gave an interesting word picture of their trip to India. Colored slides taken at the Jubilee Celebration were also much enjoyed. The Holy Communion was observed October 14. The Ladies Friendly Hour sponsored a Mission supper and sale October 16 in the church basement and October 24 a dinner was served to the County Teachers. Two members were received into our church by transfer or letter. Andrew Shelly was the guest speaker for the Harvest-Festival observed October 28 and continued with a series of meetings to November 2. World Community Day Services were held at the Covenant Church. Mrs. Herbert Michael, returned missionary from Nigeria, Africa, was guest speaker.—Corr.

—**Topeka Church, Topeka, Indiana:** This church celebrated a Silver-Golden anniversary Sunday, October 28, with special services during the day and evening in commemoration of the twenty-five years of worship in the present church building in Topeka and the fifty years of the organization of the church and beginning of Sunday school work in the white church west of Topeka. A. E. Kreider of Goshen gave an exposition of the Sunday school lesson for the combined adult classes. J. E. Hartzler of Goshen delivered the morning message and Earl Salzman of Nappannee, a former pastor, delivered the evening message. In the afternoon present and former members reminisced and Earl Salzman of Nappannee, and Allen Yoder of Goshen spoke. There was special music at all services. A basket dinner was served at noon and in the evening the Women's Christian Service served a light lunch. Over a hundred former members and friends from nineteen towns and cities registered during the day. As a souvenir of the day a booklet was prepared and handed to the congregation. Pictures of the charter members were displayed.—Opal King, Corr.

—**Hoffnungsau Church, Inman, Kansas:** A program of promotion was held at the close of Sunday school September 30. At our C. E. program, October 7, the film, "In His Name," was shown. On Sunday, October 14, we were privileged to hear an interesting report on conference work in word and pictures brought by Mr. and Mrs. P. K. Regier, October 21. Andrew Shelly was guest speaker both at the morning and evening services. He also showed pictures of our seminary. Sunday morning, October 28, Ernst Kasper, an agricultural trainee, who is making his home with the Dave Friesen family, brought a German message. The young people of our church were host to young people of surrounding churches to hear Walter Graber of Pretty Prairie. He also showed pictures of agriculture in Europe which he took while traveling there in the interest of goodwill.—Mrs. Arnold Schmidt, Corr.

—**Lehigh Church, Lehigh, Kansas:** Communion services were held October 7, following dedication services of newly elected Sunday school officers and teachers. Wm. Hiebert is the new superintendent. James Banman is the newly elected president of the C. E. Funeral services for Mrs. Eva Bartel were held October 21. E. W. Zimmerman recently presented the Northern Bible Society to us and also brought an inspiring message. October 28, several of the delegates gave reports on the Western District Conference to the church congregation.—Mrs. Alvin Goertz, Corr.

—**Fairfield Church, Fairfield, Penna.:** Our church has discontinued its building fund for a new church and returned the money to the original donors to be placed as each donor sees fit. Much of this money was placed in a new building fund which is being used to enlarge and improve our present building including an automatic oil furnace for both the church and parsonage. Jacob Goering of Brook Lane delivered the morning message November 4.—Henry Burkhard, Corr.

—**Deep Run Church, Bedminster, Penna.:** Relief clothing will be packed at the November meeting of the Women's Missionary Society. Trainees from Germany are Elizabeth Blickensdorfer now at the home of Mervin Kissel, Silverdale, and Bernhard Karschau at the farm of Norman Wismer, Hiltown, Penna. Our pastor, J. Herbert Fretz, is giving evangelistic messages at the Lancaster congregation, November 4-10. Pastor Leroy Albright, Salford, supplied the pulpit November 4. A Missions Conference has been planned for Thanksgiving morning and all day Sunday, November 25. Missionaries will speak, recordings from foreign fields, music and mission film will be used. A daughter, Dolores Jean, was born to Willard and Dorothy Yost, October 31.—Corr.

—**First Church, Burns, Kansas:** Martin Classen, Dave Stucky, Albert Hiebert and Mrs. Adolf Schmidt were elected delegates to the Western District Conference. Miss Arline Friesen spoke to us on the evening of October 21. Miss Friesen is under appointment to go to Japan as a missionary. On October 25, missionary P. J. Boehr showed pictures of his work in China and of Switzerland where they passed through on their recent trip around the world. On October 28, we observed Harevst Day Festival with all day services. John Thiessen spoke in the morning. Peter Dyck spoke in the afternoon on "Is Relief Work Mission Work?" Erland Waltner was the evening speaker. The ladies of the church served dinner and supper to all.—Mrs. Ike Martins, Corr.

—**Walton Church, Walton, Kansas:** The Berean Academy presented our October C. E. program. On October 28, J. Winfield Fretz brought the morning message.—Harold Peters, Corr.

—**Bethel Church, Hydro, Oklahoma:** The Corn Gospel Team gave an inspiring program recently, in music and song, climaxing with a brief message by Barney Voght. The young people have taken up the project to repair and paint the church benches.—Wilfred Ewy, Corr.

—**First Church, Upland, California:** Our church was host to the Chaffey Christian Men's Fellowship dinner on October 29th. One hundred fifty men from the surrounding area churches attended. Major Paul G. Spade, chaplain at March Air Force Base, Riverside, California, was the speaker. The women of the church participated in the observance of World Community Day on November 2, at the Upland Presbyterian Church together with the other churches in the Chaffey District. "Live Thy Faith" was the theme of the day and in a panel discussion some causes of war were pointed out and that to have peace these must be remedied. This year 24 Christmas bundles were sent from this church. 681 pounds of clothing and 20 large comforters and 20 small comforters were sent to the Reedley clothing center. Mrs. T. C. Boshart has been appointed by the Church Council to keep in touch with all the young people of the church who are away from home. There are 14 in college, in nurses training school and in the services. We have lost five members through death—Mrs. G. G. Isaac, Glendale; Mrs. Jacob Horsch; Mrs. Peter Buller; Mrs. John Schrock and Mr. Gus Bergman.—Mrs. J. A. Hiebert, Corr.

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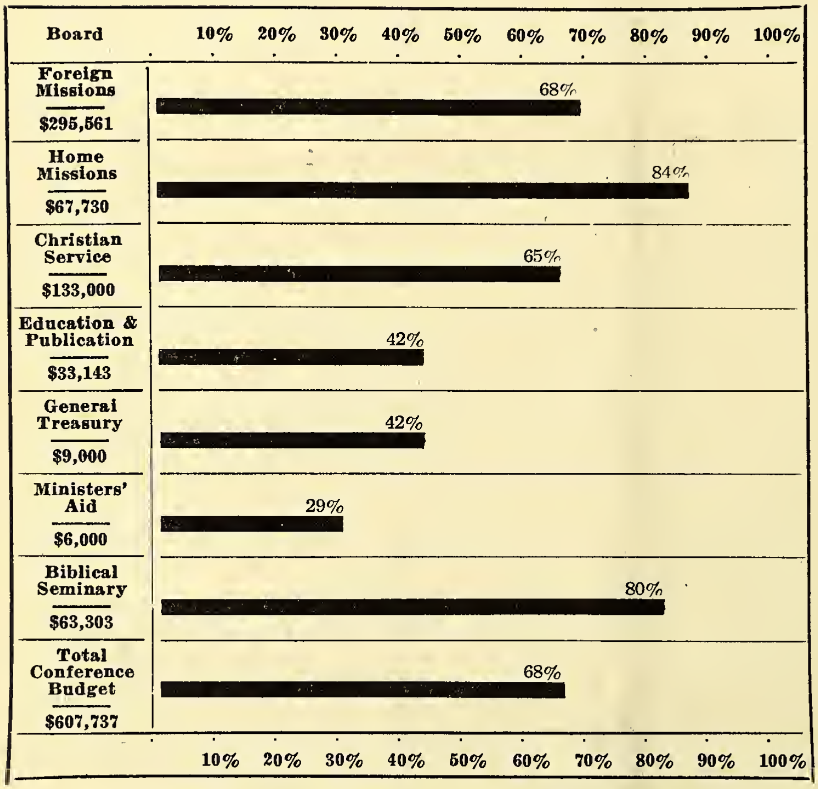


CONFERENCE STEWARDSHIP CHART

October 31, 1951

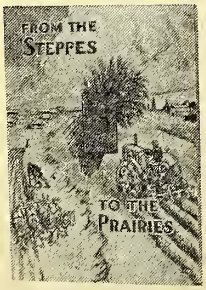
We are rapidly approaching the close of the year 1951. Only two months yet remain—two months in which to help the various boards meet their respective budget goals!

With the close of October, 83 1/3 percent of the 1951 Conference year is past. The percentages of budgets met at this time vary from 29 percent to 84 percent with the average for all being 68 percent. We are confident that each of you will do your part by giving your loyal support so that each of these percentages may reach the 100 percent mark by the close of the year.

Only with your help—your interest, your prayers, and your gifts—can your Conference carry on its work. In times such as these, when opportunities are great, the work dare not be curtailed. May each of you receive a real blessing as you share in the work of His Kingdom.

Very sincerely,

Edna Ruth Mueller, office secretary
General Conference Headquarters



From Russia to North America

In 1874 thousands of Mennonite people were uprooted in Russia and sought homes in the new world. It was not easy to leave, but convictions drove them from their homes to the very frontiers of the United States and Canada. Here they began life anew amidst hardship, toil, and problems.

FROM THE STEPPES TO THE PRAIRIES is a book written in commemoration of the seventy-fifth anniversary of their arrival from Russia. In this publication, Cornelius Krahn, who edited the book, reviews the life in Russia and the early beginnings in the United States and Canada. The general the is then taken up by the contributors, Noble Prentis, Leland Harder, Kempes Schnell, Melvin Gingerich, J. A. Wiebe, and Elmer F. Suderman. These portray the life of the Mennonite pioneers: their agricultural struggles, political problems, and efforts to become acclimated to their new homes.

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The Mennonite

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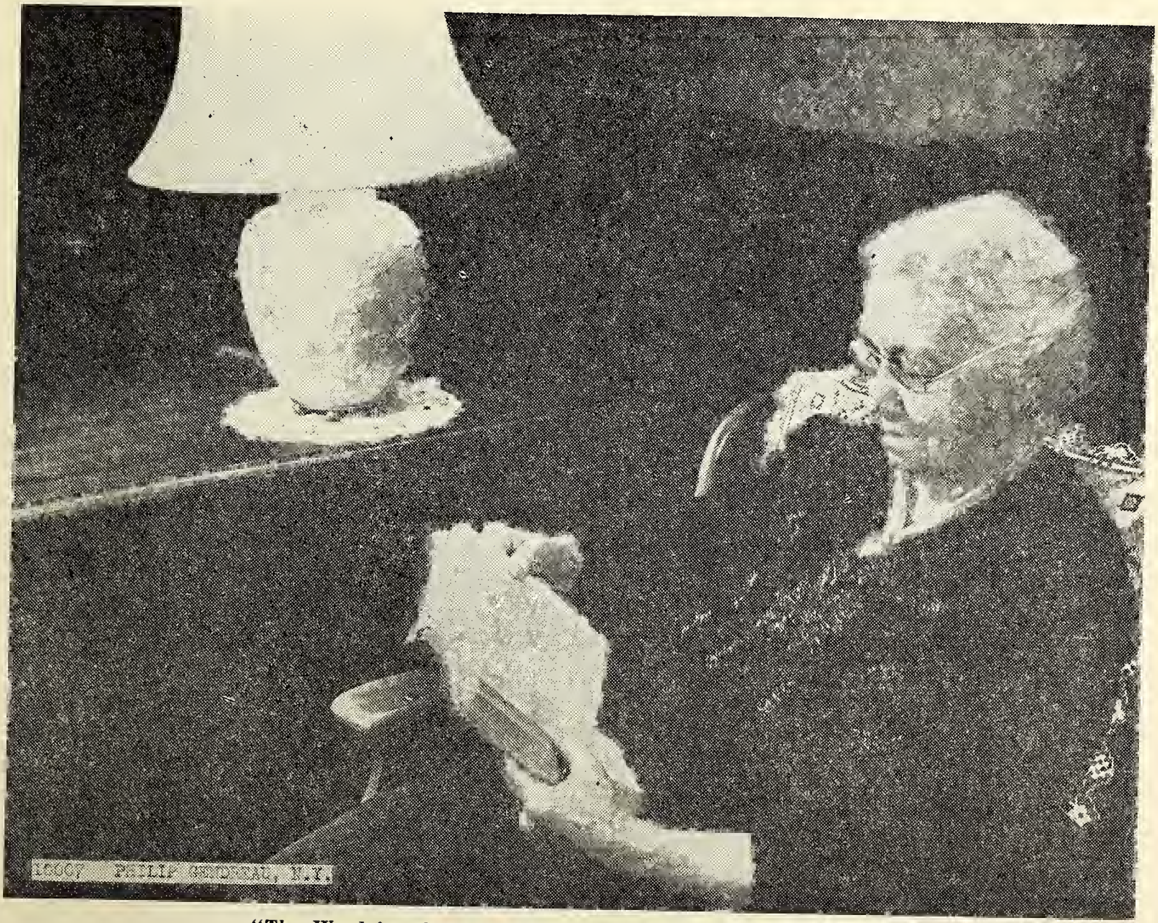
Other foundation can no man lay than that is laid which is Jesus Christ

Volume 66 — November 27, 1951 — Number 47



[illegible] PHILIP GENDREAU, N.Y.

"Thy Word is a lamp unto my feet and a light unto my path."

N THIS ISSUE

Signs of the Times

Characteristics of Mennonite Churches

Christ is the Lord of the Scriptures

In This Issue

EDITORIALS 743

CHRIST IS LORD OF THE SCRIPTURE by Willard K. Claassen 744

CHARACTERISTICS OF GENERAL CONFERENCE MENNONITE CHURCHES .... by P. K. Regier.... 745

COMING TO CANADA 746

SIGNS OF THE TIMES by C. H. Friesen 747

CANADIAN MINISTERS' CONFERENCE 748

GRATITUDE 749

THE GOSPEL IN THE SOUTH 749

MENNONITE YOUTH:

THE VALUES OF A RETREAT PROGRAM 750

AN ADULT AND FAMILY RETREAT 751

A MINISTERS RETREAT 752

THE CAMP MENNOSCAH BUILDING PROGRAM 753

OUR COLLEGES AND SEMINARY 754

JOTTINGS 755

MCC NEWS NOTES 756

UNIVERSAL BIBLE READINGS

Dec. 2—John 1:1-17

Dec. 3—John 3

Dec. 4—Matthew 5:1-26

Dec. 5—Matthew 5:27-48

Dec. 6—Matthew 6

Dec. 7—Matthew 7

Dec. 8—Luke 8:1-21

The Mennonite

Editor, J. N. Smucker
Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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Going to Japan

"My thoughts are not your thoughts neither are your ways my ways." (Isa. 55:8) When we received the call last June to go to Japan as missionaries God found us making different plans for the coming year. We thought that nothing would be better than to finish seminary and then go the following year. Once again God made us aware that our ways are often not God's ways.

In these past few months of preparation we have experienced the guidance and presence of our Lord. Through the graciousness of His people God has supplied all our needs. A number of churches, both in Canada and the United States have been very helpful in purchasing our equipment. As we traveled in Canada and the northwestern States we were greatly encouraged by the increased interest in Missions. God is working. We are deeply grateful for those last handshakes for with them so often came these words, "I will be praying for you and your work."

As we leave for our field of service, we go with a deep sense of God's presence. For ye (we) shall go out with joy, and be led forth with peace. (Isa. 55:12) We go forward with the Gospel of Salvation in our hand, and Christ of Salvation in our heart. We are lengthening the cords of Salvation while you here at home are strengthening the stakes of faith and service. As we thus work together with God, may His will be done in our life and yours as it is in heaven, for "he is not willing that any should perish, but that all should come to repentance." (II Peter 3:9)

It is our sincere prayer that God's will might find its fulfillment through you and through us. Let our motto be, CHRIST FOR JAPAN!

The Paul Boschman family.

Of Things to Come

Nov. 28-Dec. 3 Council of Boards, Winnipeg, Canada
Dec. 2 Advent Sunday
Dec. 9—Messiah Community Chorus Concert, North Newton.
Dec. 9 Bible Sunday
Dec. 16 "The Messiah" by Bluffton Community Chorus
Dec. 19—Jan. 2—Christmas vacation, Bethel College.
Dec. 21-Jan. 3 Christmas Recess, Bluffton College

1952
First Quarter Special Emphasis on Evangelism
Feb. 10—Race Relations Sunday
Feb. 29—World Day of Prayer
Aug-10-15 Mennonite World Conference, Basel, Swiezerland

The Reader Says

Dear Editor:

Among your many fine editorials was one in **The Mennonite"** of August 21 on "A Minister Runs for Mayor." That minister was Daniel A. Poling, who recently was defeated by some 123,000 votes.

To people who are not acquainted with the situation this might look as though Philadelphians were not interested in good government. However, to those who know the story of the campaign, exactly the opposite is true. While not a Philadelphian, I have been much interested to follow this political contest.

Daniel A. Poling lined up with the Republican party which has long been entrenched in Philadelphia. Many scandals have recently been exposed about their conducting of the affairs of the city. In recent years a reform party headed by Richardson Dilworth and Joseph Clark have been making much progress.

With this election coming up, can it be that scared by the progress these reformers were making, the Republican group tried to counter by selecting a minister to head their ticket? This seems to have been the case.

Dr. Poling lined up with the wrong crowd, and no matter how sincere his intentions, people could not believe that he would be able to reform a group whose record was so unsavory and corrupt. Thus, fine man that he is, Poling went down to defeat. The people put their confidence in the rival party who were pledged to good government and who now have their chance to make good.

—Arthur S. Rosenberger
Quakertown, Penna.

Editorials

THE ADVENT SEASON

Again we are about to enter that period—in many churches almost forgotten—known as the Advent season. The season begins the fourth Sunday before Christmas, and is properly a preparation for the Christmas event. The custom of observing this period as a special season of preparation began in the middle of the sixth century, from which the Advent also marks the beginning of the Church Year.

Since the business world begins to emphasize Christmas shopping even before the Thanksgiving season, the church might do well to have a longer period of time in which to call attention to the spiritual meaning of Christmas. Devoting four weeks in a special way to this central event of history and its spiritual significance, is certainly not too much.

We can well use this preparatory period to prepare ourselves to celebrate Christmas in the right spirit. It is meant to be a period of real spiritual rejoicing. But to be able to rejoice we need to be cleansed and forgiven from our sins, and have the assurance of the presence of God with us. This should bring a deep sense of gratitude to God for all He has done for us and a desire to share the Gospel with others. This desire to share is partially expressed in our exchange of gifts.

We can also prepare our homes, our churches and our communities for a spiritual observance of Christmas. We can use such decorations as shall be suggestive of the real Christmas message. Our gifts and our gretting cards should be in keeping with the great event. We are honoring Christ and not Santa Claus. In every way open to us, may we set a high standard for a Christian Christmas.

THE COUNCIL OF BOARDS

As this issue reaches the readers, a group of 75 to 100 is meeting in Winnipeg, Canada, in busy sessions to plan and carry on the work of the Conference. These members compose the various Boards of the Conference, with the Conference officers and the presidents of the District Conferences.

Every Board of the Conference, to do effective work, should meet at least once a year—some will need to meet oftener. Some years ago, it was decided that it would be a good plan to have all these Boards meet at the same time and at the same place. If one Board needed to confer with another, or if there were matters of special interest to several Boards, they could easily discuss these matters in joint sessions. Also, the evenings would afford a special opportunity for the whole group to meet together for general inspiration as well as to consider matters of common interest.

This plan proved a success, and was enthusiastically received from the beginning. Not only is the fellowship of the Board members of great value but the community in which the council is held also profits from such spiritual gatherings.

As this important meeting is in progress in Canada, will you, kind reader, please breathe a sincere prayer for the work that will be undertaken. With the guidance of God and the support of the prayers and concerns of the churches, much good can be accomplished. Watch for a further report in a later issue.

STAND BY YOUR CHURCH SCHOOLS

Too often we take our church schools for granted and little realize their problems and struggles as they seek to render faithful service to the church that has called them into being.

The president carries a heavy load. He tries to produce the proper faculty, build up the school, plan for the future, gain the interest of the churches and see that the needed funds are forth-coming.

Faculty salaries are often pathetically low; frequently half or less than they could get in other schools for the same work.

No school can run on the tuition that the students of the school pay. In state schools, the extra amount is supplied by taxes, but in the church schools this amount must be raised by contributions from the church and from interested individuals. And this must come in, not once in five years, but year by year in order that the budget may be balanced.

Missionary work is very important. So is Relief work. But the education of our children in a Christian atmosphere is of tremendous importance. Funds should be supplied gladly without the need of continual asking for them. Churches should put these needs in their budgets; individuals in their planned giving. Stand by YOUR church schools!

STATUS OR RELATIONSHIP

Recently, the special Bible lecturer in one of our colleges made the point that there was quite a difference between having a standing and having a wholesome relationship. Too many people are concerned about their proper standing in the group or community or class and too little concerned about their relationships with one another and with God.

When the Pharisee and the Publican went to the temple to pray, the Pharisee was concerned about his status. He wished to remind God, for fear He did not know, that he had arrived at a desirable standin his group. But the Publican knew his standing was poor; his heart cried out for a proper relationship with God. And it was the Publican who received the blessed privilege of right relationships with God.

If we were less concerned about our standing and more about fine relationships what a different place this world would be. For after all, the important thing is to be on good terms with God and in proper relationships with our fellowmen.

Christ is Lord of the Scriptures

WILLARD K. CLAASSEN*

We preach often about the majesty, importance, and truth of the Scriptures. We urge people to read them. We regard them as the only infallible rule for faith and practice. This is all proper and right. But there is another much neglected truth, the acceptance of which, would save us from formalism in our religious experience. It is the great truth that Chirst is Lord of the Scriptures. We must come to understand that over and above the Scriptures and shining through every page is Jesus Christ the Lord. In the Scriptures we have the message of our living Lord. The Scriptures are significant because of Christ! The Personal Word should not be divorced from the Written Word. "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me. And ye will not come to me,. that ye might have life." (John 5:40)

Take for example the position of the Jews with reference to the Scriptures they had. We have wondered how the Jews could have missed the Messiah when He came. They had the right Book. They knew all the details about the Book. The Scribes were masters of the Book—that's how they got their living, their fame, and their influence. And yet they missed the real emphasis of the Book. They could have told you how many books there were in each division; they knew every vowel and consonant; they knew all the details, but they found no Messiah! That was the charge that Jesus brought against them. They read the Bible but found no Christ in it. So the scribes of our day use the Bible. It is torn to pieces by critics; it is wrenched until it bleeds by all kinds of rough handling; yet these people find no Christ in it. It is the right Book but many will not see the Christ to whom it testifies.

Where did the Jews make their mistake? Why did they not find Christ in the Bible? Jesus gives the answer, "Ye have not his word abiding in you." That is to say, there was nothing in themselves to which the Bible could speak, there was no masonry between the Word and the heart. So it is always. You get out of the Bible what you bring to it. If you want to find God's message you will find it. If you want to find Christ you will find Him. If you are looking for the story of redemption you will find it!

Suppose we ask a man to tell us what Handel's Messiah is. He says, "I can tell you exactly what the oratorio is. It consists of 2,000 words; musically it consists of 50 breves, 200 semibreves, and nearly 800 quavers; it has solos; its choruses require hundreds of voices." That is the oratorio by statistics. What do you think of this business-like report? There are people who read the Bible like that. They can do little mechanical feats with the Scriptures. They can tell you how many chapters in a book, how many verses in a chapter. All this may mean nothing. They miss the grand messages that stir the soul. "Ye search the Scriptures ...**and ye will not come.**" They don't get through the Book to Christ! This is God's charge against us!

If we were the Bible readers we ought to be, we would be Christ believers. Jesus Christ does not have to be read into the Old Testament; He is there from the beginning. There are schools ruining young ministers today by preventing their students doing anything except that which is literally grammatical. They lean over backwards to prevent their students reading Christ into some Old Testament passage. Can one read Christ into anything? Is there any place Christ has not been before us?" "By him all things consist." That is more to the point. "In the beginning God created the heaven and the earth." Do you have to read Christ into that? Search the Scriptures and you will find the answer. "In the beginning was the Word and the Word was with God." It must be amazing to the great heart of Christ that men should read about Him and not recognize Him. "Ye will not come."

How then shall we read the Scriptures?

1. The inspired Book should be read with an inspired attitude. We need inspired readers as well as inspired writers. "Open thou mine eyes, that I may behold wondrous things out of thy law," (Ps. 119:18). "He (the Holy Spirit) shall glorify me: for he shall receive of mine, and shall shew it unto you," (John 16:14). By inspiration on the human side we mean a meek, reverent, contrite and willing heart, an open mind and a holy desire to know God's will and do it.

2. We should read the Bible for sheer spiritual enjoyment. "Thy testimonies are wonderful," said the Psalmist. It is amazing how the Bible anticipates the needs of every age. No new Bible is needed; only a new reading of the old Bible. Joy in reading the Scriptures is the fruit of a disciplined life; the joy may not come at first but it will after many a puzzled inquiry.

3. We should read the Bible for comfort. "This is my comfort in my affliction: for thy word hath quickened me," (Ps. 119:50). "Unless thy law had been my delights, I should then have perished in mine affliction," (Ps. 119:92). A Book of which all this can be said the world will not let die willingly.

All who come to the Scriptures humbly and prayerfully and with an open mind will discover that they are not just reading a Book, but will find that they have been introduced to the Lord of the Book, the Lord of Lords, and the King of Kings!

***Pastor, Salem Church, Freeman, South Dakota.**

Characteristics of the General Conference Mennonite Churches

P. K. REGIER*

This is the day in which the General Conference Mennonite Church is called upon for an ever widening service and witness with Christians all around the world "that the world may know" that God **did** send His Son to redeem the world.

Let me suggest that the day in which we are living has some distinct characteristics. The most dreadful of these characteristics is that this is the year six of the Atomic era, the triumph of that which is physical, intellectual, scientific, and material, untempered and undirected by that which is of the heart, the deep spiritual yearnings and ideals of the trained Christian conscience.

In the face of this characteristic we need to recognize and bear witness to the fact that the greatest thing in the world is not atomic energy, not social success, not material wealth, not military strength, but knowing Christ and His will for our lives!

But not only has the day in which we live, and the world in which we live, certain characteristics—the General Conference Mennonite Church has clear cut characteristics, and these I now want to enumerate idealistically.

I. First, in the General Conference Mennonite Church there is unity, but not uniformity.

We recognize that our physical body has many members, and necessarily these members are different from each other. The Apostle Paul stated this forcefully when he said, "If the whole body were an eye, where were the hearing? If the whole body were hearing, where were the smelling?"

Even so the members of the body of Jesus Christ, which is His Church, are different from each other, and ought to be.

The important thing is not that we should all be alike, nor that we all see the same truth, nor that we can do all things equally well.

No, the important thing is THAT WE ARE ALL WALKING WITH CHRIST, AND IF WE ARE WALKING WITH CHRIST, WE ARE ALL WALKING TOGETHER.

The important thing is that all of us who accept Jesus Christ, divine Son of God, as Savior and Redeemer, have a common purpose, a common desire, and inevitably the same goals and ends.

For this reason, we do not compete with each other, but much rather supplement each other, just as the eye supplements the ear, and the hand supplements the foot for the good of the body.

II. In the second place, in the General Conference there is a high allegiance to the truth.

We recognize that the highest source of appeal is to the truth, for God is truth. Jesus said, "I am the truth."

Not long ago a movement was inaugurated here in the United States which is called "The Crusade for Freedom." The slogan for this crusade is to defeat Communism, not alone by the might of arms, but with the truth.

As a Christian Church we recognize that we must not only defeat COMMUNISM with truth, but we must seek to destroy ALL THE FORCES OF EVIL WITH TRUTH. Jesus said, "Ye shall know the truth, and the truth shall make you free."

As a Mennonite Church we no longer hide our light under the bushel, but we set it on a hill and let it shine forth to make an impact in the formation of a strong, righteous public opinion.

III. A third characteristic of the General Conference Mennonite Church is that the leaders of our churches fully recognize that Mennonitism is not a religion, but an interpretation of a religion. Our first allegiance is not to Menno Simons, but to Jesus Christ. We are Christians first, and Mennonites only second.

We are Mennonites, not because of some blind and unthinking allegiance to some leader who lived some four hundred years ago. We are Mennonites because we believe that the Mennonite faith and doctrine is the closest and most accurate interpretation of the teaching of Jesus.

If we did not believe this, then we ought to cease to be Mennonites tomorrow and embrace that interpretation which is more accurately correct.

If he did not believe this, he would be flying false colors. If he were not a Mennonite at heart, he would not be serving a Mennonite Church. The highest goal of a Christian is to be what he pretends to be. He can't be anything else and still be consistent with himself, with the Church he leads, and the Lord Whom he serves. .

We know what we think of an employee of a company who works against the accepted principles and rules of that company. We would say he was the worst sort of a profiteer, because he reaps the benefits of the company and does nothing to insure its perpetuation.

IV. But again, it is a characteristic of the General Conference Mennonite Church that it has an earnest, consecrated youth preparing itself for places of leadership in the Conference.

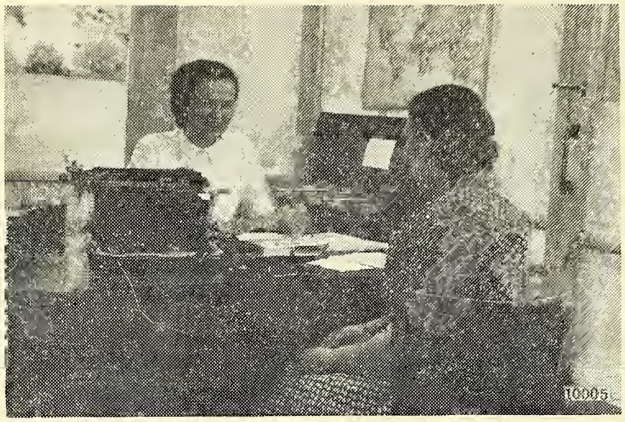
This youth sees the torch falling from the hands of the aging, herioc leaders of the past, and he feels that he must be ready to fill the ranks so that the cause in which he believes may not suffer.

This youth knows that he is living in an age beset with many problems and difficulties. Life is becoming ever more complex, and the call of the day is for leaders who can think straight, who can keep calm and who can face the issues of the day unafraid.

(Continued on page 754)

Executive Secretary, General Conference.

Coming to Canada



Elma Esau interviewing Mennonite woman at Gronau, Germany.

Mennonite family at dinnertable, Gronau, Germany.

Slowly the different families which are to be prepared for processing swirl around the desks in the various MCC Offices. They push from one room to the other—fathers, mothers, grandparents and children. They must be registered, they must have medical forms filled out, they must have vise applications completed, they must go to the hospital for their examinations and X-rays. They keep coming and coming and coming, some 300 that have been called in from all over Germany and now live in camp until the Canadian Mission team comes to process them.

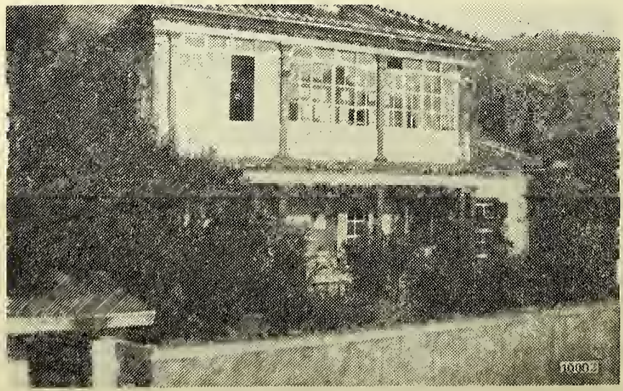
As we sit at our desks the murmur of masses of people comes to us while we try to concentrate on one individual. Children run back and forth and laugh and cry. A baby buggy is pushed into the office. Suddenly two little lads in leather pants rush in and both dive into the buggy at the same time to force their affections on the helpless little individual inside. But they come up as suddenly and I look into two pairs of sparkling blue eyes. The baby too stares in wide-eyed amazement at all the goings-on and suddenly I am struck with the realization that it will be a little Canadian. These three little children will grow up in Canada in our Canadian churches.

I wonder to which church they will come and my mind wanders to the churches in Ontario—Waterloo, Vineland, St. Catherines. Then it goes to Manitoba, and onto Saskatchewan. I stop a bit in the churches of Hanley, Dundurn, Rosthern and surrounding districts and then travel through Alberta to my home church in British Columbia.

Dear Churches: How are you going to welcome your refugee family? Is someone going to invite them to church, is someone going to give them a ride on Sunday morning? Who is going to give Father and Mother a warm handshake and invite them over for coffee in the afternoon? To what kind of a Sunday school are my little lads going to go? Dear Sunday-school teacher:—these little boys have probably never been to a Sunday school. Please don't take things for granted. Yours is a

(Continued on page 748)

In Japan



Mission Home just purchased, Kobe. Home for missionaries in language school.

Kobe language School, where our missionaries study.

Signs of the Times

C. H. FRIESEN*

"O ye hypcrites, you can discern the face of the sky; but can ye not discern the signs of the times"? Matt. 16:3*b*.... *"What shall be the sign of Thy coming, and the end of the world (age)"?* 24;3b. *"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation."* 2 *Pet.* 3:3-4

The first passage implies that certain signs would indicate the first coming of the Lord in humility. Just a remnant of the Jews waiting for their Messiah were searching the Scriptures and studying the signs of the times. One of these was Simon who knew that "fullness of the time had come", that the Christ had to appear and he prayed that he might live to see Him. Graciously it was revealed unto him by the Holy Ghost "That he should not see death before he had seen the Lord's Christ". And "Anna a prophetess.... spoke of Him to all them that looked for redemption in Jerusalem." Luke 2:25-38. But the leaders of Israel, though they knew the scripture by heart, yet blinded by their unbelief missed the signs of the times, rejected their Messiah.

In the second passage the disciples ask the Lord of the sign of His (second) coming and consummation of this age. In His remarkable Olivet discourse (chps. 24-25) the Lord fully answers their double question. And then admonished them, to wit: "so likewise ye, when ye shall see all these things (He has disclosed unto them) know that it is near, even at the doors." 24;33. It will add to our understanding to keep in mind as a whole this discourse deals primarily with Israel which any unprejudiced reader readily can see. Furthermore, Revelation from chapters 6-19 are an enlargement of the Lord's Olivet discourse and deal with Daniel's seventieth week, still in the future, the time of the reign of the Antichrist and"the great tribulation."

Now at random a few outstanding signs of the times as they plainly can be seen.

1. The atomic bomb. When I read about its first release on Hiroshoma in August 1945, it flashed through my mind, that this is an outstanding sign of our time. And as we are informed of the continued inventions of weapons of ever increasing destruction which, if released, as our President Truman asserts, would annihilate our civilization—who would doubt it? During the short reign of seven years of the Antichrist these develish inventions of destructions will extensively be used; all over the world, a terrible devastation of the works of men takes place and men are slaughtered by the millions. It will be a time of utmost terror. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no nor ever shall be." Matt. 23;21.

2. The re-establishment of "the State of Israel." Yes, though it be done in unbelief and being manmade, but who does not see the hand of God in this wonderful restoration of Israel as a nation and the fulfillment of prophecy before our eyes? Next thing we have to expect, is the rebuilding of the Temple. As soon as Israel acquires also the old city of Jerusalem with the temple site, they will start building.

3. It is without question that the negative interrogation of our Lord Jesus "Nevertheless when the Son of man cometh, shall He find faith on the earth"? (Luke 18:8) pertains to the end of this age, to the Lord's second coming' Is it not exceedingly amazing to note a falling away from the faith of the fathers en-masse all over the globe? Not merely in Christendom; Judaism, Mohammedanism, Shintoism, Buddhism, etc., are also involved. Deification of men which will culminate in "the man of sin" (2 Thes. 2:3), the Antichrist takes place instead.

4. As result of the great apostacy we see alarmingly an ever increasing delinquency of the youth; vice, crime, a ripening of sin for judgement. Cf. 2 Tim. 3:1-9.

5. In conclusion may I suggest one more, but hopeful sign, namely the spreading of the gospel by radio, evangelistic work and ten thousands of missionaries aboard. Never before all over the world such ingathering of souls for the consummation of the church, the body of Christ, ever took place. We rejoice that in these days so many souls are saved. "What then?...Christ is preached; and I therein rejoice, yea and will rejoice" Phil. 1:18

In closing, the church of Christ is not looking for the Antichrist, neither for the tribulation which will accompany the revealing of the wicked one; but is waiting and hoping for the second coming of Christ for her final redemption. "But ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves for the adoption, to wit, the redemption of our body; for we are saved by hope...." Rom. 8:23-24. That is our blessed hope, we are looking for, the glorious appearing of the Great God and our Saviour Jesus Christ. Tit. 2:13 "For our conversation is in heaven, from whence also we look for our Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working where-by He is able even to subdue all things unto Himself." Phil. 3:20-21. The Lord Christ Jesus will appear in two phases, 1) for the gathering in and translation of His church in the air: 2) for judment of the nations and Israel and her redemption and establishment of His kingdom on earth.

A ninety-two year old Christian Layman of Buhler, Kansas.

Canadian Minister's Conference

Theme — The minister and his sphere of service.

About 20 workers of the Lord gathered in the little church at Glenbush, some 45 miles north of Battleford. A. Martens of Rabbit Lake welcomed us with Matthew 20:1-7. He drew our attention to the fact that it was 25 years ago that the first 3 families had settled in that district, and now as a jubilee year, the ministerial conference was a crowning event. He hoped that unity, love and peace might be made manifest, and be furthered in us through such gatherings.

H. T. Klaassen (Laird) was the first to address the Conference. He based his thoughts on II Corinthians 5:20, "Now we are Ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." Our main channel of service is preaching. We are as responsible for what we do not say as we are for what we do say. We are mediators, "we pray you in Christ's stead, be ye reconciled to God." Every one of our sermons must teach, comfort, give hope, but must also include an inviation of reconciliation and out of this reconciliation springs forth every aspect of Christianity.

During the two days, 5 themes were presented for discussion, all centering around the thought of raising and furthering the spiritual standard of the congregation.

1. What can the minister do to raise his own spiritual standing; by J. J. Nickel, Langham.
2. What can the minister do to raise the spiritual standing of his congregation, by G. G. Epp, Eigenheim.
3. The importance of deacons and trustees in the congregation, by H. H. Penner, Herschel.
4. What opportunities does the Sunday school, Y. P.'s, and Fellowship offer in the furthering of spiritual life, by P. B. Friesen, Barnes Crossing.
5. How can the Minister make use of the Mission Group, Brotherhood, etc., in the raising of spiritual life, by Val. Nickel, Wymark.

As the titles indicate, these reports gained momentum as they continued. No man can raise the spiritual standing of his congregation higher than he is himself. So the minister, in order to achieve his aim must utilize every possibility to be drawn nearer to God, his maker and redeemer. He must have fellowship with other ministers; must read a lot, and thereby have fellowship with great men of God; and attend ministers' courses whenever possible. The congregation must be served inwardly as well as outwardly. It is of importance that the church be neat and tidy, but of far greater importance that the inward spiritual standing be right. This is done through the church program; the preaching of the Gospel, personal work, prayer-meetings, catechism, Y. P's, Sunday school, etc. There are only two possibilities; either a congregation rises, or falls. For us it is to seek and to save the lost, bringing them into the fold.

The conference felt that too little importance was attached to the deacons. It was emphasized that they had their origin in the early church. There was a need—the Apostles could not do both, —to care for the flock spiritually and physically. That gave room for the deacons; visit the poor, sick, and aged; assist the minister at communion; replace him when he is absent, etc. The trustees are there to see that the exterior of the church is kept in order, the building itself, the grounds, any repairs, bills, etc. We hereby get a beautiful trio,

The minister—preaching and personal work,
The deacon—caring for the poor and sick,
The trustees—care for the exterior,
all in "the Name of Christ."

The Sunday school, Y. P.'s, etc., contribute to the raising of spiritual life by bringing in new blood. They are the church of tomorrow. Young People have their problems, and it is for us to understand them, gain their confidence, and lead them on to correct discussions. It is desirous that there be a continuous thread of Christianity from the cradle to the grave.

Brother Val. Nickel in his report pointed out the shallowness of our times, and offered the Mission Group, Brotherhood, etc., as a means to establish something stable. We should have ample information, projects, films, reports, so that we can appreciate what is being done.

Thus every person in the congregation has a definite part, each one has the same aim, the same foundation, Jesus Christ.

Other reports presented during the two days were: Home Missions, the C. O. question, (non-resistance), Our Schools, Invalid homes, and the ministerial courses.

—**Peter G. Sawatzky**

COMING TO CANADA

(Continued from page 746)

wonderful opportunity of describing and living a loving Saviour to them.

This little family will settle in your community but it is up to you to make them feel at home in it. We see them for a week or two as they are being processed but you will have them with you through the years. May God bless your efforts to help your new neighbours "In the Name of Christ."

Cornelia Lehn
MCC worker
Gronau, Germany

Gratitude

It has often been said that love and gratitude becomes less and less in this world. Therefore it is refreshing to receive such thankfulness as this letter reveals. We thought we ought to share this with our constituency. It will encourage all of us to further "well-doing".

From the sisters in the faith of the Steinbach Mennonite Church, in Steinbach, Manitoba.

Just request much!
Put no limit on thanksgiving,
Then thou shalt receive and have.

Humility, this noble, rare virtue, has a very pleasant daughter, and she is called

GRATITUDE

But the highest authority has said, "Whoso offereth praise glorifieth me; and to him that ordereth his conversation aright will I show the salvation of God." All the dear sisters in the faith of our church fully agree with this verse; for there are some widows, and then a number have their dear husband, and sons and daughters too, in Siberia, Russia. The dear sisters feel obligated to gratitude, for a gift of $500.00 toward the erection of a house of God, means to say, I am sure:

"No roses without thorns!"
I sighed in weary hours,
Because I was burned by hot wounds
In the midst of the wells of good fortune.

Today, although storms are raging,
Although many thorns are pricking,
I can gladly and gratefully say:
"No thorns without roses!"

How gladly we would have helped to build a house to the Lord, but the means were lacking, and behold, in response to a special request of the church to the leading brethren of the Mission Board, there came a gift in so large a sum, and now we widows and women who stand alone are also helping to build the house of God.

We thank God and the Lord and Savior Jesus Christ for all the love shown by the conference, by dear brethren and sisters here in Canada and also in the U.S.A.

We close with the verse:

From head to foot I am covered by
Thy wonderful white dress,
I wrap myself up in it, and so
Forget all my bitter sorrow.

We say to all of you, who have shown us this love, may God in His grace and mercy reward it.

WE THANK YOU

The sisters of the Steinbach Mennonite Church, who have been hard hit:

Widows: Anna Berg, Helena Rosenfeld, Katharina Janzen, Eliesabeth Braun, Agnes Nickel, Katharina Warkentin, Elizabeth Warkentin, Margaretha Wiebe, Katharina Raabbe.

Sisters: Anna Neufeld, Tina Kasdorf, Anna Janzen, Agnes Siemens, Margaretha Ediger, Katharina Penner.

—Peter J. Reimer,
Minister of the Church

The Gospel in the South

We, as a Mennonite Church, unintentionally have been rather strictly holding ourselves to north of the Mason-Dixon line. The south, yes the "Deep South" did not come into our consideration. Can we believe that a Macedonian call comes to our General Conference now from that area? Our sister Burkhalter writes something about an open door there. We shall send more information to our church papers about our likely call to the "Deep South".

"Our weapons are not carnal but mighty through God to the pulling down of strongholds." II Cor. 10:4. Satan had many strongholds here. But praise the Lord for the Word of God and its power! I praise Him too for the opportunity of going into the schools of Cocke Co. East Tenn. with the Bible Memory program and also of presenting the Gospel to the thousands of boys and girls in the public schools each month. We encourage the memory work by giving awards to those who memorize the verses. A Gospel of John is given for one verse—John 3:16, A New Testament fr 25 more verses, a Wall Motto for 25 additional verses. The next 50 verses gives them a Christian Story Book, 100 more verses, a Bible and the last 100 verses or a total of 300 verses, qualifies them for a free week at camp in the summer.

In addition to the school work we also are visiting in the homes of those who came to camp this past summer.

Our hearts were thrilled the other day when we heard that two girls who had been saved at camp had a real burden for the lost. They witnessed to three or four girls on the school ground and led three to an acceptance of Christ as their Saviour.

Just recently a teacher told us how different Jimmy is this year at school. He was one of the many who came to camp this past summer and had become a new creature in Christ. Yes, God's Word is still powerful!

During two weeks in October it was our privlege to visit the different churches in Pennsylvania belonging to the Eastern District Conference. We were glad for the opportunity of becoming acquainted with the people and also making known to them the work that is being done here in Tennessee.

We appreciate your interest in the work and covet your prayers.

Lorraine, Burkhalter, Newport, Tenn.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen ,Topeka, Indiana

The Values of a Retreat Program

For over twenty-five years young people of the Western District have had an opportunity to attend programs of a retreat nature. Since the time of that beginning there has been a new link formed each year in this chain of Christian fellowship and nurture. It has became tradition that a retreater should come "apart" for a while to "draw nigh unto God," for He is ever ready to draw nigh whenever welcomed by the individual and by the group.

Removing one's self from the everyday affairs of life for a week or ten days is not to separate one's self from the interest and programs in the local church. A retreat program needs to be a part of the on-going church programs. The experiences of young people at camp need to be tied to the on-going programs in the home church.

A retreat experience should draw one into a more intimate relationship with God. Through the teaching, preaching, counselling and commitment services, opportunities are provided for making commitments to Jesus Christ as Savior and Lord. Evangelism is the first great assignment for the church. Christian nurture for the committed Christian is the next necessary need which the individual needs to have provided. Babes in Christ need to grow to full stature. Spiritual needs continue throughout one's life. In a real sense the struggle with sin and evil begins on an intensive scale when the individual has declared his intention to renounce sin. The evil one works hard to cause Christ's disciples to doubt and falter. Christian nurture is a must for all who belong to the church family.

Because we are physical and social beings we also have needs in this area which need to be met. Good fellowship in recreation and sociability must have a place in the program. A wholesome balance of worship, study, and play are goals toward which retreat planning committees and camp staffs need to work. A week of stimulating and concentrated effort and participation in a balanced program so frequently opens the heart and mind towards the realization of the fuller and more complete life. Jesus found genuine value in removing himself from the crowd at intervals, sometimes to pray and meditate alone, and frequently with his inner circle companions. He came away refreshed and renewed in spirit and in body.

A wonderful place to become acquainted with young people of other congregations is at retreat. To have many friends is to enlarge one's circle of life. Every new friend adds something which was not previously present in the experience.

The retreat program needs your encouragement and that of your local church. Parents, pastors and young people have many helpful suggestions to offer. Encouragement from you will help some one to make the proper decision. In the face of much confusion there need to be definite and forthright decisions. Every committed Christian needs periods of time to re-examine himself and to rededicate himself, resolving to live a life of greater joy and witness for the Master. Yes, the program of retreating needs to be improved. Your prayers and helpful suggestions will help to bring that about. God has seen fit to preserve this avenue of Christian witness for over a quarter of a century. As stewards of His let us give it our best interest, our prayers and active support. Remember, the youth to be helped on the road to salvation and Christian growth may be growing up in your home. With Christ as our foundation, let us build and live and grow. This is the work of the church and we are stewards of our Lord.

Western District Officers

President—Eldo Neufeld, Bethel College, North Newton, Kansas, succeeds from the vice-presidency to the presidency.

Vice-President—Norman Abrahams, Hillsboro, Kans.; was newly elected at this year's convention.

Secretary—Mrs. Ray Juhnke, McPherson, Kansas, continues as secretary for the second year of this two-year office.

Treasurer—Helen Goertzen, Newton, Kansas, is the newly elected treasurer. (All funds are to be sent to the W. D. Conference Treasury, Gerhard Friesen, Treasurer, 722 Main St., Newton). Helen will have duties to perform even though the local organiaztions are asked to send funds to central treasury.

Y. P. U. Representative—Eddie Schrag, Moundridge, Kansas, last year's president moved into this position. He will represent this district on the General Conference Y. P. U. Council.

Fellowship Program Committee—Chairman of this committee is the vice-president. Other members are Amy Ensz, Beatrice, Nebraska, and Mrs.

(Continued on page 752)

Western District Issue

At Camp Mennoscah

An Adult and Family Retreat

The idea of having a retreat for adults for adults has grown gradually in the Western District. In 1946 such a retreat was held on the Bethel College campus. In 1947 stress was laid on training recreation leaders. The following year, 1948, there was no retreat for adults, but in 1949 the idea was again given impetus when a small group of adults, married couples with children among them, met at Camp Mennoscah. This was the first time that families came to camp together, and it worked out so well that the group that year decided to encourage the practice among our people.

The 1951 retreat for adults and families was held August 10-12. Forty to 50 retreaters spent all or part of the week-end at camp. There were special rates for children under 12, and all campers —both adults and children—were provided with camper insurance. These retreaters lived in tents just as the young people did and helped with camp chores. Sunday morning they enjoyed a fish fry—thanks to some of the fishermen in the group. One angler even landed a turtle which constituted the "something new" on the breakfast menu.

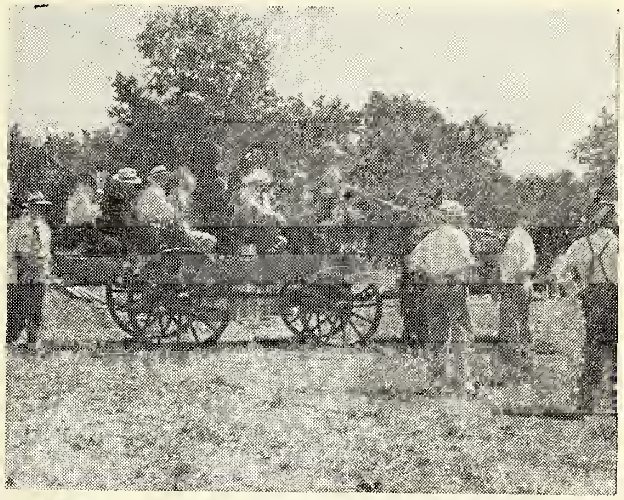
The number of leaders was kept at a minimum, the staff consisting of the camp director who also acted as discussion leader, one speaker who provided inspiration in the form of worship services and Bible study, a recreation leader, and one person to take care of the children.

Informality characterized all the meetings during this week-end. Evenings featured campfire services with singing, an inspirational address, and then discussion. The Saturday morning session started with Bible study which was followed by discussion. Saturday afternoon was open for relaxation and supervised recreation. A picnic supper was followed by another campfire service.

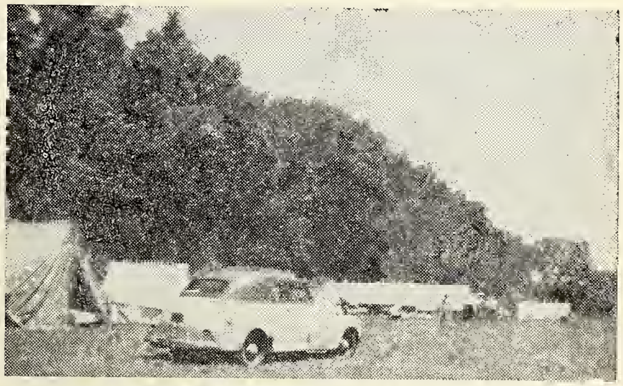
This was an "open retreat," meaning that anyone was welcome to come in for any of the meetings. Members of near-by churches took advantage of this and came in for evening sessions, and more than 100 persons attended the Sunday morning service.

The primary objective of this year's Adult and Family Retreat was to give opportunity for campers to discuss together what they would like to get out of such a retreat and to pool ideas which would be of value in planning future meetings of this kind. Those who attended were fully agreed that retreats like this should be continued and that for this age group it would be well to continue the "open retreat" principle. They also urged that the length of time be extended from a mere week-end to three or even four days. That would give time for more organized recreation and also crafts and would make opportunity for families to do things together in camp and also to learn about things they can do together at home.

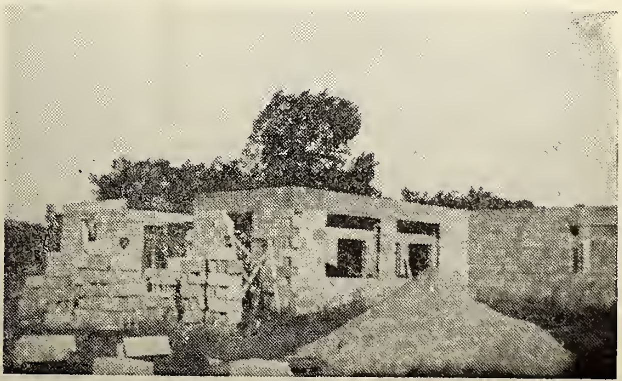
Another retreat for adults and families will be scheduled for next year, and we trust that as our camp facilities expand more folks will take advantage of spending a few days out in the open in fellowship with their Creator and other Christians.



A group of ministers cross the Ninnescah River, fording it by horse and wagon at the time of their retreat.



Until permanent buildings are constructed, Western District retreats are an affair of tenting out. The entire retreat program has been carried on under tents. The young people have found this a thrilling feature, although simple and sometimes rigorous, of camping. The permanent buildings will, of course, greatly expand the possible program of the camp.



A view of the partially completed dining hall at the camp as it looked in September. Since then further work has been done seeking to put the building under roof for the winter months. This is the first permanent building being constructed at the camp.

A Minister's Retreat

A joint project of the Executive Committee and the Retreat Program Committee this year was to sponsor a one-day retreat for Western District ministers at Camp Mennoscah on June 4. More than 60 persons attended.

The purpose of this retreat was to give ministers a chance to get acquainted with the retreat grounds and to provide a time for discussing together some things which could be done to make the whole retreat program more worthwhile.

Rev. Elbert Koontz served as chairman for the day's meeting. In the forenoon some time was given to reports from former retreaters on what retreat meant to them. Ministers also spoke briefly on why they encourage their young people to attend retreat. At noon a basket dinner was enjoyed, and immediately following the meal the group was taken by horse and wagon on a tour of the camp site. The afternoon session was devoted to discussion. Those who stayed for the evening had a wiener roast and enjoyed fellowship around the campfire.

Western District Youth in 1951

Voluntary Service

ARIZONA INDIAN MISSION
Alden Warkentin, Wichita, Kans.; Elsie Ann Stucky, Moundridge, Kans.; Esther Unruh, Galva, Kans.; Paul F. Goossen, Colby, Kans.

MONTANA INDIAN MISSION
Dorothea Dyck, Elbing, Kans.

CHICAGO HOME MISSION
Marjorie Banman, Newton, Kans.; Marilyn Flaming, Newton, Kans:; Virginia Lou Neufeld, Burrton, Kan.; Eldo Neufeld, Inman, Kans.

EAST HARLEM, NEW YORK CITY
Velma Jean Krehbiel, Deer Creek, Oklahoma.

CANADIAN YOUTH FARM
Alfrieda Regier, Moundridge, Kans.

YOUTH TEAM
Gordon Dyck, Whitewater, Kans.

MIGRANT WORK
Mr. and Mrs. Peter Unruh, Whitewater, Kans.

MEN-O-LAN RETREAT GROUNDS
Wanda Ruth Bartel, Hillsboro, Kans.

Following are a list of W. D. young people in MCC summer units. If you want a list of long term V. S. workers (a year or more) that could be gotten from Orlo Kaufman of MCC.

ALLENTOWN, PA. (MENTAL HOSPITAL)
Merle Epp, Hampton, Nebraska (May not be in WD)
Diana Janzen, Lehigh, Kans.

CLEVELAND, OHIO (MH)
Pearl Graber, Canton, Kans.; Arlene Krehbiel, Deer Creek, Oklahoma; Lola Voth, Whitewater, Kans.

BROOK LANE FARM
Lillie Goering, Elyria, Kans.

GULFPORT, MISSISSIPPI
Evelyn Friesen, Hillsboro, Kans.; Marietta Friesen, Hillsboro, Kans.; Verna Funk, Hillsboro, Kans.; Elda Hiebert, Newton, Kans.; Elsie Neufeld, Inman, Kan.; Joanne Nikkel, Canton, Kans.; Linda Schmidt, Newton, Kans.

HOUSE OF MERCY, WASHINGTON, D. C.
Ruby Voth, Newton, Kans.

BOYS VILLAGE, SMITHVILLE, OHIO
Velma Gaeddert, Buhler, Kans.

SAN JOSE, CALIFORNIA MIGRANT FARM
Maurine Voth, Newton, Kans.

CRESTLINE, CALIFORNIA CRIPPLED CHILDREN'S CAMP
Faire Stucky, Hutchinson, Kans.

AKRON, OHIO
Bill and Ruth Grubbs, Newton, Kans.

The Work and Program of Western District Young People

The young people of the Western District are working to accomplish the following with the greatest effort. They would like to sponsor and hold rallies and organize Young People's Union workshops during the year to acquaint and *interest* more young people with our endeavors.

The young people continue to promote the support and volunteer for the Voluntary Service Program sponsored by the Y.P.U. and the Peace Committee of the General Conference and M.C.C. —List of personnel.

For the 1951-1952 convention year the young people are aiming to reach the budget of $7400 to be allocated as follows:

General Conference Y.P.U.	$900.00
W.D.Y.P.C.E. Fellowship General Fund	$800.00
Board of Trustees and Camp Development	$5,500.00
Retreat Program Committee	$200.00

The Executive Committee asks that all local young people's groups keep record of methods employed in raising funds and report such methods.

WESTERN DISTRICT OFFICERS

(Continued from page 750)

Harold Duerksen, Bethel College, North Newton, Kansas.

Retreat Program Committee—Two new members are elected to this committee each year. Roy Henry, Hillsboro, Kans.; Josephine Nikkel, Marion, Kans.; and Erwin C. Goering, North Newton, Kans. serve on the committee. By virtue of office the president and Y. P. U. representative and the president of the W. D. Conference also are members of this committee.

Board of Trustees—Louis Janzen, Elbing, Kans., Dr. Herbert R. Schmidt, Newton, Kans., Dr. Eldon Rich, Goessel, Kans., Rev. William Unrau, Kingman, Kans., Rev. H. E. Miller, Whitewater, Kan., and Adolf Neufeld, Inman, Kans.

The Camp Mennoscah Building Program

Building a camp in this day and age is not a tea party. It is more challenging than a tea party; it is a lot of hard twork, a lot of disappointment, and a lot of joy. The job of building a camp is so big that it demands the best that one can give to it. A church camp is of tremendous significance, not only to the present generation but to all who follow.

When, in 1945, we began to think of a camp of our own, we were not aware of everything that is involved in such a venture. And while even now we cannot feel that we have developed the proper attitude of awareness in every area of this work, we do believe that we see a little farther up the long road which we will need to travel before we reach the goal: a Christian camp where those who come will be drawn nearer to God.

Building a camp in this day and age consists in vastly more than erecting a group of buildings, installing electricity and water systems, and constructing swimming pools and tennis courts. These are all good and necessary. But the whole job needs to be done in the spirit of Christian devotion and with the purpose of building into all these physical properties something so vital and so important that those who come here will feel the "Winds of God" stirring their souls. It is the sincere desire and prayer of those who carry the responsibility for the development of our camp that the work will be done in this spirit.

The actual work of building is progressing much more slowly than we had hoped. This is disappointing in many ways. It tries the patience and is proving to be financially expensive because the cost of building materials is increasing. We take comfort from the fact that good trees grow slowly and often under terrific stress and strain, and we hope that this slow growth of our camp will, in the end, prove to be a blessing even though now it is not easy to see what the blessing is.

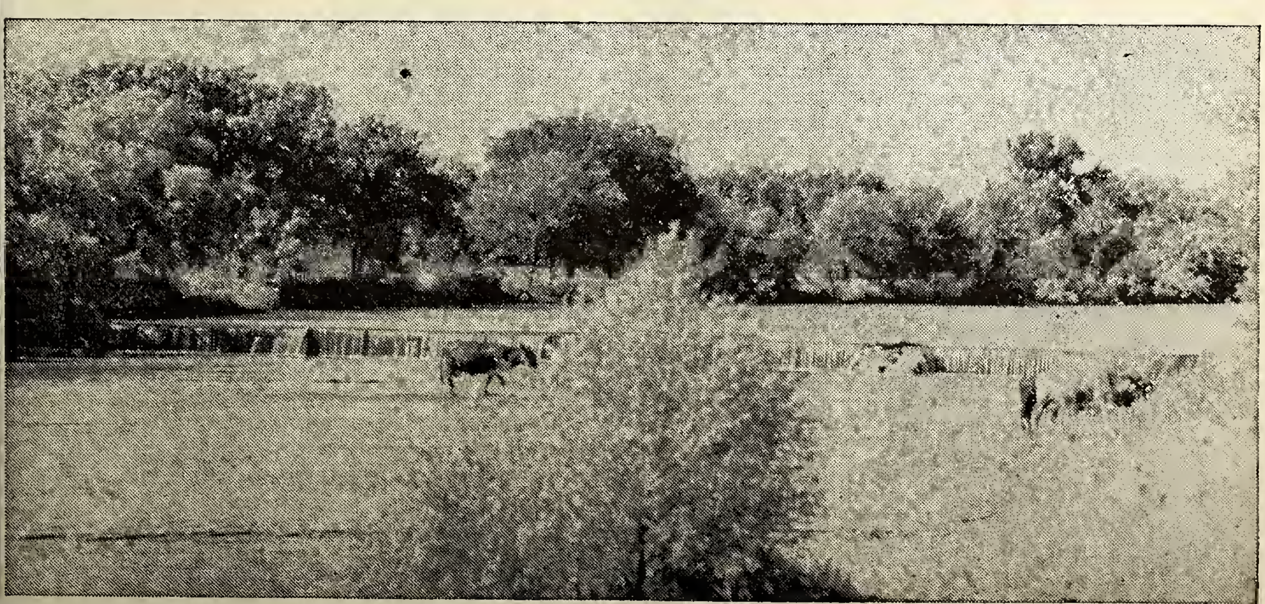
So far all labor has been donated. Money has come in slowly, but we trust that funds will be available as they are needed. This, too, must become a matter of faith, and we hope that this test of our faith will not be made too strenuous.

At intervals during the summer different groups have come to lay blocks and do the concrete work on the walls of the camp dining hall. At this writing everything is ready for the roof to be put on, and within the next week or so workmen are expected to begin on that. Windows are on hand, ready to be installed. Doors must be gotten. The fireplace has been taken as a project by one CE. The plan is to get the building under roof and enclosed before winter. The completion of the shell of the building still leaves much to be done. There is the concrete floor to be poured, storage and refrigeration sections to be installed, kitchen and dining room equipment to be gotten. The plan is to lay natural rock over the pumice stone walls. This, we hope, will some day be part of the campers' work program during the summer retreat seasons.

There are other urgent needs in the overall program of camp development. A permanent, all-weather road leading from the section road into the camp proper is of prime importance. The shower building should be put up before summer.

Mennonite Men of this district have taken as their project the water system for the camp. Before next summer they plan to dig the well, install part of the plumbing in the shower building, put the water system in the kitchen, and put in the septic tanks for the sewage system, a project

(Continued on page 756)



It is along this spring fed river that the camp is being constructed. The location is in the prairie-land of Kansas. Its high purpose of retreat and spiritual refreshment can well be fulfilled in its setting.

Our Colleges and Seminary

MENNONITE BIBLICAL SEMINARY

Dr. Pannabecker announced today that Missionary P. J. Boehr will be here next Friday, November 16, to describe his moving experiences in Communist China. We rejoice in the possibility of further fellowship with Missionary Boehr in order to increase our understanding and our appreciation of the Christian witness being made in China today.

The first deputation teams went out this week with Henry Poettker, Henry Goossen and Mr. and Mrs. Harris Waltner going to the Mennonite church at Remington, Indiana, and Mr. and Mrs. Leland Harder serving the North Danvers Mennonite Church of Danvers, Illinois.

Examinations are scheduled for Tuesday and Wednesday, November 20 and 21, with the new term scheduled to start following the Thanksgiving recess on Tuesday, November 27.

We are glad to know that our Field Secretary, Andrew R. Shelly, is continuing his extension work in various congregations, including the First Mennonite Church on November, and planning to go to the South Dakota churches November 14-25. Following the conclusion of his special meetings and attendance at the Council of Boards, convening in Winnipeg, Andrew Shelly is expected to return here for the winter quarter to teach the course in Mennonite Doctrine and Polity.

We were glad to have with us in our Fellowship recently the mother of Mrs. Leland Harder and the mother of Eldora Rempel, who serves as a secretary of the Congo Inland Mission. Both Mrs. Fast and Mrs. Rempel are from Mountain Lake and returned to their homes on Friday.

C. E. Rediger, for many years the executive officer of the Congo Inland Mission, has moved his household goods to Wheaton where he and his wife have purchased a new home. During the absence of Harvey Driver, who will be in Africa during the next few months, he will commute back here to the seminary area where the Congo Inland Mission is located to take care of the office. Following the return of Brother Driver he will retire from active service in this mission.

Paul Miller, a Church of the Brethren minister from Iowa, declared in chapel that ministers must beware of laziness, quest for money, impurity and a search for position. In order to solve these problems he pleaded for each minister to have a sense of missions, to completely dedicate his life to Christ, to live creatively, heroically, with a willingness to serve the small church just as eagerly as the large, well-known congregation.

William Beahm and Don. E. Smucker attended the American Theological Society meetings at Northwestern University recently where the featured paper was by Daniel T. Jenkins, a well-known English Christian, on the subject "Theology and Unbelief."

For those staying here over Thanksgiving there will be an all-Seminary turkey dinner, sponsored by the Woodlawn Mennonite Church and the Mennonite Seminary Fellowship.

The week-end following Thanksgiving Day the Woodlawn Mennonite Church and the Voluntary Service Department of the General Conference will sponsor another week-end work-camp. This time the camp will take a religious census of the community in order to assist the evangelistic work of our group. William Keeney and Edith Claassen are directing this project.

CHARACTERISTICS OF GEN. CONF. CHURCHES

(Continued from page 745)

The future leaders of our Churches realize that the demands that will be placed upon them will require, not less, but infinitely more preparation in every way than that which sufficed for the fathers.

This preparation must first of all be deeply spiritual. But it must also be adequate in every other line, for we are living in a highly competitive age in every walk of life.

Another characteristic of the General Conference Mennonite Church is that it accepts Jesus Christ as the supreme revelation of God to mankind.

The Old Dispensation gave us the law, but Jesus came to be the fulfillment of the law. He took the law of the Old Testament and gave it a much higher meaning.

Jesus took the laws of the decalogue, and placed a higher interpretation upon each of the ten commandments. Thou shalt not kill! Yes, surely, but much more than that. You cannot hate your brother without having murder in your heart.

Love your neighbor? Oh yes, but you can not stop there. Love also your enemy. We interpret the Old Testament in the light of the New, for we believe that Jesus meant just what he said in these words, "Ye have heard that it hath been said, BUT I SAY UNTO YOU!"

The General Conference believes that no other foundation can be laid than that IS laid which is Jesus Christ. He is pre-eminent, supreme, unique, without a peer, and always leading the way. In Luke 19:28, we read: "He went before them." He is still going before us, and no one will ever overtake Him and lead the way.

May we as a General Conference set up a crusade of our own that shall promote the interests of the kingdom of God and accomplish His will for us to all mankind.

And then may He give us the faith, and the wisdom, and the courage to head straight into the gathering gloom when the lights once more are going out one by one. But with it may there come the hope for the dawning of a more glorious morning and the coming of a better day.

Jottings

—**Menno Church, Lind, Washington:** Erwin Goering and Willis Rich of Bethel College were in our midst October 28. Mr. Goering brought the morning message. Nine young people enrolled in the new catechism class which Pastor Wiebe is teaching. Three young people were baptized September 9. The "Homemakers" met for an evening of fellowship October 26. The Men's Fellowship has found a home for Mr. and Mrs. Hugo Scheffler and family; the Scheffler's came from Germany recently. The Women's Missionary Society met for an all day session November 1. A pot-luck lunch was served at noon. Two quilts were made at this meeting.—Mrs. W. Jantz, Corr.

—**First Church, Mountain Lake, Minn.:** The Gospel Mennonite Church gave us a program during our regular C. E. hour, October 7. On October 9, Lester Hostetler spoke and showed his pictures of Berlin. Mrs. Margaret Willie Green spoke to the Mission Society on October 11, and told of how their church tried to bring the Gospel into homes by contacting the children in school with the permission of the County Supt. and School Board. The Oakleaf Mission Society had their mite-box program October 21 in the evening. Miss Helen Nickel was the speaker. Russell Mast of Freeman, South Dakota, spoke to the men at their regular meeting on October 25. H. B. Slaymaker from Tracy, Minn., told of "the Methodist Lay Evangelism Program" at the musical program representing the various mission organizations of our church, sponsored by the First Mennonite Mission Society. Miss Agenetha Regier of China spoke to the Oakleaf Society on November 1.—Mrs. Sam A. Quiring, Corr.

—**Zoar Church, Goltry, Oklahoma:** The silver wedding of Rev. and Mrs. J. W. Bergen was observed November 4. The church prepared a bountiful dinner. It was a surprise to Mrs. Bergen. Their three children, Alvin, Gerald and Janette, away in school, came home. The youngest, Edgar, is at home. During the morning service, Rev. Gerbrandt, Supt. of the Oklahoma Bible Academy and Ben Bergen, brother of Rev. Bergen gave messages. In the afternoon an informal program was rendered mostly by members of the family. Mr. and Mrs. Bergen received a new Chevrolet car as a Silver Anniversary gift, given by the church, relatives and friends. Wm. F. Unruh is to be in our church November 12 and 13 and John Thiessen November 22, 23. On the 23rd we are to have our Mission Festival.—Corr.

—**Bethesda Church, Marion, South Dakota:** Mrs. Elmer Dick spoke to the Women's Missionary Society, September 13. Missionary Elmer Dick spoke and showed pictures of the African field on September 14. L. A. Chapman, South Dakota Director of the Rural Bible Crusade spoke October 21. Our pastor has begun the study of Galatians with the adults. There is also Junior Bible study every Thursday evening. Recently our pastor, T. A. van der Smissen, started the review of the Catechism book on Sunday evenings. "The Bible in Guatemala" in word and pictures was shown on November 4.—Corr.

—**Zion Church, Donnellson, Iowa:** Our church is going to celebrate its hundredth anniversary during the week of Thanksgiving November 18-25, which includes two Sundays. The church has undergone extensive remodeling during the summer months. The interior has all been redecorated, a new electric organ was purchased and many other improvements were made. A full program has been outlined for the week, with all former living pastors to be guest speakers. The history of the church is now being worked on and will soon be published, with the full centennial celebration program. One hundred seventy-five invitations have been mailed to all former members who were baptized in the Zion church then moved from this community and now affiliate with other churches. Friday, November 2, was a busy day for some of our members when the MCC canner stopped here. Ten hogs were purchased and slaughtered. The meat was prepared and canned; the result was 731 cans of lard and meat for relief.—A. D. Krehbill, Corr.

—**Bethel Church, Fortuna, Mo.:** Our congregation, in co-operation with the Mt. Zion Old Mennonite Church, joined in a "Canning for Relief" project. A total of 1,600 cans of beef, pork and poultry were canned. A portable canner, property of the South Central Mennonite Conference was used. The meat, which was donated consisted of seven beeves, eleven hogs, and one hundred and sixty chickens. Men and women from both churches helped in the two day job. The canning was done on the Roy C. Gerber farm. Our special services will begin Nov. 23 and last through November 30. John Esau, from Omaha, Nebraska, will be the speaker. We very much enjoyed having Mr. and Mrs. P. W. Penner with us on October 21. Both missionaries spoke in the morning service. Pictures were shown in the evening and Mrs. Penner had charge of that service.—Mrs. Ed. Baumgartner, Corr.

—**Inman Church, Inman, Kansas:** Our congregation observed Mission Festival on November 4, Mrs. Henry Toews, missionary to Africa, spoke to the combined Sunday school. Missionary John Thiessen, now Executive Secretary of Board of Missions brought us the morning message. During the afternoon service, Peter Dyck presented to us the close relationship between relief and missions, challenging us to live our Christianity of love since that is the 'only' answer to our troubled world today. The young people were in charge of the evening service for which Dr. John Graber had been secured. He shared with us the colored slides taken recently in the land of Palestine. His illustrated message was an inspiring climax to our Mission Festival. Our prayer is that as our hearts have been stirred anew to the needs about us that we might daily seek His will and have strength to be obedient. Missionary P. J. Boehr and his wife, recently returned from China, were with us on October 30. Earlier Fall guests were Franklin Wiig, presenting the Alaskan missions and P. K. Regier in respect to the various phases of General Conference work. The Women's Society and Sunshine Circle held their annual mission sale on October 24. The Laymen's organization presented a program for the Laymen of the Hebron Church on October 29.—Mrs. John Klassen, Corr.

—**Lorraine Avenue Church, Wichita, Kansas:** On October 14 a Christian Educational Conference was held in our Fellowship Hall. After a light lunch the group studied Educational film strips. A discussion followed stressing the fact that the church, Sunday school and home must work together to teach children the Christian way of life. Sunday school teachers should spend a great deal of time in study and prayer in preparation for their Sunday school class. Our Youth Fellowship meets every other Sunday. On October 28 the group heard Alden Warkentin tell of his Voluntary Service experience this summer among the Indians of Arizona. He used visual aids to illustrate his talk. On October 21 our church held a Harvest Home Service. Many articles of food were donated. These made a beautiful display as a worship center in front of our Sanctuary. The Bethel Old People's Home received the articles. Our church had a good representation at the Western District Conference held at North Newton, Kansas.—Mrs. John H. Gaeddert, Corr.

—**Herold Church, Bessie, Okla.:** Mrs. P. E. Nickel passed away November 3, and funeral services were held at the Herold Church, conducted by Richard Tschetter and Henry Hege. Mrs. Nickel reached the age of 84 years and 10 months.

The Harevst Festival services were held on Sunday, November 10, in the Herold Church. Rev. and Mrs. P. J. Boehr were the special speakers. They also showed pictures of the China field. The special offerings amounted to $328.00. The Boehrs' spoke inspiringly and all of us received a great blessing. The church had a fellowship meal at noon.

The executive committee met in the pastor's home Friday night to arrange the order of business for the annual business meeting which will be held tomorrow, November 13, at the church beginning at 10 o'clock A.M.

The pastor Richard Tschetter, Walter H. Foth, and Jacob Penner attended the Western District Conference as delegates of the church.

The Herold Mission Society had their annual Mission Sale on October 26. The sale amounted to $582.50. The Mission Society will have their annual business meeting on Thursday, November 15.—Corr.

M.C.C. News Notes

William Snyder returned to Akron November 15 from his five-week trip to Uruguay and Paraguay. He reports that most of the 431 Danzig Mennonites who arrived in Uruguay October 19 are at El Ombu, the earlier Mennonite settlement. A tract of a little over 4200 acres of land has been decided upon, but the refugees will not be able to move on before April or May. It is about 56 miles from El Ombu. In the meantime, they are finding industrial or agricultural employment to earn money for resettlement.

In Paraguay Doctor John Schmidt is getting the leper project organized. He plans to visit the Mennonite colonies soon for the purpose of getting young people interested in helping with this project on a voluntary basis.

Rehabilitation Unit in Topeka

The first contract for the repairing of a flood-damaged dwelling has been signed for the reconstruction unit in North Topeka, Kansas, and the fellows are now beginning to work on the house. In connection with the rehabilitation project we plan to direct clothing distribution for the flood victims who lost most of their personal effects. Church people in the Kansas area gave funds and clothing for this project. Any other persons interested in serving in the unit or in contributing otherwise may do so by contacting our office in Akron, Penna.

Frieda Claassen
4614 Woodlawn Avenue
Chicago 15 Illinois

C-174

Please enclose this label when writing

CAMP MENNOSCAH BUILDING PROGRAM

(Continued from page 753)

running to $5,000.00. We are grateful to the men for the interest they show in this camp which is to benefit their children and the children of others in this district.

Recently a well-digger visited the camp site to locate the water supply. The committee had marked the place where they would like to have the well, knowing, of course, that the location would depend on the underground course of the water. It was, therefore, a pleasant surprise when two veins of water, crossing each other, were located at almost the exact point which had been chosen for the well. It is thought that the well will be drilled before the end of this month.

The long-range program calls for cabins, crafts shelter, infirmary, chapel, tennis courts, swimming pool, office space, storage space,recreation wing on the dining hall, landscaping, developing of outdoor chapel. As each new building is put up and as the various facilities are developed, we want to bear in mind constantly that this is the Lord's work and that His shall be the glory.

An Ideal Christmas Gift

Smith's Story of the Mennonites
1950

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by C. Henry Smith

Have you seen or read, in one or the other of our national magazines, pictures and stories of the Mennonite people? If you have, you will agree that the presentation is sometimes distorted. Usually they depict either the Amish or the "Old" Mennonites—and that inadequately.

CAN YOU OR I DO BETTER? How much do we know about the history of our people—past and present? We know something about the General Conference but what about the Amish, or how the Mennonite movement was born in Switzerland and Holland? (Or was it Kansas and Russia?)

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The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 66 — December 4, 1951 — Number 48

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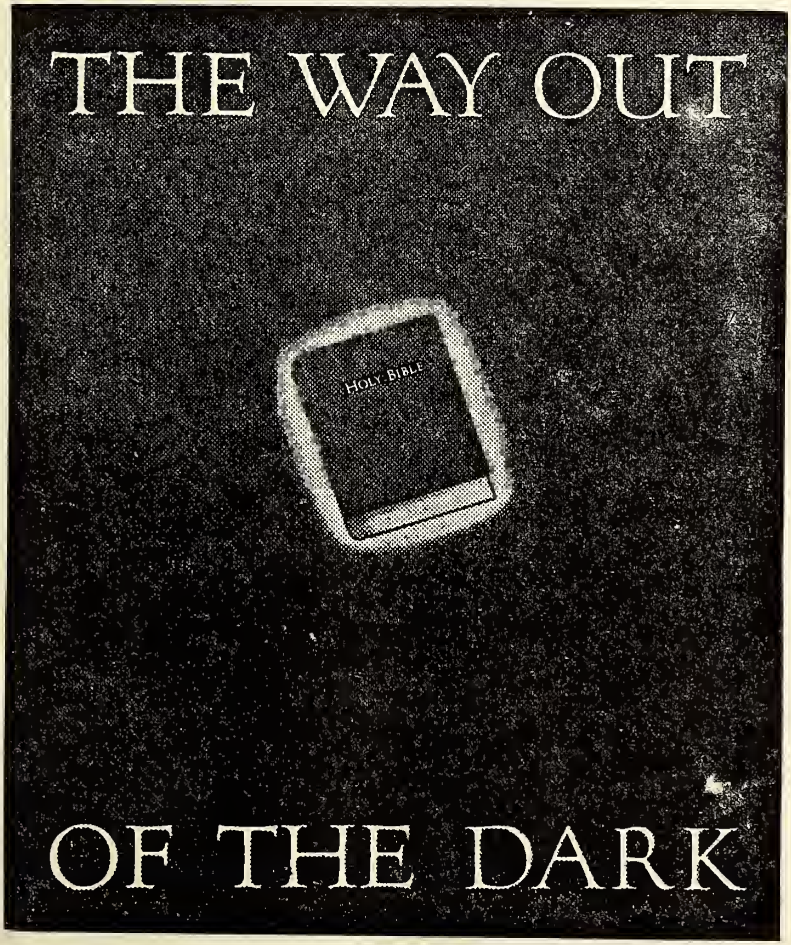
THE WAY OUT
HOLY BIBLE
OF THE DARK

In This Issue

A Meditation for December

The Ebenezer Girls' Home

Bible Study from the Layman's Point of View

In This Issue

EDITORIALS
R. L. Hartzler, guest writer 759

A MEDITATION FOR DECEMBER
Arthur S. Rosenberger 760

GLIMPSES FROM MUNICH RESETTLEMENT CENTER
Alta Schrock 761

THE EBENEZER GIRLS' HOME
Benjamin Ewert 762

FORGETTING OUR OWN
Mary Toews 763

BIBLE STUDY FROM A LAYMAN'S POINT OF VIEW
Norman K. Berky 764

MENNONITE YOUTH:
OUR COLLEGES AND SEMINARY 769

MCC NEWS NOTES 770

FROM OUR MISSION IN SOUTH AMERICA 770

JOTTINGS 771

BOOK REVIEW: WAR, PEACE, AND NONRESISTANCE .... 772.

WORLD WIDE BIBLE READINGS

Dec. 9—Psalms 119:1-6
Dec. 10—John 14
Dec. 11—John 15
Dec. 12—Luke 15:11-32
Dec. 13—Ephesians 4
Dec. 14—II Timothy 2
Dec. 15—Revelation 22
Dec. 16—Romans 12

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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Beyond Our Own

THE JET BOMBER is an expensive machine. The Air Force recently ordered some that will cost 21 million dollars each, according to Fellowship magazine.

NEGRO WOMEN in the rural South teach twice as many Sunday school classes as the men, have nine times as many church societies or organizations and have fifteen times as many members in their organizations, according to a study made by Drew Seminary, Madison, New Jersey.

THE PAN-AMERICAN CHRISTIAN NETWORK of station HCJB in Ecuador is said to be the world's first network of missionary broadcasters. It is hoped that the network will be a tremendous help in the increase of Gospel broadcasting all over the Spanish-speaking America.

A SCHOOL FOR THE DEAF, the second such Protestant school in the United States was dedicated at Mill Neck, Oyster Bay, Long Island, recently. The school is run by Lutheran Friends of the Deaf, an affiliate of the Missouri Synod.

ANNOUNCEMENT

Dear Friends:

For a good many years the Mennonites of Russia and Europe have carried on mission work in Java and Sumatra. Our own General Conference has also at times made contributions toward that work. The native church there is growing and the Lord has blessed the work.

This year a young minister and his wife, Brother and Sister Tan, from this Mennonite mission field of Java, are both attending Bethel College. They wish to visit as many churches as possible while they are here. It would be appreciated if the pastors or the leaders of the young people's societies would invite them to preach at the morning service or talk to the young people's societies in the afternoon or evening, and have a collection for their expenses. This collection or any contributions should be sent to the College directly as the College is responsible for their board, room, tuition, and incidentals, which will amount to over $1000.00.

Here is an opportunity to get acquainted with products of Mennonite mission work, young people who are preparing to devote their lives to the cause of Christ on the mission field with their own people. Write for appointments to Mrs. Elaine Jantzen, Secretary to the President, Bethel College, North Newton, Kansas. Appointments will be accepted in the order received.

Gratefully yours,
Bethel College
Ed. G. Kaufman, Pres

Of Things to Come

Dec. 9—Messiah Community Chorus Concert, North Newton.
Dec.9 Bible Sunday
Dec.16 "The Messiah" by Bluffton Community Chorus
Dec. 19—Jan. 2—Christmas vacation, Bethel College.
Dec.21-Jan.3 Christmas Recess, Bluffton College
1952
First Quarter Special Emphasis on Evangelism
Feb. 10—Race Relations Sunday
Feb. 29—World Day of Prayer
Aug-10-15 Mennonite World Conference, Basel, Switzerland.

To Our Readers of THE MENNONITE

To Our Readers of THE MENNONITE

Greetings in the name of Christ to all of you.

By this time it is over two months already since I began to do the secretarial work of our Board of Missions. This means that many letters come, and we do want to answer every one of them. But we also know that a letter can be "Snowed under" in such mail; so in case you do not receive an answer to your letter within reasonable time, say two or three weeks, please remind us. We will be very grateful to you to you if you then write us again, maybe sending a duplicate of your letter. We want to thank you in advance for your consideration and help.

Yours fraternally,
John Thiessen, Gen. Secy.

Editorials

R. L. HARTZLER — GUEST WRITER

During the week just past the 1951 Council of Boards met in annual session at Winnipeg, Canada. Those who have been charged by General Conference with the responsibility of furthering its work along the several lines of its inclusive program, thus came together to review the work done during the past year, to determine the measure of progress realized thereby, to weigh the needs of the present and future, and to formulate the respective programs and necessary budgets for the coming year.

A year ago these stewards of the Cause met in similar manner and adopted an overall budget of some over $600,000 for the various phases of the work. In so doing, attention was of necessity concentrated on the very urgent needs of the work. Much more might well have been incorporated into the respective programs and accompanying budgets in order to further the work in larger measure; but it seemed necessary to rather lay plans on the basis of the most pressing needs. Even so, the latest Conference Stewardship Chart indicates that at the end of October with five-sixth of the year past, only 68 per cent of the total budget had been realized through contributions received.

So, as the boards now once more faced the needs of the work and the possible expansion in each particular area, they had need also to take into account this current experience in Kingdom financing. Only those who have had such experience can know what it means to thus face needs and opportunities which challenge mightily on one hand, to conjure with the response which can be expected on the other; and then decide how far to project the program in respect to the former in the light of the latter.

Carrying the thought a bit farther, it must be noted that in thus setting out the programs and goals for the year ahead, the boards had need to do so without any guaranteed source of the wherewith to carry on the work. To so lay plans and set out objectives becomes then a work of pure faith. Just how much faith does it require? Would you have enough of it to bring all of the factors to bear and then plan to "lengthen the cords" a bit more to keep faith with those who wait for Christian light and love, and with Him who has called us to serve them in His name and spirit?

The grounds for that faith are the fact that heretofore our people have stood back of the work, that there is still in their hands ample means to support and expand the work, and that the Spirit of God is still strong to move upon hearts to the opening of those hands for His Cause. The projection of that faith is in going forward in confidence that if knowledge of the needs and the working of His Spirit can be brought to a mutual focus in each heart, that the response in terms of necessary support will be ready and abundant. Even so, may it be.

"IN THIS GRACE ALSO"

Paul was writing to the Corinthian church in respect to giving. He was coming their way with a bounty for the saints in Jerusalem, given him for that purpose through a great burst of liberality on the part of the impoverished brethren at Philippi. Not from their abundance had they given, but rather "in great trial of affliction, the abundance of their joy and deep poverty abounded unto the riches of their liberality." Paul's burden concerning the Corinthians is that they too should share in this bounty and generosity of spirit, and thus "abound in this grace also."

We take the word, "grace," in this connection to denote that which becomes, adorns, or graces a person or object, making it estimable, desirable, or winsome. There were a number of things for which the church at Corinth was to be commended. As Paul puts it, it abounded "in faith, and utterance, and knowledge, and in all diligence." For a church to possess all that is no small mark of merit. But Paul would have yet one more facet to lend its grace to the life and spirit of the Corinthian church,—i.e.: abundant liberality.

Is it not true that this is one of the rare graces in the character of any person or church? Does anything else really suffice where this spirit is absent? Is it not indeed an attribute which men esteem and seek, and to which they are strangely drawn? Was it not this spirit in Jesus which attracted men and won them to Him, and should it not accordingly be true of any church which bears His Name?

It is to the credit of any church that it be steadfast, that it contend for the faith, that it conduct itself circumspectly and give out a strong witness, and many like things which might be mentioned. But there is always something notably lacking unless there be also a liberality of spirit, so that it may "abound in this grace also."

MUST IT ALWAYS BE ONE OR THE OTHER?

The whole orb of Christian faith, and life, and service is so large and inclusive that the finite mind seems to bog down in the attempt to canvass and appraise it in its fulness. The result is that most of us seem to center our thought and emphasis mainly on certain aspects of it which for some reason seems particularly congenial to our individual makeup or interest. Further consequence is that we tend more and more to accept those certain chosen portions of it as constituting the whole, or real thing, while minimizing or even disparaging others. Then when we find someone who emphasizes something which we have largely written off, we may be shocked and even recoil from him in terms of brotherly concern.

But must it, or should it always be so? Must we always choose between a Christianity that is intellectually stable and one that is emotionally fervent? Must we choose between individual evangelism and social service as the real Christian objective? Must we concentrate on Jesus either as Savior, or as Lord, with all their respective implications for our time? Must it always be one or the other? Or does the real answer lie rather in terms of "both ....and," and in rightly relating all pertinent elements to each other, as He himself did in His day?

A Meditation for December

ARTHUR S. ROSENBERGER

Thou Hast Made Summer and Winter. Ps. 74:17.

When it's December, it's winter in many areas. The landscape is bleak and bare. The leaves have fallen off the trees. The grass has ceased to grow and looks withered. There is snow, or at least thoughts of the imminent coming of the snow.

The coming of winter has its unwelcome aspect for many. How often we hear it said, "I dread to see winter come." Yet winter has its beauties and benefits which we should appreciate as those of other seasons. Those who live where there are changing seasons are fortunate. The cycle of the seasons gives us variation and change, and breaks up monotony. Whenever winter comes, we may always think that in several months it will be springtime again.

Arthur S. Rosenberger,
Pastor, West Swamp Church,
Quakertown, Pennsylvania

God has made summer and winter, yes, all the seasons. He reveals himself in each one and has a message for us. In this meditation we shall seek a message for December.

1. **Winter is a time of desolation.** At least it seems so. Death seems to rule in the world of nature. Yet we know it does not. The poet says that "beneath the molding leaves and grass, I hear the voice of spring." In several months there will be the new life in nature that comes with spring. Death does not have the last word in nature and so it does not with our lives.

When death comes, it does seem so final. The body is laid in the grave. But death does not have the last word any more than does December. Life has the final word, eternal life in Jesus Christ. Whosoever believes in Him shall not perish but shall have everlasting life. In the light of God's Word we are as confident of this as we are that spring shall follow winter.

2. **One of the joys of winter is to come out of the cold into a warm place.** How good it feels when one is thoroughly cold to step up to a stove or radiator and have the heat bring warmth back to the body. Many are the inside pleasures in a home or other building that is cozy and comfortable. In a certain church, which was recently remodeled, a cold vestibule was replaced by one which is always warm by means of radiant heat. Many times as the worshipers enter the church it will be said, "how nice to come into the warmth of the church."

Again this may be a parable of deeper meaning. The spirit of the church and the Christian should be one of warmth. Is anything more unlovely and unattractive when cold than religion? We often speak of intellectualism as "cold" because so much of it is that way. Right thinking and right emotionalism have their proper balance in the religious life. Too much emotionalism may make people "boil over" into extravagances. Too little makes them cold and unappealing. We need to express our religion in ways that show that having Christ the Savior in our lives really does mean something to us.

The story is told that at one time a call was made upon a shut-in by one who was very perfunctory about it. As the caller left, the shut-in said, "I thank you for your visit. But the next time you come, please leave a little more of yourself behind." In other words, put some warmth into your visit.

Our Christian life and church activities need to have the warmth that comes from being filled with the spirit of God.

3. **Perhaps best of all, December is the Christmas month.** When one might be depressed by the thought that the long winter is just starting, we can instead find joy and happiness in looking toward the observance of Christ's coming into the world as a little babe, and to all that goes with our celebration of Chrstmas. Perhaps in no other month of the year would the Christmas lights shine so brilliantly as at this time when the days are so short, and the nights so long. The long evenings furnish the background for the lighted Christmas tree and other decorations. We enjoy these things even though we know that Christmas is much more. But how many people there are who do not know the real meaning of Christmas. A woman in a city bus, seeing a church poster calling attention to the true meaning of the day, was overheard to say "even the churches are sticking their noses into Christmas."

Whether the month of December is actually the month in which Christ was born is not important. Christ did come, and this is the accepted time to celebrate this event. "Joy to the world, the Lord is come."

There is much in the world that might be compared to the cold and dreariness of December. War, graft, corruption, Communism, secularism and indifference are all a part of the picture. But to the Christian there is a brilliance like that of the glory of the Lord that shone in the skies when Christ was born. To the Virgin mother and to Joseph was born the One who is the Light of the World. Through the redemption that He makes possible, man can be transformed and find a new and better way of life.

When asked about a new preacher in a particular church, a certain man is reported to have said, "he is a lighter of lamps in a dark world." May every Christian be such a one, in December, and every month.

Glimpses from Munich Resettlement Center

ALTA SCHROCK*

Funk Kaserne-Munich Resettlement Center; temporary home of 6,000-7,000 wanderers over the face of the earth—men, women and children whose deep roots have been torn up from all over central Europe. Haggard and solitary remnants of once large and happy families from the Ukraine; from Roumania and Hungary; from Latvia, Estonia and Lithuania; from Yugoslavia and Czechoslovakia; from Poland and the Danzig area; from Albania and Bulgaria. Jews who have fled and returned to Germany; White Russians from the interior; men from the Belgian mines; Kalmucks who came from Mongolia by way of Russia. People of the Greek Orthodox faith, of the Roman Catholic faith; Evangelicals and Lutherans, Baptists, and members of the free churches.

People who have sought their way under an open sky, dragging food and bedding through mud and snow—leaving behind their slain, those dying of starvation, those banished to Siberia, those lost in the flight for life. Faces deeply lined with pain; faces resigned or bitter, depending on their nearness to God; faces with haunted and fearful eyes. Sometimes faces with new hope; faces turned to America, Australia, Canada. The warp and woof of the fabric of displaced peoples—this is Funk Kaserne-Munich Resettlement Center, the last large stronghold of the International Refugee Organization in Europe.

"Bitte, nehmen sie Platz!" These words and the extended hand often melt away the fear and antagonism in the eyes of the weary old man or the broken young woman who has been medically rejected. In a few minutes, when they feel at ease, the story pours from their lips like a torrent from a mountain-side. Some are stolid and dry-eyed, but more often there are tears that will not be suppressed.

Today a young woman from the Ukraine was medically rejected. I said to her mother of 65, "Will you travel alone if you are accepted?" "No, I cannot; for she is all I have left. I lost my other daughter with her husband and five children in the flight; two sons lost their lives on the way; my husband died in Russia. No, we cannot separate when only two of us are left!" Oh, the depth of their despair when it seemed that all hopes of emigration were gone for them. I worked with these poor people for hours trying to find a way out; but the doors are still closed. "If it were not for my God who stays near me," said the bent, leather-browned farm woman from the steppes of Russia, "I could never have stood it." I sat quiet for a moment, then, trying to comfort her, I said, "The refugee who has no God surely has nothing, for he has lost all else; but you have your deep-abiding faith." "Yes!" she cried in a ringing voice, "God has put me through such a hard school, I can never forget Him. Indeed He has punished us for all our great failures. People who forget God cannot have suffered as we have!"

Those who have had a touch of sympathy and a small measure of help from our office come bringing others who need help—or they send them or letters come from their friends, often written in poor German. This week came a letter from a family along the Danube. "Our life is very hard and scarcely to be borne. Could you or your church help us get an assurance to the States?"

Last week I struggled to help a devout, deeply spiritual Catholic family of seven: father and mother and five children, the mother medically deferred for three months. "We have always been praying people, and all the children pray daily to God that He open the way for us. We are ready to give in to God's will; but oh, if only He would help us to my sister in Colorado where we could have enough for the children to eat and wear!" Present plans are that the father and the children (the youngest one year old) will travel alone while the mother goes to Switzerland to recuperate. May God help this mother in her need and this courageous father on the long ocean journey with his little flock!

Today came the same father with two friends who had fled from the Ukraine. The woman's large haunted eyes riveted on me with a piercing insistence. "My father and brother were shot before my eyes, my mother was carried into terrible captivity. My husband (looking at the pale man beside her) was in a forced labor camp for four years, where he almost died. He was restored to me only by constant prayer. God has been so good to us, but there's nothing to live for if we can't emigrate now. All that are left of our family have gone to America. Can't you help us write an appeal to have our case reconsidered?"

On Monday a middle-aged woman, a Volksdeutsch from the Ukraine, came to the office in deep distress. Though her face bespoke a remarkable calm and a beautiful Christian character, tears filled her eyes as she told me her story. She too had lost all trace of her husband in the flight years before. Her eldest son, then a lad of 17, disappeared and was not heard of for 4½ years. She never gave him up. Every time she prayed, as she constantly did, she knew she would find him again. "Something always told me, 'God will bring your Georg back to you.' And finally by a great miracle he was found. So you see I **cannot** migrate to the States without him!" Although the son cannot go under IRO because he was not in the proper area January 1, 1949, he is now registered with the American Consulate and there is real hope that the family may be reunited in the States—the mother and two younger children going on ahead under IRO.

Last week came a Latvian family—the father of 7, a brilliant composer, orchestra and choir conductor, and music critic; the young wife a cultured radio singer; one son of nine a piano virtuoso who plays a complete repertoire of the great masters. And then there are the old grandmother of 80 and

(Continued on next page)

*MCC Relief Worker—Europe

the twins of 8. For five long years this once well-to-do family of six had lived in DP camps all over Germany (the sweaters on the twins were tattered and torn), and yet the faces of all showed a deep-lying quiet and an inner reserve that comes from a fine upbringing. When I suggested that they pray for guidance for their Board of Special Inquiry Hearing that was to be held the next day, quick tears came to the eyes of the old man in the thread-bare suit. There were also tears of joy after they passed the hearing; and just yesterday the mother brought a token of gratitude (a lovely woven belt and silver coins from her native land). Today they should be off on transport to join their friends in Milwaukee—to make a home for themselves for the first time in six years.

One of my first class was a cultured family of German origin that had fled into Bavaria. For the past while they have lived in a small village along the Danube, where they came in contact with a Mennonite minister and his people. The practical, every-day Christianity of this pastor left a deep impression on the family; and upon seeing the MCC emblem on my arm, the old gentleman immediately said, "I want to meet the Mennonites in America. I want to know more about their adult baptism, for it seems right to me. And I want to know more about their practical way of living what the Bible teaches. I would like to have my daughter train in a Mennonite hospital. If you could help me to make these contacts, I would be so very garteful." A letter to the Mennonite Church in Los Angeles brought an answer Monday from a former student at Goshen College Seminary. And so the testimony continues the world around; we are vividly reminded that all we say and do is testimony. We are indeed surrounded by a great cloud of witnesses from Munich to California.

The greatest thrill in relief work comes with the realization that the cup of cold water has not been given in vain; that the testimony has not fallen on stony ground. One is humbly grateful for the words, spoken surprisingly often, "You have given me sympathy and understanding and I no longer feel alone. Why is it you treat me so differently?" At this point the door is wide open for a testimony as one deals with people whose raw human needs are exposed to the quick. May God give us the grace and wisdom at such times to speak the word that strikes home effectively for the Kingdom. Surely there will never be a better chance to witness!

Munich Resettlement Center—crossroads of the suffering peoples of Central Europe—open wound that can be healed only by the power of Christian love. "These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb." Through the prayers and gifts of the churches more of these tragic peoples will find physical and spiritual renewal, so that their great suffering will not have been in vain. Let us never forget that the prayers of the home church are the right arm of all field work, be it Relief or Missions.

The Ebenezer Girls' Home
Winnipeg, Manitoba

BENJAMIN EWERT

Twenty-five years ago Ebenezer Girls' Home, Winnipeg, was started. On Sunday, October 28, 1951, the Anniversary Celebration was held in two services, afternoon and evening, in the First Mennonite Church, Winnipeg, (formerly known as Schoenwieser Church). Both services were well attended by large audiences. As one who helped to advance the project from the beginning, a few historical facts are contributed.

More than 30 years ago we as a family moved to Winnipeg from Gretna. At that time there were only a small number of Mennonites in the city. Still efforts were made to hold inspirational meetings with those that were here. In 1923 and the years following, a number of recent emigrants from Russia came to the city and first worship services were held in the erstwhile Zion Reformed church, Alexander Avenue, which later became the Schoenwieser church.

During these years, Gerhard A. Peters also came to Winnipeg and his aid was enlisted to furnish spiritual leadership for these Mennonites in the city. In the years from 1923-25 a number of girls from the recent immigrants came to the city to earn money. When their number constantly increased the suggestion was made that these young women should be given special attention. The result was the plan to form a Girls' Home.

There was considerable opposition from older resident Mennonites for such an undertaking. Although G. A. Peters and the writer supported the plan there was not much success at first. Elder David Toews was brought into the picture and with his aid the plan soon began to take form. Brother Toews saw the need for such an institution and since he was a member of the Board of Home Missions, he succeeded in arousing an interest in this Board for a Girls' Home. A Home Mission Board meeting was held in Winnipeg when this problem was prayerfully considered and a decision was reached that the Board would give aid for the opening of a Girls' Home. When this resolution was carried out, Gerhard A. Peters was selected as the leader. At the time of his call he was single, but soon married and then he and his wife assumed the leadership of the home. In this connection it is to be remarked that to this day Elder David Toews is held in high regard and esteem in the Home. The writer of this article also took an active part in this project materially and spiritually. When Elder John P. Klassen came to Winnipeg, he was immediately interested in this new institution and he too helped along with the work. With the leaving of Brother and Sister G. A. Peters, Brother and Sister Alexander Fast took over the leadership for a short time. Miss Helene Epp was appointed as Matron in May, 1933, and has held this important post ever

(Continued on page 763)

Forgetting Our Own

MARY TOEWS

Much has been said and written about putting "Others First" or "Beyond Our Own." Can one go to the extreme in our consideration of others and forget our own? Can this idea of selflessness be carried too far?

Much has been written and said about the mingling and "Mixing of Races." Are there limitations or shall we go to the extreme of Marriage of Races? Do we have experience which can help us in answering this question or not? Does Scripture have any way of enlightening us on this question?

My opinion is that of a missionary who has had ten years of working side by side with the African. The missionary has been the organist and the African the music conductor. The missionary has been director of the primary school and the African the teacher. The missionary has been the spiritual counselor and the African the seeker of spiritual truth. It is my opinion that there might be, and possibly could be physical attraction, but not mental and spiritual attraction.

I understand that the sociologist when he advises the intermarriage of races as a solution of the race problem only takes into consideration the biological phase of the subject. To the sincere Christian, the mental and spiritual phases of the subject are just as important .as the physical, if not more so.

In a recent issue of the Readers Digest, there was an article on the subject of intermarriage between young people of different faiths or religions. The survey showed that marriages between young people of different religious faith, such as Protestant and Catholic were more often dissolved than those of similar, or like faiths. In my estimation the divorce problem will be a very serious one when races intermarry. What has the colored family to contribute to my happy married life? One marries the family, Granny, Aunt Jemima and all.

The problem of the children would be the greatest problem of all. In Africa when a Belgian official takes an African woman, the relationship is considered to be only a temporary relationship. There is no thought of taking this African woman to Belgium, nor of taking his offspring there. The Mulatto child is often placed into the hands of missionaries, or put on a mission compound. Missionaries have to help these children to make the adjustments. Often these children feel that they deserve the opportunities of white people but are only put on the level of Africans, and must eat and sleep like the ordinary Africans.

The situation is slightly different in U.S.A., but when educators are advising the mixing of different as well as socially, a voice of warning needs to be races, educationally, in business, and in churches, raised and sounded to our young people. I would give the colored person the same privileges but in his group or church where he can develop with others of like skin and custom. In our mission work in Chicago we had a few colored children mixed in with the white but it was a temporary ararngement. When these children were old enough to join the Church, they were encouraged to go to the Church to which their parents belonged, which happened to be another Evangelical Church. I dare say they felt much more at home there, than they would have if they had remained in our Mission.

During my high school days in Chicago, I made this observation. There were several colored students among a large group of white students. There were also high schools where the entire student body was colored. In my estimation, those who attended the school where the colored people predominated fared much more satisfactorily and had more real opportunities for self expression than where there were only a few colored mixed in with a large white student body. On one occasion there was a musical recital for both white and colored high schools. Both were presented on the programs and both received applause according to the quality of their singing. The attitude between the groups was very good, even though they had not been together constantly.

A young mother can hardly imagine herself fondling a child with slanting eyes and yellow skin, or coddling a dark skined baby much unlike herself. There is a real danger that parents may divorce their children rather than taking the responsibility of rearing such strange offspring. Marital difficulties will only be increased under such circumstances. The Scriptures advise us to be "wise as serpents and harmless as doves."

THE EBENEZER GIRLS' HOME

(Continued from page 762)

since. Eighteen years of service are an indication of the efficiency of her service.

Thursday evenings (since on Thursday afternoon and evening the girls are free) have always been used for Bible Study. At first John P. Klassen served as spiritual leader. When he moved to British Columbia Elder J. H. Enns served for a while and he was followed by Benjamin Ewert. The present spiritual leader is Jacob Toews, Pastor of the new Mennonite Mission in the city.

At first the Girls' Home was in a rented house, until in 1945 the present Home at 605 Bannatyne Avenue was purchased.

The Report was written for the German paper, DER BOTE, but it was deemed worthy for English publication and was translated by A. J. Neuenschwander.

Bible Study from a Layman's Point of View

NORMAN K. BERKY

THE NEED

When God's Word was made available and taught to the masses in Reformation days, many of our forefathers paid with their lives for their faith. Our heritage is one of Bible believers. The drift toward liberalism has brought great confusion into our midst, in faith, in our schools and in our churches and we have lost a great deal of this emphasis upon God's Word.

This confusion, lack of discernment and blindness can only be cleared by turning back to the only authority God has given man in this church age—the authority of God's Word as revealed by His Holy Spirit. There is no other authority, yet men turn to their own wisdom, philosophy and unbelief, groping blindly as did the Athenians of old in Paul's day, falling for every new fad that comes along, and in no area is this worse than in the intellectual field.

It is so fitting for Mennonites to turn to God's Word; historically, they are the people of a book and that book the Bible. Whenever the Children of Israel turned to God's Word under some leader whom God raised up, a revival and great blessing always resulted.

THE POWER OF THE WORD

Many years ago during one of the Bible Study courses given by Rev. Samuel T. Moyer, at Green Lane Retreat, my eyes were opened to the power of the Word of God to change and transform the lives of believers. A summary of this course was later printed by Rev. Moyer in a four page pamphlet entitled "The Greatest Book in the World."* The following are a few quotations from this pamphlet: "The Word is the **Seed,** the **Sword of the Spirit,** a **fire,** a **hammer.**" "The Word of God is living and active, and sharper than any two-edged sword." Heb. 4:12. "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." John 15:7

"I believe a knowledge of the Bible without a college education is more valuable than a college course without the Bible." Wm. Lyon Phelps.

This course led me to realize the power in the Word itself, the power to change life, to cleanse, build up, and put a foundation under the Christian. It is the Written Word which our Lord, the Living Word, alone completely fulfilled. When a man possesses this Word, he ceases to ramble and amble along through life; his life becomes purposeful wherever he is. Words fail to express the beauty, strength and devotion of such a Word-filled life.

SOME WAYS OF READING AND STUDYING THE WORD

As a stimulus to a definite program or plan of Bible Study, the **Family Altar** is a good starting point as is also the teaching of a Sunday school class.

Regular family worship twice a day, or at least once a day, when the whole family gathers together for the reading of a portion of God's Word and for prayers has had more value and blessing than is generally realized. It makes a better father and husband, mother and wife, and children, and seals and blesses the whole family relationship. Children from such a home are incalculably better off and enjoy a spiritual prosperity as well as material prosperity, that the world cannot understand, all because **God's blessing** rest upon His own. See Deut. 6:1-7.

For those without a family, daily private devotions will serve as a definite plan for Bible Study. Teaching a Sunday school class fairly regularly for about forty years has made Bible study a must and has been a great blessing to me personally as it will be to every conscientious Sunday school teacher.

For some years we read a chapter each morning beginning at Matthew I and a chapter each evening beginning at Genesis I. Simply reading in consecutive order is a necessary plan so that a bird's eye view of the whole Bible may be obtained.

We have used a Scofield Reference Bible for years and it has given us a grasp of the whole Bible and made plain many things never fully understood before. A study of the chain references on topics and words simply amazes one and makes the Book most precious as one thinks God's thoughts after Him.

Key words like grace, faith, sin, covenant, Gospel, judgment, Satan, Kingdom, separation, repentance and many others will make a most profitable study. We pray in the Lord's Prayer, "Thy Kingdom come." A study of the word "Kingdom" in the Old and New Testaments will show us what God means and what the Lord Jesus means in the use of this term, something which is sometimes not fully understood by many. The Book gives us a better understanding of this world and the times in which we are living than the daily paper does.

Where there are children and young people in the family, the use of the Pilgrim Edition for Young Christians edited by E. Schuyler English and about 36 of our leading fundamental Bible teachers and preachers, will be most profitable. The authorized version is used with unusually simple and helpful notes at difficult places. The edition will prove a great blessing where a simpler and less detailed study is desired to begin with.

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*This four page pamphlet may be obtained from Missionary S. T. Moyer, Jagdeeshpur, via Raipur, M. P., India. The price is one cent each.

Just a word as to versions. It has become quite a fad to use many varied versions. They are all right for the study desk, although some versions put out by liberals are dangerous in spots where their own liberal interpretations are put into the translation. For family, Sunday school and pulpit use, the King James version is best because we are most familiar with it. Where different versions are used, memory work becomes most confusing.

At the present time in our home, we are reading through the Bible in our morning devotions using the Pilgrim edition. We are studying by books in the evening, using the Thompson Reference Bible. We have covered most of the Thompson study material with a great deal of profit. The only way to do it is to keep at it.

Certain portions of Scripture are a norm on certain topics. On the subject of love, one usually thinks of I Corinthians 13 and the Epistle of First John; faith, Hebrews 2; resurrection, I Corinthians 15; the Second Coming, I Thess. 4:13-18: and so on. Such chapters should be marked for ready reference. There are also chapters that stand above the rest as John 14 and 15; Psalms 1, 23, 37; Romans 12; Isa. 53 and 55, and also outstanding verses as John 3:16, Matthew 2:28, Ephesians 2:8-9, Romans 10:9 and Jeremiah 17:9. These are only a few of many precious passages that will accumulate in your Bible as you mark them and the Book will become your own precious possession.

Another profitable method of study is the biographical method. Some of the Sunday school lessons for the last quarter of the year follow this plan. A study of the life of Abraham, David, Paul and above all, the life of the Lord Jesus is always helpful and inspiring.

Just a word about Bible study helps. One goes to the friends of the Book and not to its enemies for help. The principle laid down in Psalm I needs to be applied here. The principle of separation is of God; that which is pure, holy and righteous must separate itself from that which is evil. Satan is very active and religious today. He has many religions, some very close imitators of the real thing, at least in some phases. There is a flood of liberal, unsound literature on the market, therefore one needs to be careful and discerning and select for helps only that which is true to the Word. Through the years I have seen the deadly influence of unsound theological quarterlies upon the ministry of some preachers, and also the blessed influence of sound literature in the lives of others. It might also be stated here that the use of some devotional books such as the Upper Room as a substitute for the Bible simply is not Bible study. All too often this plan pushes the Bible itself into the background and Satan loves that.

Our hope and prayer is that our personal and family experiences in the study and reading of the Word may prove to be a blessing and encouragement to some others to take their Christian profession more seriously.

Our Indian Mission Work in Oklahoma

CONCHO, GOVERNMENT INDIAN BOARDING SCHOOL

With the beginning of school we think of Concho, the Indian Government Boarding School where many of our children will be for the next nine months. We are thankful that the school officials are favorable to the missionaries and co-operate with us in every way. Other groups sometimes try to get in, but the school takes the position that the missionaries that have children from their fields in the school should also conduct the religious activities; therefore, the Mennonite and Baptist missionaries have the privilege. We do earnestly ask for your prayers that we may be worthy and that this door may always be open to us that our Indian children will not be snatched away from us.

Most of the Indians will soon be picking cotton. This gives them a good income so that they are able to prepare for the winter. Gambling, drinking, and immorality continue to be serious problems. But according to God's Word, His work shall prosper. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isaiah 55:11

CAMP MEETING

Our Oklahoma Indian Camp Meeting was held August 2 to 5, 1951, at Clinton, during scorching weather. Some days the temperature was 110 to 112. The attendance was small but the spirit was excellent. We were especially pleased with the way some of our Indian leaders took interest. We were disappointed that some of the Indians made other plans just a few days before the Camp Meeting and therefore they did not attend. Pray that they may be strengthened in Christ.

We were very happy to have a Commanche Indian, the Rev. Robert Chaat, of Lawton, Oklahoma, as our guest speaker. His messages were excellent. They came from the heart and were for the heart. Many commented about the messages.

BIBLE CLUB

Last year we started a Bible Club at the request of the children at the Thomas Bible School. This year they asked for it again. We started September 8 with six children present. The schedule is 9:00 to 12:00 and includes singing, devotions, Bible study, recreation, and crafts. It is a children's organization and we try to develop Christian leadership. We have a president, vice president, secretary, and a news reporter. They are all anxious to do something, and they are capable. Won't you pray for them? Pray for us that we may be able to direct their energy into proper channels for Christ's sake.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen ,Topeka, Indiana

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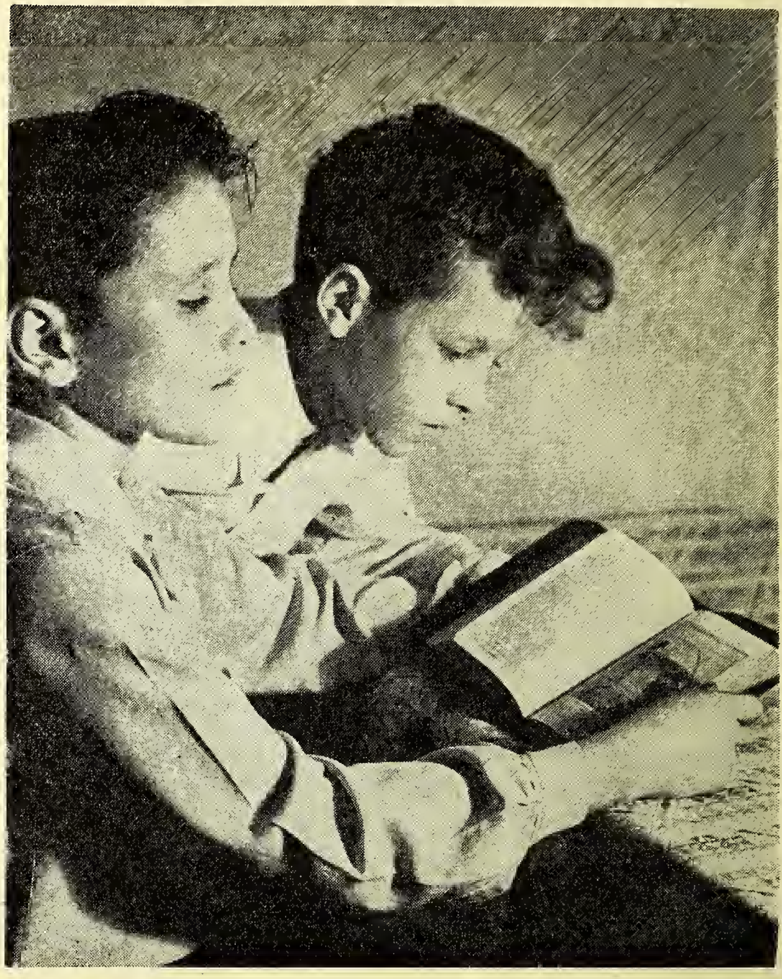

Between Your Book Ends

In the last fifty years many new versions of the Bible have appeared in the English language. Although the King James version remains the chiefly used and read version of the Bible, the modern translations are greatly used for study and private reading. The reason is that the Bible is a book to be understood and the language of today is quite different from the language of the seventeenth century.

A good thing to do is to put not just a Bible, but Bibles between your book ends—a variety of versions. Then you can refer to passages and cross check to see what the various versions say. It becomes an exciting adventure because they do vary. To express in English accurately and meaningfully the original Greek and Hebrew is a most difficult task. Each author or groups of authors express themselves differently as they translate. That is why the different versions vary.

Here are some of the different versions of the Bible which you might put between your book ends:

The New Testament, Revised Standard Version, Thomas Nelson and Sons, New York: 1946. This is a revision of a revision. It is a revision of the American Revised Version of the Bible printed first in 1901. In 1952, the Old Testament revision is to be ready for publication and the whole Bible will then appear. This revision was authorized by the International Council of Religious Education representing the larger proportion of American Protestantism. It was done by a committee of scholars just as the King James version was compiled and the American Revised Version.

The Holy Bible, American Standard Version, Thomas Nelson and Sons, New York: 1901. This represents the work of an American committee after the appearance of the English revision of the King James Bible in 1881. The committee made an effort to remain more faithful to the original tongues by a process of literal translation. Rather than translating into the mode or expression of our tongue, the committee attempted to do more of a word for word

(Continued on page 768)

Memorizing Portions of the Bible

LYLE M. KLOTZ

If we are typical young people, most of our memorizing thus far has been done because our teachers have given us the assignment to do so. But we are growing to mature manhood and womanhood now; and as we grow, we shall "put away childish things." There was a day when mother had to tell us to wash our hands and face. We have now learned the value of this little habit and avail ourselves of its satisfaction without being told. In our inner personal growth as well, we should now be at the place where we do not wait for certain assignments, but rather make them for ourselves. We shall find that giving ourselves regular assignments in memorizing Bible verses and passages will be greatly rewarding.

Recently I heard a young musician play the piano. Though the music was difficult, he played entirely from memory. He could have played each note only because it was written on the page before him, but he did not. He played each note because it was now a part of him, and he was able to experience and translate to his audience some of the same feeling which the composer had undoubtedly experienced as he wrote. His playing became meaningful and artistic because he made the music a part of himself. Just so, words of Scripture will become more meaningful to us and more revealing to others through us if we memorize them and make them a part of us.

Furthermore, this young man did not learn to love his art by merely dabbling in it; he learned to love it by taking it seriously. It is a fact of life that we learn to love that with which we become most familiar. So we may be certain that mere dabbling in the use of the Scriptures will never give us a proper appreciation for them.

Having a wealth of scriptural quotations on our lips at any time can do several things for us. It can make our conversation interersting. It can improve and beautify our way of expressing ourselves. But most of all it fills our lives with a storehouse of words that are truly the voice of God giving us guidance, comfort, and help and meeting our need in every circumstance of life.

WHAT SHALL WE MEMORIZE?

In our regular reading of the Bible, we shall come upon passages that appeal to us. Here are just a few suggestions that may be helpful as a starter: Isa. 6; Isa. 35; Isa. 53; Psalms 1, 23, 24, 103; the Sermon on the Mount; I Cor. 13.

A HELPFUL HINT

Memorization requires individual effort and application, no matter how we may approach it. Here is a simple technique, however, that has been helpful to many.

Open your Bible to a passage that you wish to memorize. Place it in some convenient location where you can see it at least once each day—perhaps on your desk or on a stand beside your bed. Or copy the words on a card which you can put in a convenient location, such as a reading table, as a marker in a school book, etc. Read it thoughtfully every time you come near it, aloud if possible. It will take only a couple of moments each day, and you will be surprised at how quickly it becomes a part of you. When you have memorized this one, pass on to another.

SOMETHING TO DO

Choric reading may be an aid to group memorizing; so try this with Ps. 24.

You may first want to read the setting in 2 Sam. 6:12-19. The Ark of the Covenant had been moved about from place to place. For a time, it had been in the house of Abinadab, then on the threshing floor of Nacon, and finally in the house of Obededom. Because David thought it ought to have a more permanent and fitting location, he set up a tent for it. Psalm 24 may be a song that was sung in a procession which brought the Ark of the Covenant to its new home.

Here is a suggested arrangement for its reading. The first part likely takes place as they are marching to the new location.

Verses 1-2	Choir
Verse 3	Solo
Verses 4-5	Solo
Verse 6	Choir
Then a pause as they reach the gates—	
Verse 7	Choir
Verse 8 a	Solo (Guard at the gate)
Verse 8 b	Solo (One of the procession)
Verse 9	Choir
Verse 10 a	Solo (Guard at the gate)
Verse 10 b	Choir

Repeat it a few times. Then do it from memory. Finally, give each member an opportunity to quote the whole passage. Give each one an opportunity to quote some passage that he already knows.

Look up some passages that the group would like to memorize in order that they might become familiar with them. If there is time, memorize one of them, possibly as a choric reading.

FOR YOUR NOTEBOOK

List verses you have memorized.
List verses you want to memorize.
List reasons why you want to memorize.

—Our Young People

Good intentions are no excuse for bad performance.

Telling or Reading Bible

LYLE W. KLATZ

WHY READ BIBLE STORIES?

Our Bible is one of God's ways of speaking to man. Undoubtedly, that is why men have come to call it the Word of God. God also speaks to us through nature, through his son, Jesus Christ, through the church, through history, through great Christian souls and in many other ways. These, too, might be considered as God's word, in the sense that they are his way of speaking to us.

Many of these ways are used within the Bible itself. Within its pages God will speak to us through souls and countless other avenues. This topic is centered around one of God's ways of speaking to us through the Bible, that of the short story. While we may not have recognized this as one of God's ways of speaking, it is one that he has used commonly and one in which we can find great enjoyment and much profit.

To be sure, most of the stories we shall read in our Bible are based upon historical facts. Yet, we'll find in many of them all the elements of the modern short story. There will be a main plot and possibly some lesser ones woven in. There will be a climax with lesser climaxes leading up to it. There will be a main character, or characters, and lesser characters with perhaps a villain among them. And the story will be told with all the directness and color that any modern writer could put in. In no sense does this lessen their value as a means of God's speaking to us. It only re-emphasizes the breadth of the appeal which God is constantly making to man.

WHAT ARE SOME GOOD STORIES?

Here again we shall list only a few. We suggest the stories of Abraham, Saul, Samson, David, Joseph, Elijah, Nicodemus,, Esther, Ruth, the rich young ruler, the parable of the prodigal son and other parables of Jesus. The parables are of somewhat different nature from the other stories suggested. They are short, pointed stories, commonly called anecdotes. Yet it would be good to consider them for they are an excellent source of interesting story material.

HOW SHALL WE PRESENT THEM?

1. Try reading them on a Sunday afternoon in place of the Sunday paper, or as a substitute for your favorite book of short stories.

2. One young people's group has found hours of enjoymnt on cold winter evenings by sitting in a circle in a warm, comfortable room while one of their number reads to them aloud. Care must be taken to choose as reader one who can read rapidly, distinctly, and with good expression. You will enjoy doing this.

3. Try dramatizing a story. The talent available in your group will determine how far you can go. If possible, work it out in complete detail, with dialogue, scenes and costumes to present in public. If it is not possible to go that far, choose readers to take the parts of the several characters of the story and read it.

4. Choose someone to tell a story. For a few simple suggestions on story-telling, see Christ and the Fine Arts, page 13, "Making Spiritual Values Creative Through Stories." You will want to compare the text in the various translations of the Bible to see which you prefer. Your pastor will have several translations. Have him explain the difference in them.

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BIBLES BETWEEN YOUR BOOK ENDS

(Continued from page 766)

translation. That is, they would translate a Greek word into an English word sacrificing style, composition, and form. The result is that this version is rather stilted and awkward in its language. It is a much used Bible for study purposes.

The Bible, a new translation by James Moffatt, Harper and Brothers, New York: 1922. This is a translation and not a revision of former translations. The above two Bibles are revisions of the King James version. Dr. Moffatt translated directly out of the original tongues and attempted to put his work in the language of today. The result is an interesting version. It is more wordy than others and at points is rather colloquial. It is good for comparison and reference.

The Bible, the American Translation Edgar J. Goodspeed, Univ. of Chicago Press. This translation was achieved by two people, Dr. Smith and Dr. Goodspeed. Dr. Smith did the Old Testament and Dr. Goospeed the New Testament. Again it is directly from the original tongues and not a revision of an English version. Both this and the above translation are the work of individual men rather than committees. This means that the translations are not as conservative representing one man's view rather than a half dozen or more. Nevertheless, it is good for reference and new light.

The New Testament in Modern Speech, Richard Francis Weymouth, The Pilgrim Press, Boston: 1943. This was first done in about 1901. It represents the work of a man taking the original tongue and translating into today's speech. Again it is interesting for the purpose of reference.

There are other works such as the **Moulton Reader's Bible,** the **Schofield Bible,** and Bibles with encyclopedias, dictionaries, and other commentaries included in the same book. Some of these have so many extra additions in the form of foot notes, references, interpretations that the actual text of the Bible becomes difficult to read and follow. Further, they often represent a specific point of view or interpretation of the Bible until when reference is made to the Word, one always has to decide what is meant. Is it the word of an interpreter or of the text itself?

Because this is true, it is wise to have more than one Bible between your book ends and a variety of references for the purpose of checking and cross-checking. Be sure to get a variety of Bibles between our book ends!

Our Colleges and Seminary

BETHEL COLLEGE

R. C. Kauffman, Harold Duerksen, John F. Schmidt, Henry Franzen, J. H. Lingenfelder, and Ernest Bachman visited churches in the Mountain Lake, Minnesota, community November 10-12. Members of the group contacted many friends of the college and were greatly heartened by the response financial and otherwise, to their visit. A growing desire to push the work on the new library is generally evident among friends of Bethel.

This first quarter will conclude with final examinations on November 20 and 21. After the Thanksgiving recess November 22-25, the second or winter quarter will begin Monday, November 26.

Evening courses to be offered in the winter quarter include: welding and music appreciation Monday and Wednesday; journalism, Red Cross Standard First Aid and Spanish Composition on Tuesday; tests and measurements, and Acts and the Early Church on Wednesday. These classes are all open to extension or part-time students.

Visiting chapel speakers included Harold Burkholder, president of Grace Bible Institute on November 6; Dr. J. E. Hartzler, a former professor and president of Bethel College on Novmber 8, and Andrew Shelly, field secretary of the Mennonite Biblical Seminary, on November 13.

As the second number of the Memorial Hall Series, the Salzburg Marionettes on their first American tour presented an entertaining program Friday evening, November 16. The Marionettes featured "Snow White and the Seven Dwarfs" and Mozart's "Eine Kleine Nachtmusik." The expert manipulations of the puppets and the effective vocal dramatization made this an outstanding program for young and old.

On Friday and Saturday, November 16 and 17, Bethel College was host to the annual Bethel College Forensic Tournament. Thirteen colleges from four states were represented at the tournament. Thirty-six debate teams from these schools went through four rounds of debate each. In addition to the debates there were contests in radio newscasting and in original oratory. Debaters representing Bethel College were Jo Ann Goering, Frances Schultz, Ralph Graber, Paul Fast, Ramon Jantz and Lamont Woelk.

MENNONITE BIBLICAL SEMINARY

Examinations were scheduled for November 20-21, with the new term scheduled to start Tuesday, November 27. We are happy to announce that five new students will enroll the next term, bringing up our number in the student body to an all-time high of forty-three. New students include three from Canada: Mr. and Mrs. Peter A. Falk of Morden, Manitoba, just graduating from Bethel College; Helen Snyder from Guelph, Ontario; Richard Near, of Shelby, Michigan; and Norma Jost, of Hillsboro, Kansas, who has just returned from a period of service with the MCC in Europe.

The Thanksgiving Day celebration is to start with a worship service in the morning with R. L. Hartzler as speaker, concluded by an all-Seminary Fellowship dinner with turkey contributed by various Christian friends. The Planning Committee includes Claude Boyer, Agnes Poettker, Robert Kreider, Lorraine Galle, Wanda Pannabecker, Marjorie Ediger.

Dr. George A. Fowler of the St. James Methodist Church led the prayer meeting Wednesday evening.

The Voluntary Service Section of the General Conference joined the Seminary in sponsoring an evangelistic survey of the community on the weekend following Thanksgiving.

Bertha F. Harder was scheduled to teach a course next quarter here at Woodlawn on the subject, "Working with Children in the Church."

We were very happy to have Mr. and Mrs. P. J. Boehr describing the courageous martyr witness of Christians in China.

BLUFFTON COLLEGE

Several faculty members attended the meetings of the Council of Church Boards held in Winnipeg, Nov. 28—Dec. 3. Dean J. S. Schultz is a member of the Business Committee. Carl Lehman is a member of the Board of Trustees and Finance and chairman of the Finance Committee of that Board| Rev. Paul Shelly is a member of the Board of Education and Publication and chairman of the Editorial Committee of that Board. Lloyd L. Ramseyer is chairman of the Board of Education and Publication.

The Women's Gospel team is planning a trip through eastern Pennsylvania during the Christmas vacation. Those in the quartet will be Eleanor Wismer, Hilltown, Penna.; Joan Clymer, Rawson, Ohio; Byrna Mae Horsch, Upland, Calif.; and Patricia Lowenberg, Donnellson, Iowa. Margaret Salzman, Nappanee, Indiana will be the speaker.

The Peace Club is sponsoring an intercollegiate peace conference on the campus December 7, 8. Representatives from Ohio colleges are being invited.

CANADIAN MENNONITE BIBLE COLLEGE

On November 6 the list of auxiliary groups within the College became complete with the reorganization of the Literary and Music societies. The Music society will have charge of the newly-formed Male Choir. It is also hoped that the Girls' Choir will soon begin regular practices. The Literary society will be expected to present several worthwhile plays during the year.

The College Choir is at present busily practicing for a series of programs to be given in southern Manitoba churches.

On Monday, November 12, classes were suspended for the day in order to allow the instructors to attend the Conference of Manitoba Mennonites at Arnaud. I. I. Friesen, president of the College, gave a detailed report on the activities of the College.

M.C.C. News Notes

Material Aid Needs

A shipment of miscellaneous meat products from Daviess County, Indiana, received on November 14 marked the renewal of new canned meat receipts for overseas shipment. The minimum budget calls for 200 tons. Many communities are active now; some have already canned large quantities. But 270,000 cans of meat is no small quantity and will take all the energy many Mennonite areas can muster.

Practically every letter from those responsible for material aid distribution on foreign fields, particularly Germany and Austria, contains appeals for large quantities of food.

Recent economic status reports re-emphasize the need for aid in large areas of the world. In May, Germany reached its highest post-war employment period but even then 9 per cent were unemployed. The average income for those who are lucky enough to find a job is 250 Marks. The monthly budget for a family of four, based on absolute minimum in food, shelter, clothing, heat, light, transportation and entertainment is 282 Marks. Note the difference.

Since we are privileged to live in a land of plenty, many Americans are surprised to learn that there are now over ten million refugees in the Western Zones of Germany; that the Hashemite Kingdom of Jordan contains 900,000 hopeless Arab refugees; and four million Korean refugees are trying to live outside their homes. Since there are 21 to 22 million needy people in Korea, one can only talk of a relative need—helping only those who are most needy, who must have assistance if they are to survive.

According to reports from Kansas the present quota for flour has been met. This generous response will make it possible to help meet the need in Austria and Germany.

First MCC Worker Enters Korea

Dallas Voran, MCC worker from Belmont, Kansas, was permitted to enter Korea after waiting in Tokyo about two months. He is working with the United Nations Civil Assistance Command, Korea (UNCACK) attempting a closer coordination between them and the work of the voluntary agencies in Korea.

There is no indication that the policy that all relief supplies must be channeled through UNCACK will be relaxed. Neither is it likely that an MCC medical team would be permitted to work as a team since the MCC has no establishment for them to move into.

Two or three new builders units, however, are a possibility. Between 300-350,000 dwelling houses were destroyed during the Korean war. UNCACK has brought in building materials and a reconstruction program is going on under government administration. A builders team could make a valuable contribution by going to these villages, living there and being an example and inspiration to the Koreans in the rebuilding of their homes.

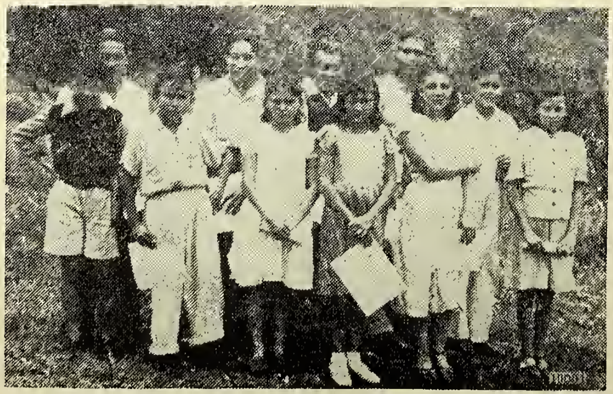
New Project in Jordan

Mrs. Myron Ebersole reports that a Christian Women's sewing circle was organized in the city of Jericho. "We invited five Christian women to come for our first meeting. By the next day the news of our plans had gotten around and women were begging to come to our circle." Although these women are refugees, they not only sew for themselves but also for other refugees who are in greater need than they. Because they meet in the MCC center, our workers are free to conduct a devotional period, which is not allowed in the camps.

The layette program is growing rapidly. The MCC is now serving two camps in addition to the refugees of Jericho. In the near future they expect to begin in the third camp bringing the total refugee population served with this program to 45,000 and serving from 175 to 225 layettes per month. UNRWA is providing the material and some equipment while the MCC provides the personnel and additional equipment. These mother's classes meet once a week to do the sewing under supervision.

Clothing distribution and the shoe-making school continue. Myron Ebersole states: "The current refugee situation is not too different from a year ago. The UNRWA faces certain cuts in its relief program because of lack of funds and it is doubtful that other agencies will be able to meet the needs. The housing situation is very serious. There are no new tents and the old ones are nearly all worn out. People are much weaker as a result of the three years on poor diets. The winter will probably be more severe than last year."

From Our Mission in South America



Group of young people of South America on Easter Day, 1951

South American group baptized on World Communion Sunday, October 7, 1951

Jottings

—**First Church, Nappannee, Indiana:** On October 14, our Harvest Home program was sponsored by the Women's Missionary Society. Slides on South America were shown. Our congregation was represented at the Fall Rally of the Women's Missionary Societies of Indiana at Fort Wayne on October 18. On October 21 we observed Guest Sunday. Former members and friends with the congregation filled the house. A Workers' Conference was held on November 4. Mrs. Olin Krehbiel illustrated the use of flannelgraph, and how to adapt stories to different age groups, in the afternoon service. Rev. Olin Krehbiel spoke at the evening service.—Mrs. Lyle Strauss, Corr.

—**Bergtal Church, Pawnee Rock, Kansas:** Pastor Hostetler was guest speaker at our C. E. meeting on October 14. He also showed slides. Offering went to Camp Mennoscah Building Program. Delilah Rudiger and Herbert Wiebe were married in our church on October 20. A United Nation Union Service was held in the Pawnee Rock High School on October 21. Dr. Briggs of Phillips University, Enid, Okla., was guest speaker. Our C. E. Societies went to Greensburg Sunday evening October 28 to give a return program in the Mennonite Church. Professor and Mrs. Ed. G. Kaufman were guest speakers at our morning worship service October 28, telling us of their experiences in Egypt. Funeral services for Ernest Eskam were held Sunday afternoon October 28. Missionaries P. J. Boehrs were to be in our church the evening of November 1, but due to bad weather no meeting was held. Marilyn Deckert and Charles Smith were married October 7.—Mrs. John K. Friesen, Corr.

—**First Church, Wadsworth, Ohio:** Sunday, November 11, we were favored by hearing a thought-provoking sermon by the editor of **THE MENNONITE** at the morning service. In the evening the Missionary Society in their Mite Box services, presented J. N. Smucker again with his pictures of the 50 year celebration in India. Women attended the Minister's and Women's conferences at Bluffton. Union Thanksgiving services will be held in our church Thanksgiving morning.—G. A. McBride, Corr.

—**Calvary Church, Barlow, Oregon:** Rev. W. G. Detwiler and Mrs. Detwiler of the Calvary Hour radio program, spoke at our church October 30. Five hundred pounds of new and used clothing was shipped to the MCC headquarters at Reedley, Calif. Richard Berkey, son of Mr. and Mrs. John Berkey, completed several months of basic training at Fort Belvoic and after a two week furlough reported November 12 for further training and duty at Seattle, Washington. Ten quilts have been quilted by the Women's Missionary Society this year.—Mrs. Ivan Learfield, Corr.

—**Arlington Church, Arlington Kansas:** We feel fortunate in having had Missionary and Mrs. P. J. Boehr talk to us on Friday evening, November 2. They used slides to illustrate their interesting message. Several men of the church spent Friday, November 9 helping with the building at Camp Mennoscah. The Women's Mission Society has been working each Thursday afternoon for the past few weeks making bedding for flood victims in Florence. Eight comforts have been completed. The Men's octet from the Mennonite Church of Hutchinson presented a program of sacred music in our church Sunday evening, November 11.—Mrs. Lester Ewy, Corr.

—**Hoffnungsau Church, Inman, Kansas:** Our sewing societies served a benefit supper in the church basement on October 30. The mission sale was to follow the supper, but due to the burning out of the transformer, the sale was postponed till the evening of November 1. The mission sale plus the supper sale netted $1,693.18. May these proceeds be used to further God's kingdom here on earth. The church C. E. and the Y. P. U. sponsored a retreat at Camp Fellowship, Goddard, Kansas, on November 2 and 3. Rev. Arnold Funk was the guest speaker on Friday and Cornelius Dyck spoke on Saturday. In spite of the cold weather that weekend quite a few took this opportunity to draw apart for worship and meditation.—Mrs. Arnold Schmidt, Corr.

—**Deer Creek Church, Deer Creek, Okla.:** Pastor and Mrs. P. J. Boehr were here on Friday evening, November 12. They showed pictures of their work in China. On Sunday evening, November 11, Rev. La Verne Rutschman showed slides and told about their work in South America. We are hoping to have the roof on our new church building by the end of the year.

—**Pulaski Church, Pulaski, Iowa:** The MCC portable canner was here November 1. Twelve lugs were canned. November 4, our minister Ernest Harder was ordained an Elder. Dr. S. F. Pannabecker had charge of the ordination. Rev. A. E. Kreider gave the morning message, also was here for special meetings for the week. We celebrated our ninetieth anniversary as a church November 11. W. F. Unruh and Mr. and Mrs. Sommers who have formerly served us were present. Greetings received from former ministers not present were: Mr. and Mrs. A. S. Bechtel, Mr. and Mrs. H. J. Schrag and Mr. and Mrs. Verney Unruh and Judy. A co-operative dinner was served in the church basement followed by a program in the afternoon. Mr. and Mrs. Lester Hostetler were here November 6 to report about MCC in Berlin, Germany. —Oscar Dieffenback, Corr.

—**Bethel Church, Winton, Calif.:** Since we are without a pastor the following have served our congregation: Luke Weaver and Leonard Garber of the Old Mennonite Church, John Conoway, missionary to Venezuella of the Evangelical Alliance Mission, Glenn Libby of the Friends Church of Denair, D. B. Hess and others. Rev. and Mrs. D. B. Hess observed their 48th Wedding Anniversary October 28. Mrs. Hess has been seriously ill for some time. November 9, the Truthseeker Sunday school class met at the home of Mr. and Mrs. Manuel Boloca for its regular business meeting. The Truthseeker class will sponsor Christian films to show to the youth of our community. October 2 the Ladies' Missionary Society met for sewing and potluck dinner at noon.—Geneva Heppner, Corr.

—**Smith Corner Mennonite Church, East Freedom, Penna.:** Evangelistic meetings were held at our church during the latter part of October. Sam Sprunger of Berne, Indiana, was the evangelist. The meetings were attended by the blessing of the Lord in a marvelous way. Our average attendance was 116. There were about 20 professed conversions and 15 who rededicated their lives to the Lord. Several complete families have been won to the Lord. It is one of the most outstanding revivals that this community has ever experienced. We are more convinced than ever that when the cross of Christ is lifted up sin is dealt with in no uncertain terms, that men and women will come and turn to Christ. We are happy to welcome into our midst Harold Nussbaum of Berne, Indiana. Harold has come to find employment in this section and is planning to assist in the work at Smith Corner and Roaring Spring. He will center activities around youth work, Sunday school work and music. Our pastor, Rev. Randall A. Heinrichs has served us almost three years.—Corr.

Into the Beyond

NANCY P. SCHROCK, a members of the First Mennonite Church, Upland, California, passed away October 3, 1951, at the age of sixty-eight years.

GUSTAV BERGMAN of Upland, California, and a member of the First Mennonite Church, passed away October 20, at the age of seventy-three years.

MRS. WILLIAM RUBIN, (nee Rose Emma Aeschliman), of Pullman, Washington, charter member and oldest member of the First Church of Colfax, was born in Switzerland, June 29, 1864, and died October 31, 1951.

Book Review

WAR, PEACE, AND NONRESISTANCE

by G. F. Hershberger, Herald Press, Scottdale, Pa., 1944. 415 pages, $2.50.

According to a C. P. S. Evaluation Questionnaire conducted in 1946, **WAR, PEACE, AND NONRESISTANCE** was rated as the second most influential book by C. P. S. men. The Bible easily topped the list, in which over 250 books and pamphlets were mentioned.

After the coming of the major prophets, God no longer speaks of His chosen people as instruments of His wrath. Hershbergger has a complete, logical, Biblical explanation of the difference between the old and new covenants.

Gandhi's disciples are quoted to show the difference between non-violent resistance, which they advocate, and nonresistance, which they regard as inadequate to correct social injustices. Other modern peace movements are also classified, analyzed, and evaluated, showing their relation to Biblical nonresistance. International peace plans are traced back six centuries.

What are the shortcomings of the idea that mankind is steadily progressing toward the level where wars will be impossible? A Harvard sociologist gives a scientist's answer.

Please enclose this label when writing

Why is it that such a large segment of the general church is not nonresistant? The answer is traced back in church history. The early Christians were nonresistant, some gave their lives for their nonresistant faith.

The chapter on the service of nonresistance to the community shows that the modern idea of religious freedom, complete separation of church and state, began with the nonresistant Anabaptists of the 16th century. This chapter also shows the great value of preserving the small, closely knit, Christian community.

An important chapter is on nonresistance in industrial conflict. Labor unions have agreed to neutrality contracts with some groups of Mennonites who are looking forward to even better methods of applying the teachings of Jesus to the labor-capital struggle.

The usual criticisms of the C. O. position are answered in a fine practical questions section in the appendix.

This book has not hidden its light under a bushel; it was reprinted in 1946, has been reviewed in at least 23 publications, and will soon be printed in German and Spanish.

—**Harold Peters**

Minister's Manual

ATTENTION, MINISTERS

One of the disturbing moments in a minister's life is when you are confronted with a service to perform but feel uncertain of conducting it "decently and in order."

The beauty and meaningfulness of a particular occasion is in part dependent on how well it is superintended. The ease with which the message lays hold upon the audience, rests largely upon the way the message is presented.

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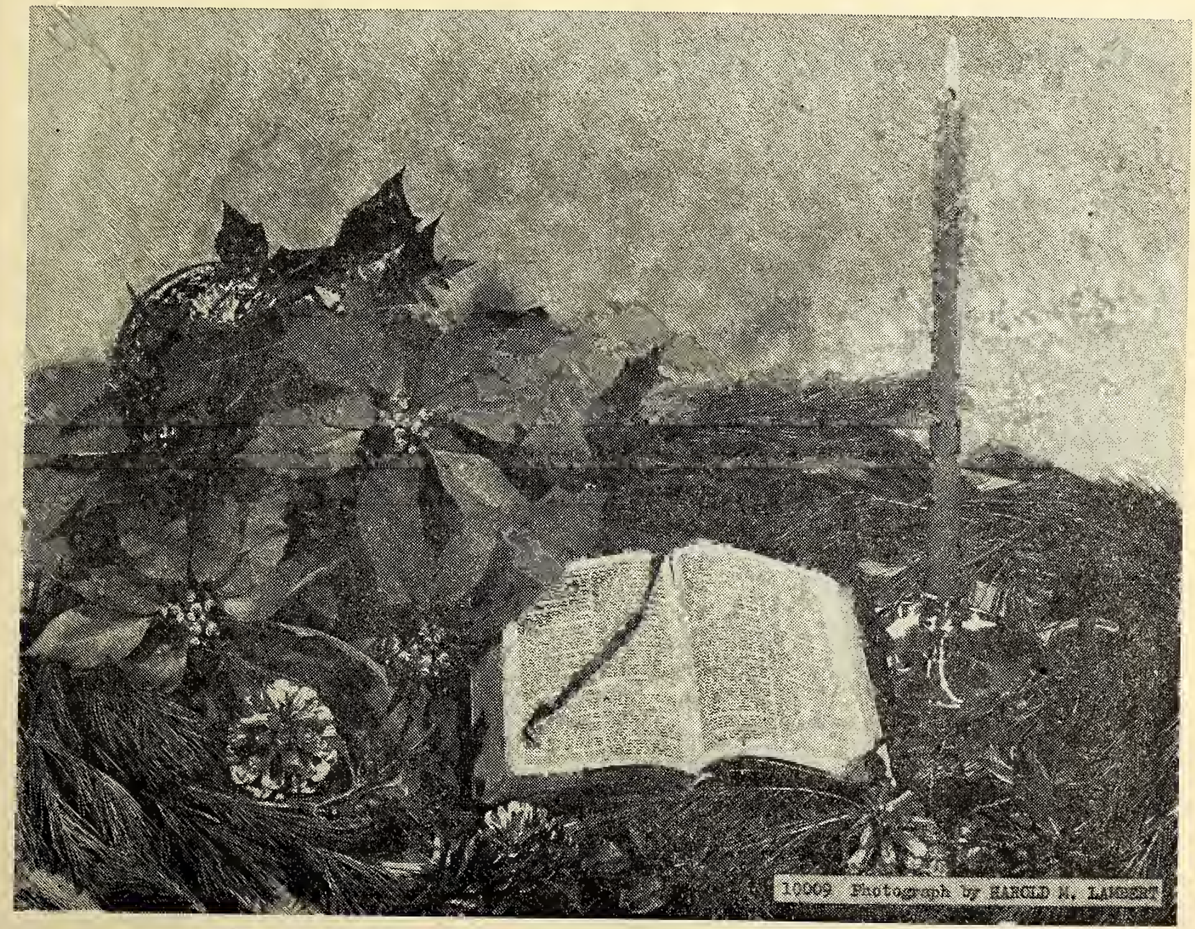
MENNONITE

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 66 — December 11, 1951 — Number 49



10009 Photograph by HAROLD M. LAMBERT

And the angel said to them,
"Be not afraid, for behold, I bring you good news
Of a great joy which will come to all people;
For to you is born this day in the city of David
A Savior, who is Christ the Lord."

And suddenly there was with the angel a multitude of the heavenly host
praising God and saying,

"Glory to God in the highest, and on earth
Peace among men with whom he is pleased!"

In This Issue

EDITORIALS 775

STILL SHINES THE STAR by Edmund J. Miller 776

THE RECOVERY OF CHRISTMAS 777

AND THE PRISONERS HEARD THEM 778

WHAT DOES CHRISTMAS MEAN TO ME 778

GIFT FOR CHRISTMAS 778

PEACE AND GOODWILL 779

TOWARD MORE JOYFUL SINGING 779

HOW SWEET, HOW TRUE IT IS 780

D P'S 780

THE ORCHESTRA OF LIFE 781

MENNONITE YOUTH:

MY FIRST THREE MONTHS IN PARAGUAY 782

WHO FELL AMONG THIEVES 784

OUR COLLEGES AND SEMINARY 785

MCC NEWS NOTES 786

JOTTINGS 787

WORLD-WIDE BIBLE READINGS

Dec. 16—Romans 12

Dec. 17—I Corinthians 13

Dec. 18—I Corinthians 15:1-34

Dec. 19—I Corinthians 15:35-58

Dec. 20—Galatians 6

Dec. 21—Philippians 4:1-13

Dec. 22—James 1

Dec. 23—Luke 2:1-20

Dec. 24—Matthew 1:18-25

Christmas Day—Matthew 2:1-15

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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1952

A Year of Evangelism

Our conference might well consider 1952 a Year of Evangelism, a year when the entire church membership is to be mobilized for an effort to win our American people back to God and back to the obedience of the Lord Jesus Christ. The American life as the majority of our people live it is headed towards self-defeat. Our only hope lies in a return to Christ. Our congregations, our Sunday schools and our Youth Fellowships will be encouraged this coming year to help in their own way to win as many of our people to Christ as possible. Many of our people need to be saved and then taught to live the saved life in Christ as Jesus says in the Great Commission.

We believe our churches will want to know who is to take the initiative and provide leadership in such endeavors. The following information may alert us to such help as will be available.

1. The Sunday school lessons of the first quarter of 1952 are excellent for an evangelistic appeal. Sunday school teachers should make it their aim to use this material to appeal for decisions for Christ.

2. The Teachers Quarterlies will carry special articles on Evangelism. These articles will provide both inspiration and directions for the teachers.

3. A poster which portrays America's need of Christ will be sent to all our Sunday schools. This will keep the need of winning our people to Christ before our eyes every time we enter church.

4. A letter by the chairman of the Evangelism Committee will go out to all Sunday School Superintendents urging them to help the teachers to guide their classes in efforts to bring unsaved neighbors to Sunday school.

5. Monthly articles are to appear in our church papers to keep our lay people inspired and active.

6. Our Youth Fellowships and Christian Endeavor Societies will be challenged through the January Program Helps on "Twentieth Century Discipleship" to win young people to Christ.

7. Our church boards will be encouraged to support every effort which church groups make to win people to the Savior and to reclaim the inactive members of the church.

Of Things to Come

Dec. 9—Messiah Community Chorus Concert, North Newton.

Dec.9 Bible Sunday

Dec.16 "The Messiah" by Bluffton Community Chorus

Dec. 19—Jan. 2—Christmas vacation, Bethel College.

Dec.21-Jan.3 Christmas Recess, Bluffton College

1952

First Quarter Special Emphasis on Evangelism

Feb. 10—Race Relations Sunday

Feb. 29—World Day of Prayer

Aug-10-15 Mennonite World Conference, Basel, Switzerland.

We need to remind ourselves of the fact that God usually sends His blessings to us through loving and consecrated personalities. To bless some soul He may want to use you and me. Our greatest need will not be to know methods and plans of evangelism. Our greatest need will be that we be truly loving. There is no substitute for love in soul winning. Everything we do should be borne out by love and done with the prayer that our hearts might be channels to convey the love of Christ to sinners. Much prayer will be necessary.

—**Committee on Evangelism**

THE SOURCE OF SERMONS

Most people have pet peeves they like to take out and exercise occasionally. We have ours too, and one of them is the modern tendency among preachers to preach from topics rather than from texts.

A pastor of a Scot parish asked one of his parishioners, after the service, "Elspeth, what have you to say of my sermon?"

The old lady replied, "Dominie, if the text had the smallpox, ye wouldna hae caught the disease." Evidently he never came near it.

We have read about a young preacher who wrote his father: "I think that I shall be compelled to stop preaching. I have preached from every subject that I can think of."

His sensible old father answered back: "Try preaching from texts."

Modern preachers appear to be so well educated that they can solve all problems apart from the Bible. Their messages are not steeped in the Bible. Statements by men are quoted more often than the Bible.

We agree with the old father of the topic-exhausted preacher: Try preaching from texts. —**Covenant Weekly**

Editorials

IS IT CHRISTMAS OR X-MAS?

It is perhaps because of our desire for short-cuts that we frequently abbreviate Christmas to X-mas. The X in the Greek stands for the first letter of Christ, so it is not unlike using the first initial for our name.

But unwittingly this manner of abbreviating may say more than we realize. As students well know, in many formulas and equations, the "X" stands for an unknown quantity or object. This common use extends outside the classroom and "X" commonly designates the unknown. So perhaps in our use of "X-mas" we are but acknowledging that the Christ is quite unknown to our common life, and instead of Christmas we observe a somewhat pagan X-mas where Christ may be totally unrecognized. All Christians will agree that something should be done to restore Christmas to its real meaning. All Christians can have a part in so doing. By the greetings and wishes we send out, by the gifts we give, by the way we spend the day—in all these various ways we can help to recover the known Christ for the unknown "X".

SANTA CLAUS OR CHRIST

In the fourth century there lived one, Saint Nicholas of Myra in Lycia, Asia Minor, who became known as the patron of children. The legends about him are many and widespread. In the Netherlands and elsewhere his feast (December 5) is the children's holiday, and he is the fabulous giver of gifts. The early English settlers in New York accepted from their Dutch neighbors the legends, and as Christmastide was the English gift season, Santa Claus (a corruption of the Dutch for Saint Nicholas) was easily transplanted to Christmas day.

In the pleasant anticipation of receiving gifts children easily can come to think more of Santa Claus than of the Christ whose birthday we are celebrating. Of course Christ was God's greatest gift to man, and the children should not forget this. Homes can do much to make clear the real meaning of the day and take time to read and tell the wondrous Christmas story the greatest story ever told.

To preserve the real meaning of Christmas, may we give more thought to the Babe of Bethlehem and less thought to the receiving of gifts from Santa Claus.

PITCHER PUMP OR ARTESIAN WELL

The pitcher-pump in the old farm kitchen needed to be primed and coaxed before it produced any water. Even after the priming no water was forthcoming unless the pump-handle was exercised to some degree of enthusiasm. But some farms were fortunate enough to have artesian wells from which the water gushed forth because of an inner compulsion.

There are two kinds of giving: pitcher-pump and artesian well. The pump variety will respond only if properly primed and the handle worked vigorously enough. The artesian giver overflows from the heart because of inner compulsions.

The various conference boards, the individual churches, the church schools, the Mennonite Central Committee—all are facing the problem of raising enough funds to keep their important work going. Those directly responsible for raising the funds are kept busy pumping to get enough for the budget needs. In some cases they tire of pumping and are advocating reducing the budgets. Are the artesian wells drying up? Are we weary in well-doing? Are we discouraged with world conditions and joining the "what's-the-use" group? Do we respond to physical needs more readily than to spiritual needs? Have we reached the saturation point?

Or may it be that we do not have enough of the love of God and the spirit of gratitude in our hearts to create an inner pressure that gladly releases funds at our command? For after all we are but stewards and not owners of the wealth God permits us to control, and we will be held accountable as to how we use it.

It is better to be an artesian well than a pitcher-pump.

CHILDREN LOVE TO GIVE

It was the editor's privilege to spend Thanksgiving Day in one of our largest churches. There the custom prevails that people, young and old, express their thanksgiving by a generous free-will offering.

The giving starts with the children coming forward and bringing their gifts. Several hundred children came forward and deposited their money in the plates for a total of over $470; (the total offering for the whole congregation that day amounted to over $6200).

It was an impressive sight to see the happy faces of the children as they came forward to bring their gifts: happy because they had a part in the service; happy that they had an opportunity to help in the important work of relief and missions; happy that they had the privilege of sharing.

Perhaps here lies a secret of church and benevolent giving. If the children early in life are led to feel the joy of sharing, they may continue with that feeling all through life, and so find generous giving more joyous than hoarding or spending for themselves.

Still Shines the Star

A Christmas Meditation

EDMUND J. MILLER

"When they saw the star, they rejoiced with exceeding great joy." Matt. 2:10

"The light is shining in darkness, for the darkness has never put it out." John 1:5 (Goodspeed)

Edmund J. Miller, Pastor, First Mennonite Church of Christian, Moundridge, Kansas

Before the birth of Christ, generation after generation groped in darkness without the confident faith that we may now have. The night was long and dark. To be sure, there had been some light, but the outlook was far from cheering. "Before Christ" was, indeed, a time of ever recurring disappointment and despair.

Then, one night, while shepherds watched their flocks in Bethlehem fields, a great light broke upon them and "the glory of the Lord shone round about them." An angel proclaimed the coming of One who was to put an end to darkness forever for all those who would receive Him. "The true light that enlightens every man was coming into the world." (John 1:9)

Here, at last, was the Star of hope. Hope was desperately needed then and it is our great need today. We need it in a world where, in vast areas, the majority of people are discouraged, hungry and destitute; where nations are filled with hate toward one another; where millions of persons let the selfish search for pleasure crowd out the things of the Spirit; where sentimentalism and commercialism have made even "good" people miss the meaning of the holy season.

Where can we find this Star of hope in such a world? Our God and Father sent light into the world in his Son to illumine the darkness, to light the dark recesses of men's minds and hearts. Where Christ is there can be no darkness, no fear, no hatred.

It is a wonderful experience to those who open the shutters of the soul and let the radiance and glory of Christ shine in, but after this miracle is worked in our own lives, we must let the Christmas assurance of God's love and salvation shine forth again from us. This is not so easy as it sounds, for Christ has given us definite commands for letting our light shine. "Love your enemies ...Bless those who curse you . . . Judge not . . . Forgive . . . Give," and we do not always like the sound of them. But His directions are clear and it remains for us to follow them if we are to let Christmas work its miracle of love in us and through us to the world.

Yes, the great hope of a world awry and in agony, a world torn and tangled, is still the Light that came on that first Christmas, and as long as that Light is our beacon, there will be no black-out of civilization. Thank God, "the light is shining in darkness, for the darkness has never put it out."

noel notation

a world in turmoil
the darkness before dawn,
prayerful anticipation!

a hopeful inquiry
brusk retort—
"no room."
(is there room
in our lives
for Him?)

a mother in travail—
that favored one,
her First-born—
Immanuel in a manger,
Joseph standing by.

joyous message!
seraphic melody:
"glory to God,
peace on earth
among men of goodwill"
peace!
on earth!!

God so loved
that He gave and—
Word became Flesh
(do we love enough
to truly give
so that our love
can bear fruit?)

again the world in turmoil
the darkness before dawn
prayerful anticipation?
"even so, come, Lord Jesus."

—Helen A. Penner

The Recovery of Christmas

Our task now is to make this Christmas as good as we can make it, in the light of conditions as we now find them. We must learn how to celebrate our major festival of love and good will in the midst of the first Planetary Civil War which is real, though un-declared. We must try to make the days ahead happy ones for our children, even though we know there are many in our confused world for whom the chance of a happy Christmas is slight. The world is not as we would have it, because it is so far from the spirit of Christ, but our task is to be loyal to that spirit in the midst of the confusion. Are there any principles which can guide in this task? I think there are, and I shall try to set three of them down.

OUR RELIGIOUS FAITH

The first principle is that we must keep the festival Christian, which means keeping it religious. All around us are secular forces which are always willing to take over the season and sometimes they appear to succeed in doing so. Every one knows that the decoration of towns with greenery and lights is undertaken largely as a wise move on the part of local business houses. Each year we have to fight harder to hold the day and the season in the context of the Christian story. Sometimes it seems that we are constantly losing ground and each succeeding year sees Santa Claus winning over Christ. The final blasphemy is the notion that the two are somehow identified or identifiable. Each year the reindeer loom larger and the heavenly messengers singing of peace on earth become less significant or appealing. In any case it is clear that we must fight a constant battle on these lines unless we are to lose completely. Eternal vigilance is required in this as in any important struggle.

We must find new ways of bringing the religious significance of Christmas to as many minds as possible and this we must do both inside and outside of churches. We must teach our children that what we celebrate is the birth of the Christian faith, which is symbolized by the birth of a baby in the humblest of circumstances. We must use creative imagination to make this seem persuasive and genuine. In this struggle the excellent carols are probably our strongest allies. We can thank God for them and pray that they may never be wholly debased by department store usage for commercial purposes.

GENUINE GIVING

A second principle regards the giving and receiving of gifts. The tendency, which has become conventionalized in modern Western society, is to give gifts to one's children, one's parents, and one's close friends. Some times we go beyond such circles and take advantage of this time to remember those who have served us faithfully, such as employees in clubs and businesses, or even those whose good will we have some reason to cultivate. In some situations there is the suggestion that Christmas gives a safe opportunity to bribe those who can aid us or harm us. Then Christmas takes on a slight note of blackmail.

As we face the great outpouring of gifts we cannot condemn it wholesale. Much of it is good and some of it is *very* good. No amount of vulgarity or ostentation or display can destroy the wonderful value of a season in which, for almost the only time in the year, most people think for a while of others. We should encourage the giving of gifts, but do our best to alter some aspects of the experience. There are wealthy families in which the Christmas season is a serious problem because it is so hard to think of what Willie or Susie or Father or Mother doesn't already possess. There is no point in giving a gold watch to a person who already has one. One more piece of silver means almost nothing to a woman who already has a great deal of silver, chiefly for display rather than for use.

If we approach Christmas giving in the light of Christian principle we shall see to it that our gifts to the surfeited are often mere token gifts, evidences of our affection, while the money that might have been wasted in the fruitless attempt to add meaningfully to their possessions is employed to help some one who may be given a real thrill by receiving a gift of beauty or worth or utility. Christ understood our danger in advance and advised us to give gifts to those who were not in a position to give to us. The terrible feature of so much of what we now call giving is that it is a mere matter of barter. Some people say openly that they "exchange gifts." The principle is that giving is good and should be encouraged, but that we must develop far more sensitivity in the direction of our giving. If we combine both real affection and the meeting of real need we shall not go far wrong.

LOVE OF HOME

The third principle is that Christmas should have its focus in the home. The home is really the holiest point in our total human enterprise, the closest approximation we have to what life ought to be. Let us therefore glorify it. Christmas is at least partly Christian when the central emphasis is on the home virtues and home ties These are in great danger of being lost in the modern world and therefore require some conscious support. The decoration of the home, the mutual preparation of festive meals, the return to the hearth on the part of scattered members of the family—all these are in the line of keeping Christmas sacred.

Thus Christmas, in any year, can become a time when all the best features of our life are joined in one experience. If we can join our religious faith, our genuine giving, and our love of home, we shall have something as good as is possible in this mortal life. Only Christmas can do this. Because Christmas alone can work this magic, it is wonderfully worth keeping and therefore all who care about our common life will treasure it. To treasure it they will try more and more to see that it is saved from the dangers which beset it and allowed to stand in its own true glory.

—*(D. Elton Trueblood) in*
THE AMERICAN FRIEND

And the Prisoners Heard Them

Tortured, questioned, martyred is what happened to many members of the Student Christian Movement in Czechoslovakia during the German occupation. One such taken by the Gestapo late in 1942 was Philip de Beaufort, a lad in his early twenties.

Thirty-six times De Beaufort endured the torture-question ordeal without giving away his friends in the resistance movement. Then, he suffered execution by the Naxis.

De Beaufort left a written account of his last Christmas Eve, an eve that ended his long solitary confinement, for he was given a cellmate, a young working lad named Dirk.

De Beaufort wrote:

"I got out my Bible, and turned to the Christmas story in Luke.

" 'What about reading it aloud, Dirk?' "I said, with some hesitation.

" 'They always do at Christmas at home,' " Dirk replied.

"I began:

" 'And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed . . .'

" 'Speak up,' shouted a voice from the next cell.

"Then,

" 'Bring the Bible in here,' said someone else who thought the reader was free.

"Read for us all,' said another.

" 'Yes, for us all,' they echoed.

"Dirk took up his stool and put it near the door.

" 'Stand on this,' he said, 'and read through the grating.'

"And there, in semidarkness, standing as it were between heaven and earth, I began:

" 'And it came to pass in those days, that there went out a decree from Caesar Augustus . . .' "

After reading, De Beaufort spoke simply about the passage read, and the meaning of Christmas for them and all men.

Then he began:

"Our Father . . ."

Dirk took it up.

From the other cell doors he heard the murmur of voices as the unseen congregation joined in the Family Prayer.

'Afterwards," De Beaufort went on to say,, "a voice, hoarse and unmusical, began to sing, 'Silent night, holy night.'

"Then, as if new organ stops were opened, hundreds of voices took it up, softly at first, then with a mighty swell. No one had planned it. It just happened. It showed how truly all in that prison belonged together.

"Roman Catholics and Protestants, and some who were neither, all sang.

'It seemed for a moment as if from some deep underlying joy a wave washed over this collection of human misery."—*Harry Joel Bean*

(in HERALD OF HOLINESS
and GOSPEL HERALD)

WHAT DOES CHRISTMAS MEAN TO ME

Does it mean tinsel and glitter and glow;
Evergreens, holly and mistletoe?
Does it mean Santa Claus, covered with soot,
With eight reindeer — or coming afoot?

Does it mean parties and presents galore;
Or eating too much and still wanting more;
Or sending out cards, afraid you might miss
Some sensitive friend who send you his?

Does it mean Christmas trees with lights and balls
Music that fills the banquet halls?
Or perhaps it means wearisome shopping trips;
Perhaps some "good cheer" may touch your lips.

"Good cheer," did I say? Ah, yes, the right kind;
The kind that improves both spirit and mind.
The brand that is flavored with kindness and love,
Peace and Good Will from heaven above.

What does Christmas mean to you?
Are you numbered among the few
Who see above all else the infant small,
Cradled in a manger stall?

The Christ-child who not only grew
In stature—but in wisdom too;
In favor with both God and man
Some thirty years was His life's span.

Does Christmas really mean this to you?
You've accepted the Christ who died for you;
You let Him reign in your heart today,
You give the Manger Babe full sway.

Is your heart too crowded to let in the King,
Who came as an infant great blessing to bring?
Is your body too weary for you to know
The joy that at Christmas should within you grow?

—Mrs. Ely R. Fretz

GIFT FOR CHRISTMAS

What can I give to men whose empty eyes
Trouble my thinking at this Christmastide?
Lord, make me humble, loving, strong and wise,
That I may give them Christ, the crucified.
Let me not choose the lesser gifts of earth,
That pass in dust and are futility:
Lord, at this sacred season of Thy birth,
Lead me from giving things to giving Thee.
What can I give to Thee, God above?
(There is so little that our God could need)
And yet, in all my dreams, Thy heart of love
Is wounded still: I see it break and bleed
With naught to staunch the flow—except I bring
Some ransomed soul, called home from wandering.

Helen Frazee-Bower

Peace and Good Will

On the first Christmas Eve a group of shepherds were watching their flocks on a hilltop. They had a unique experience which they described as a visitation of an angel, an angel who told them of the birth of one who was to mean more to the world than any other person. They also heard a multitude of the heavenly host praising God and saying, "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:14) Ever since that night, when Christmas comes around, men have thought about this heavenly message of peace and good will.

But has it been anything more than just words? Has it been anything more than the tinsel and the lights and the colored balls which you bring down from the attic once a year, hang on the tree for a week or ten days, and then put away again? There are many indications which would lead you to say, no! In the world there is so little of peace and good will. We seem to be in a transition state of cleaning up from one war and getting ready for another. The garrison state, with more and more being spent for what is thought to be armed security, is too close for comfort. The United Nations sometimes seems to be a place for making differences rather than for settling disputes. In our homes there is too little of peace and good will as the disgraceful figures of the divorce courts clearly show. In our inner lives there is precious little peace and good will, and every book dealing with inner peace and harmony at once becomes a best seller. What can we as Christians do to make this Christmas message of peace and good will come more alive?

For one thing we can begin where the message of the heavenly host began, by giving "Glory to God." That came first. Only when glory has been given to the heavenly father can you expect peace and good will in the world, in the home, and in the heart. There is no short cut.

For another thing, you can keep on repeating this message of glory to God, and, coming from it, peace and good will among men. The voices that stand for discord and ill will are always loud and strong and never become silent. You are doing something important if you just keep this heavenly message.

He bids us make his glories known
His works of power and grace;
And we'll convey his wonders down
Through each succeeding race.

For another thing, no matter what anybody else thinks, you can keep faith that peace and good will are possible. When you begin to treat them as nice ideas but impractical, the cause is lost. You must maintain the abounding faith that peace and good will are possible in the world, the home, and the heart. Napoleon once said, "You have already defeated your enemy when you have taken away his hope of victory." Don't let anything or anybody take away your faith in the triumph of God's cause. I often remember that the confident poem of Henry Wadsworth Longfellow, "I heard the bells on Christmas day their old familiar carols play" was not written in a day of peace and concord, but in the midst of the war between the states, one of the most difficult times that America has ever known.

There is still one more thing you can do to make this message of the heavenly host come true. You can pray. William Law wrote a wonderful little devotional book in the 1700's called *A Serious Call to a Devout and Holy Life.* He has in it one chapter on the duty of praying for others and of how such prayer always improves the heart of the one making the prayer. He says, "There is nothing that makes us love a man so much as praying for him .... By considering yourself an advocate with God for your neighbors and acquaintances, you would never find it hard to be at peace with them yourself." If there were more honest prayer for peace and goodwill today, there might be more of it. The enemies of the Christmas message in world, home, and heart might be put to flight. "One little word shall fell him," as Martin Luther put it.

We need to remember that the Christmas message of peace and good will is a word from a heavenly host, and therefore, we believe, truer than any contradictory voices of earth. Each one of us can help to make it ring out again.

PRAYER

May peace and good will, O God, dwell more and more in our hearts. May we help it so to do, following the example of Jesus Christ our Lord. Amen.

—*L. M. Horton in "Presbyterian Life"*
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Toward More Joyful Singing

The words of one of the most joyful songs in the English language was written in 1907 by Henry van Dyke. It was written to the beautiful tune, "Hymn of Joy," in the last movement of Beethoven's Ninth Symphony. Have you ever noticed its rich content? Have you been conscious of how it encourages joyful singing?

Have you noticed too, the author's use of numerous couplets—sets of two words beginning with the same letter of the alphabet? As you sing it next time notice at least twelve of these couplets, aptly chosen, which he uses so effectively . Here they are:

Looking to God, he says, "God of Glory" and "Lord of Love." Seeing man, he thinks of the "sin and sadness" and the "dark of doubt." He prays to the "Giver of immortal gladness" asking that he may "reflect Thy rays." As lover of nature he refers to "field and forest" and "flowing fountain." To him, God is "Giving and forgiving," "Ever blessing, ever blest." He recognizes all who "live in love" as belonging to God. He sees the relationship between "Father-love" and "brother love."

Are you a pastor, superintendent or a happy, or often not too happy, child of God in the pew, suggest the song, *JOYFUL, JOYFUL WE ADORE THEE* (Mennonite Hymnary No. 10) as a fitting and loving tribute to a loving Savior and Lord.

—*Walter H. Dyck*

How Sweet How True It Is

How sweet! How true it is!
We still today can find
Christ in our heart—and feel a part
Of all that He designed

The Day named after Him
So given to "Good Cheer"—
Within our heart——becomes a chart
To nobler living here—

The gifts which in His name
With others so we share—
Within our heart—by Love's sweet Art
Sing of our Father's Care—

Until the life we live
Becomes so lost in His—
Within our heart—it is a part
Of Heav'n's Eternal Bliss—

Christmas is then a tide
Which naught of earth can stem—
Within our heart—the "hither part"
Of "New Jerusalem!"

Calv'ry's Redemptive Flow—
Gethsem'ne's Deathless Bloom—
Within our heart—their Strength impart
From Manger here to tomb—

Beyond all promise giv'n—
Beyond what seers foresaw—
The Christ is come! In Him we Home!—
To live by grace—not law!—

Sword shall to ploughshare turn—
And spear to pruning hook—
Life's broken shard—be healed at heart—
As told us in "The Book!"

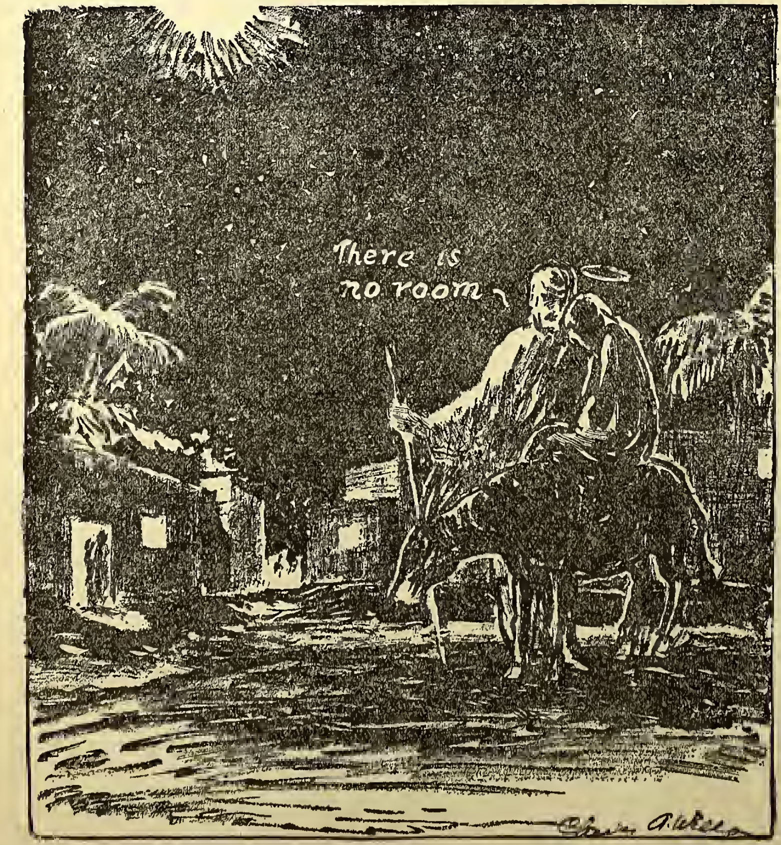
—Ralph W. Berky

Wise Men

God, God that our wise men tonight
Would leave their empires and their thrones
And follow one clear star across
The desert land, the cobblestones,
The frosted stubble, there to find
Beneath that strange and dazzling glow,
The little Christ—Ah, should they kneel
Together there, I know, I know
The old, old enmities would cease.
There would be eternal peace.

God, God, that presidents and kings
Would take the same high, lighted road,
Joined in an earnest search for One
Who came to share their heavy load,
The burdens that they would lift.
The travelers down sea and land
Would reach across a manger bed
To clasp each other by the hand.
God, may the Magi of our day
Find Thee upon their common way.

—Grace Noll Crowell



THE D P's

By Charles A. Wells

Displaced persons are not just a product of the modern world. Since earliest history there have been those who, through misfortune, war or religious belief, have been driven from their homes and forced to wander—homeless and unwanted. The holy family lived in Nazareth but at the whim of a tryant they were ordered out upon the dusty roadway, forced to flee into strange lands. Certainly one would have thought that God could have sent His Son to be born into the manor house of a landed aristocrat or the palace of a merchant prince where He would have had a fitting background of security and nobility. But instead God sought the nobility of the humble for His Son and the security of the low Bethlehem hills and a wayside manger. It was out of the understanding of such a life that this divine Son, having grown to manhood, said "Blessed are the meek for they shall inherit the earth."

The Orchestra of Life

THE PIANO

The piano is one of the "leading" instruments in an orchestra! When instruments are getting "tuned up" to start on a piece of work, they look to the piano for guidance. Each instrument is checked carefully with the note played by the piano so it can be in proper tune . . . so when all the instruments have started playing together, there will be no clashing, off-key discords to ruin the harmony. And pianos, after having started the other instruments off on the right key, continue to play along to lend strength to the combined efforts of the others.

A piano is the "shepherd of the orchestra;" it has been blessed with "leadership," 'to give guidance to help instruments to get "started"—of such materials are ministers made, and teachers, and evangelists, and missionaries, and Sunday school superintendents: the ones who help to "Break the bread of life." The ones who teach and preach: Peter and Paul and Barnabas, leaders of others.

Do you have a Sunday school class? Have you been called to preach or to teach? If you have, then you are a piano—and a very important instrument used of God. Pianos are looked to for guidance in starting instruments out right. It is imperative that a piano play the right notes!

THE VIOLIN

The violin—the instrument of co-operativeness! Willing to work by two's (bow and violin) it accomplishes the achievement of beautiful music. A "Christian violin" has found that two can do more than one and is willing to play while another teaches, willing to play the piano while the partner sings, willing to be part of a "two-person instrument" that the best results may be gained.

Who are violins? I believe it was the great evangelist, Dwight L. Moody, who played his bit to make up a "two-person instrument" which was used by God to win people to Jesus' way of living. While Moody preached, his friend stayed on his knees in a hotel room to pray for him. While a talented soloist sings, his wife plays the piano.

"The Holy Spirit said, 'Set apart for me Barnabas and Saul for the work to which I have called them.' "

"For where two or three are gathered in my name, there am I in the midst of them." And sometimes God calls on His servants to play their parts in life by two's also.

Perhaps you are a part of a "two-person instrument." If so, then you are a much-needed violin combined with an equally needed bow to send out sweet music to help make the symphony of Christian life complete.

THE DRUM

The drum is reliable. It thuds along with a sure, steady beat, its rhythm solid as a rock, giving deep strength wherever needed, forming a dependable background for instruments in the foreground. When other instruments vary from loud to soft, you can still hear the drum beating out the same constant rhythm. The sound of an experienced, steady drum is comforting to new instruments just starting out in the orchestra—a reassuring sound. The drum is constantly "at it."

Every church has its firm, faithful drum: its older Christian who is a steadying factor to the younger ones, the tried and tested man or woman of God who backs up the work of the younger ones with a steady tattoo of prayer. A drum personifies strength. The music would not be quite complete without the steadiness and dependability of the drum.

The older, experienced soldiers of God who are ready to lend a hand, persistent and steady in prayers are drums. And may God bless them. God needs the experienced, helpful drum in His great orchestra of Christian life!

THE FIFE

A fife isn't a very conspicuous instrument. Sometimes a fife becomes easily discouraged because it feels as if it has no talent . . . It seems to say "You seldom hear much about a fife!" But it has a sweet song, and its notes are round and true, and the very simplicity and humbleness of the fife itself lends to the wonder of its beautiful music.

A human fife is in a class by itself. It seldom raises itself above the other louder instruments, nevertheless, God has created it to sing its own lovely song in its own simple way to round out his beautiful symphony. He gives the fife a sweet song of salvation—as he does to his other instruments; and when they all play together, he listens for each instrument of his orchestra to sing the song of salvation in its own way—and if he does not hear the simple melody of the fife, he misses it!

Perhaps you feel as if you have no particular talent. Perhaps you feel that you are a fife. If you are a fife, then you have been made so by the Great Creator and Conductor of Life and you have a responsible position. Sing your song clearly and loudly in your own individual way for you are an important part of something God has planned—he wants you to play the part which He has given you to make the melody complete!

—**Vision**

Christmas Cheer for Every Day

Oh, friends, why should we wait
 Until the Christmas bells are ringing,
To speak the word of cheer
 Which sets the world's sad heart to singing?
'Tis Merry Christmas to you all!
 And may we bear its cheer,
Through all the common everydays
 Of all the common year!

—**Anon.**

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen ,Topeka, Indiana

My First Three Months in Paraguay

PAULINE JAHNKE

It seems I have to go back a long way in order to start at the beginning of my term of service. I shall begin with my few days' sojourn at Akron, which, although not considered part of my term of service, helped me to become better acquainted with MCC's program and some of its personnel. I appreciated the many kindnesses shown me and before leaving on my mission, already felt very much a part of the MCC family.

A PARAGUAYAN TAXI

The trip by plane was smooth and uneventful. The plane was on schedule, or even a little ahead of schedule when it arrived at Asuncion, consequently there was no one to meet me at the airport, but one of Braniff's representatives, who spoke English, was very helpful and arranged for a "taxi" to take me to the MCC Center.

The trip into town gave me my first glimpse of Paraguayan laws. Even though it was after sundown, I could see that we met many travelers on the road, either on foot, horseback or on two-wheeled carts drawn by oxen. What amazed me was that we didn't run into anybody, because most of the time our taxi drived didn't use his lights at all. When we got into the city he started using his horn at every intersection and forgot all about his lights. Later I learned that drivers are expected to drive without lights or keep them dim, and use the horn at intersections, unless there is a policeman there to direct traffic. As far as I know there are no stop signs on the streets at intersections in Asuncion.

I was much relieved when we finally stopped at the MCC center where I was warmly greeted by Frank Wiens, who took me in and introduced me to the rest of the unit. It was indeed wonderful to see familiar faces and to be with people who spoke my language.

TRIP TO THE CHACO

The first few weeks were spent in getting acquainted with the office personnel and files and getting started on my Spanish classes which I enjoy. Before leaving for South America it had not been decided whether Mary Friesen, who was the secretary in the Asuncion office, or I would help Dr. J. W. Fretz with his research study in Paraguay. After he came on the 20th of June it was decided that I should have the privilege of helping him. I count it a privilege because my visit to the Paraguayan Mennonite colonies was made more meaningful because of the interesting facts that were revealed through Dr. Fretz's questions and the answers he received.

Dr. Fretz, Frank Wiens and I left for the Chaco by plane on July 3. Upon arrival at Filadelfia, we were greeted by Ozzie Goering and others. We made Filadelfia our headquarters. The Ozzie Goerings left for Asuncion the day after we arrived in Filadelfia, so the MCC home became our office. The Kornelius Neufelds provided me with good room and board. Their home is open to most out-of-Chaco visitors to Filadelfia..

PARAGUAYAN HOSPITALITY

Everywhere we went we were warmly received. This warm hospitality impressed me a good deal. It did not matter that we were total strangers. We stopped at one home in Neuland just to deliver greetings from relatives in North America. We had planned on going right on to interview the neighbor, but the lady of the house just wouldn't hear of it. She was so happy to have someone call on her, and especially someone who knew her husband's relatives, that she instited we come in for a little chat. I regret that so often we fail to see the opportunities we have for bringing joy into someone's life, just by the little things we are able to do for them. Even though our time was limited, I did not feel that we had wasted our time in visiting this family for a few minutes.

Another thing that impressed me was the cheerfulness and the ambition of most of the colonists. Even though it is difficult to make a living—either there is crop failure due to drought or grasshoppers or worms, or there is no market for their crops, there always seemed to be a note of hope in their attitude. Some of the new colonists have achieved a good deal in the four years they have been in the Chaco. Their whitewashed homes and rows of paraiso trees make the village look very attractive. Of course, there are those, too, who have not been able to whitewash their homes, nor have they been successful in growing trees. In one of the villages in Neuland we visited at the home of an old man and his lame wife. These two people, in spite of their handicaps, had managed to plant an attractive garden, were growing vegetables and had started an orchard. They were planning to rebuild their house and do some more planting.

A Filadelfia we also met Robert Snyder, one of the V. S. men working under STICA on the Experimental Farm. A visit to the farm also proved very interesting. Mr. Klassen, a forester, who is working on the farm, has started a nice grove of pariso trees. There were other trees also, as well as vegetables. It would be well if all families in the Chaco were able to grow an abundant supply of vegetables. They were noticeably lacking in the general diet of the colonists.

ON TO FRIESLAND AND VOLENDAM

After a three and a half week's stay in the Chaco we left to go to Friesland and Volendam.

(Frank Wiens returned to Asuncion two weeks earlier). Instead of leaving by plane as we had come in, we decided to go the way most of the colonists have to go; that is by truck, rail and boat. This decision was made on the basis that we wouldn't have a true picture of the colonists' life if we didn't make this trip. We left Menno Colony by truck and after a hot and bumpy six-hour ride we reached End Station, the point from where we continued our journey by rail. We had ordered the Autovia from Puerto Casado, and fortunately we did not have to wait very long for it to come, even though it was about two and a half hours late, but we were late getting to End Station too. I wouldn't have cared to spend the night at End Station, although some of the colonists do when they have to wait for the train to take them to Puerto Casado or for a truck or wagon to take them into the colonies.

WE TRAVEL BY TRUCK, RAIL, BOAT, AND WAGON

The ride on the autovia was much smoother, faster and cooler than the ride by truck was. The autovia is a small motor coach on narrow-gauge rails, which can be ordered to come from Pto. Casado to End Station for passengers who want to go to Pto. Casado.

We arrived in Casado about 8 p.m. Friday, July 27, and were very fortunate to meet a Mr. Semens from Fernheim as soon as we got off the autovia. Mr. Semens was very helpful and made our extended stay in Casado ever so much more pleasant than it might otherwise have been. Through his efforts we were shown through the tannin factory in Casado, and later went up the river by motor boat to Villami, where a cement factory is in the process of being constructed. This latter trip would not have been possible if our boat leaving from Casado had left when we first expected it to. Instead of leaving Casado Saturday noon, we didn't leave till Sunday night. Sunday we attended morning mass in the Catholic church, there being no other place of worship to go to. Needless to say, I didn't get much out of the service, because it was all in Spanish.

The thirty-hour boat trip from Puerto Casado to Puerto Rosario was smooth and pleasant. However, I did feel handicapped because I couldn't speak Spanish. The meals on the boat were good; I might say much better than those served in the hotel at Casado. I believe at Casado we got acquainted with the general fare of most Paraguayans—rare beefsteak three times a day with little else to go with it, except bread and some rice.

We arrived at Rosario about 3 a.m. and were happy to have someone from Friesland to meet us. After half an hour or so we continued our journey by horse and buggy. After an eight-hour ride we arrived in village No. 2, just in time for dinner. In Friesland I didn't travel much. While Dr. Fretz visited in some of the villages I stayed in No. 2 where we had our lodging, and typed up some of the information we had gathered previously. One of the highlights of our visit there was the one and a half day visit to the Hutterite Colony, which is only a few kilometers distant. Even though we came unannounced, we were very graciously received by the colony leaders. Here again, this visit was made meaningful and interesting for me through the many interesting discussions Dr. Fretz had with the various members of the colony.

After a week in Friesland we were taken to Volendam by horse and buggy. Ray Funk and Werner Legiehn, who had come to Friesland from Asuncion the same day we did, accompanied us to Volendam and then returned to Asuncion the following day. Frank Wiens and Marie Regier joined us in Volendam, and the four of us had very comfortable accommodations in the MCC home, where our meals were also provided for us by one of the women in the colony. In Volendam too, I spent most of my time typing at the MCC center, while Dr. Fretz and Frank visited the different villages. Unlike the Chaco colonies, both Friesland and Volendam have settled right in the bush, so that the villages cannot be seen until one is right in them. The vegetation in Friesland and Volendam seemed a bit greener and not quite so thorny as that in the Chaco.

CHURCH, THANKSGIVING FESTIVAL, BIRTHDAY PARTY

We attended the church service in Village No. 12, a village right close to No. 5 in which we were staying. That same day we drove to No. 8 to attend a thanksgiving festival which commemorated the fourth anniversary of that particular village. In Volendam, as in other colonies, the people were very friendly and hospitable. Our first social activity in Volendam, the day after we arrived, was that of a birthday party for the oldest man in No. 5. Almost the whole village came out to wish him God's blessing and continued health. The village choir sang several numbers for him and several young girls recited appropriate poems for the occasion. Because his little home could not hold all the guests, refreshments were served out under the starlit skies.

After a pleasant week, we started out on our final lap of the journey to Asuncion. After only a ten-hour boat ride we landed at the Asuncion port, and even though my six weeks in the colonies had been enjoyable, it was good to be back to get settled down to some routine life.

Book Review

Games for All Occasions, by Ken Anderson and Mary Carlson; Zondervan, 1951; 133 pp., $2.00.

Many of the proved favorites—those that have been used at Sunday-school picnics and high school parties, are included in the 263 games described in this book. There are also some that are unfamiliar. Some of these are complicated and will probably prove uninteresting because of the frequent refereeing interruptions they require. Others are relatively simple and may take their place with the favorites. The authors have included a variety of interesting Bible quiz contests. Unfortunate is the attempt to add spice to one of the quizzes by imagining it to be a Pilgrim and Indian war and the inclusion of the scalp taking game.

Who Fell Among Thieves

The M.C.C. Among the Arabs of Jericho

WALDEMAR SCHROEDER

I wish one could say something cheerful about this situation in Jericho, but the more one thinks about the desperate plight of these people, the more hopeless it seems. Not only the refugees are in great need; there are many non-refugees who did not actually lose their homes, but lost their means of support. They are destitute because they do not qualify for rations, since technically they are not refugees. They live in dark and crowded rooms that are cold and drafty in winter. Their clothes and bedding are faded and worn out with no replacements in sight. Food is a real problem.

Another tragic aspect of the whole situation is the mental outlook of the people. For more than three years they have beeen living in camps on the plain of Jericho under the blistering summer sun without work, wondering what the future holds for them. You ask the nearest one what he would like to do, and he will tell you that he wants to go back to the home he lost. Receiving has become part of them; if there are people who could help themselves, they are reluctant to do so now, for they have come to rely on their monthly ration. They seem to be waiting for those world powers that plunged them into this soul-destroying plight to do something to restore them to their lost homes.

Today I'm going to tell about some of the people with whom we come in almost daily contact. There are the thirty boys who come to the shoemaking school which is located in a tent in Ain Sultan refugee camp on the very outskirts of Jericho. The boys gather early in the morning at the tent and work until noon under the supervision of a master shoemaker. Having come from various backgrounds, they now live in the camp. Some have had six years of schooling; a number of them never attended school. Their ages range from twelve to sixteen years. Their clothes are torn and patched; most of them walk barefoot. All of them are eager to do something.

There is El Obseh ho lives with his married brother. His brother's wife thinks of him as an extra burden taking up room in the small mud hut. His father is dead; his mother is married again to a man who will not have him around. In all his fifteen years El Obseh has never been to school; he can neither read nor write. His lisp is quite noticeable and at times he becomes the target of the pranks of the other boys; they make fun of him and he has to take it, because he is small for his age. For a few months he attended shoemaking classes quite regularly and made fairly good progress.

When summer came his brother trekked to the eastern plateau and El Obseh went along to glean in the harvest fields. Due to scarcity of rain the harvest was very meager this year and the gleaning did not last very long. El Obseh came back to the Jordan Valley, walking a distance of over fifty miles and begging along the way. Early one morning he showed up at the shoemaking tent, tired and hungry, and too scared to say anything about his adventures. But the gnawing hunger finally drove him to tell that he had not eaten much on the way. Hastily the guard produced a piece of bread from somewhere and together with some water El Obseh made a meal of it. But he had no place to stay. The guard offered him a place to sleep. For two days El Obseh stayed, but restlessness seemed to take hold of him and he was gone again without telling anyone. Some weeks later he showed up at the school, but stayed only a day. Where he is now no one knows.

Twelve-year-old Dawas is a likable little fellow. He is the oldest of five children. His father is blind; his mother manages the meager rations somehow so that the family has something to eat. Their home is a mud hut in a refugee camp of seven thousand people. Dawas attends classes in shoemaking quite regularly. Often he seems tired and listless. Although he likes to play football, he doesn't seem to be able to join with the same vigor as the other boys because he tires easily. At times he gets attacks of malaria, forcing him to stay in bed. This is only a mattress and a blanket on the mud floor.

Abdul, the guard at the shoemaking center, is trying to support a family of nine people. With his monthly ration of sugar, flour, lentils, and fats, supplemented by the small salary he receives, he tries to keep the wolf from the tent door. His other big problem is to provide clothing; the growing children wear them out quickly. The family did receive some clothing, but sun, dust, and perspiration play havoc ith their garments which are washed in the most primitive fashion by rubbing them on stones. Abdul's eighteen-year-old son tried to find work in Syria, but was jailed for two months for crossing the boundary and then returned.

At one time Abdul and his family had their own home. When the fighting drew dangerously near to their village, they all fled with only the clothes they could carry. For more than three years they have existed in this valley through summer's heat and winter's dust storms and rains. Thousands of others are in a similar plight.

What can be done to bring relief and a solution to the problem of these homeless people? The Christian Church and the world should know about the injustice of the situation so that immediate relief could be brought in food and clothing; a long-range program of rehabilitation to provide homes for these people should be planned; and lastly, let each one search himself and recognize where he has failed, and pray to the Almighty that heart and hands may be made willing to help these people "who fell among thieves."

Our Colleges and Seminary

CANADIAN DISTRICT

Peter J. Froese, Abbotsford, B.C., was a chapel speaker on November 13th. It was his first visit to the College, and he expressed his appreciation of the spirit of earnest study and spiritual life which he had found.

On the evening of November 13, the Missionary Fellowship Band presented its first program. Guest speaker was Miss Kikuko Tsuda, Japanese Christian now studying at the Mennonite Brethren Bible College, Winnipeg. She related the circumstances of her conversion, and pointed out the spiritual needs of her countrymen. In addition, she briefly sketched the history of Japan, showing how the heathen religions had brought Japan to her present unhappy state.

Benjamin Ewert, pastor emeritus of Bethel Mission Church, Winnipeg, spoke in chapel on November 15th. In spite of his advanced age, he still takes an active interest in the welfare of the College.

The College Choir, accompanied by four members of the faculty, visited three southern Manitoba churches on Sunday, November 18th. Programs were given at Gnadental, Plum Coulee and Altona.

BETHEL COLLEGE

In his report to the Bethel College Corporation, Friday, November 23, President E. G. Kaufman announced that his resignation as president of Bethel College had been placed in the hands of the Board of Directors. Effective August 1, 1952, Dr. Kaufman's resignation will mark the end of a twenty-year term of service to Bethel College.

Under Dr. Kaufman's administration Bethel College passed through the critical periods—the economic depression of the thirties and World War II. The debt of almost $150,000 incurred in periods of adjustment was fully liquidated in 1944, with the net worth of the college increasing from some $450,000 in the early thirties to over $1,500,000 at the present.

A goal of major significance was reached in 1938 with college accreditation by the North Central Association. As part of the general trend in college education, the quarter term system was adopted in 1939.

In the general area of plant expansion the last twenty years tell a story of remarkable growth. The Science Hall has been completed, Memorial Hall built, the Franz Farm Shop added, the Health Center established, the Grattan Building added to college resources, and the Kauffman Museum brought to Bethel and enlarged. In the last twenty years many homes have been built on the campus, both by college people and others.

An alumnus of Bethel in the class of 1916, Dr. Kaufman served a term as educator on the mission field in China. In 1928 the University of Chicago granted him his Ph.D. degree after which he joined the faculty of Bluffton College, coming to Bethel in 1931. The past year Dr. and Mrs. Kaufman enjoyed a leave of absence in Egypt where Dr. Kaufman taught at the American University of Cairo, Egypt.

The Bethel College Corporation met in annual business session Friday, November 23, to transact business for the coming year. As directors of the Bethel College Board, Louis Janzen, Elbing, and Rev. Willard Wiebe, Lind, Washington, were reelected. Rev. J. M. Regier, North Newton, is succeeded by Mrs. P. S. Goertz, North Newton. She will be the first woman reprensentative on the Board.

Another action of the Corporation was a request to the Board that it study possible changes in the charter and submit suggestions for such changes to the Corporation. Such changes would provide for a wider representation of the constituency on the governing board and offer ways of limiting notes to people who have an interest in the college.

The report of Pres. E. G. Kaufman surveyed the work of the past school year in various areas such as enrollment, faculty, plant and finances. Satisfaction was expressed in the fact that the year was closed without debt and that the net worth of the college was increased over $50,000. The net worth of the college is now over $1,500,000.

Rev. A. J. Dyck, Inman, chairman of the Board of Directors, presided at the meeting and Rev. Arnold Funk, Hillsboro, was secretary. As a part of the program Dean R. C. Kauffman spoke on, "What the College Owes the Church," and Rev. Phil A. Wedel spoke on, "What the Church Owes the College."

In the discussion the problem of continuing inter-collegiate football at Bethel was briefly considered, Andy Douglass, coach, stating his views with pro and con thoughts following.

The Newton Community Chorus under the direction of Dr. Walter H. Hohmann will present the well-known and inspiring "Messiah" December 9 in the Memorial Hall of Bethel College at 8:00 P.M. This is the twenty-fifth annual presentation of this great oratorio by the Newton Community Chorus.

FREEMAN JUNIOR COLLEGE

The South Dakota Education Association met in Sioux Falls recently and school was dismissed for two days while the teachers took in the lectures. Written reports on the discussion groups were given by the faculty members and indicate that the meetings were of value to most attending.

Albert S. Otto gave the students a lecture on "The Crypt of Civilization" on the first program of the Student Entertainment Series. The crypt is a vault sealed in the ground on Oglethorpe University Campus. It contains items representing a cross section of life today and will be left sealed for 6000 years before some future generation will open it. The contents are designed to be of great historical value to men of the distant future.

Due to the elimination of corn picking vacation week the school calendar is being shortened a week bringing the end of the fall quarter on November 21 instead of November 30. Unless there is a loss of time due to blizzards commencement will come on May 27 instead of the scheduled June 3 date.

The choir under the direction of Miss Elvera Voth is working on the operetta, "H. M. S. Pinafore," by Gilbert and Sullivan to be given November 15 and 16. This is the fourth year a Gilbert and Sullivan production is being given on the college Entertainment Series and the second time for "H. M. S. Pinafore." It was very well liked when given in 1948, however this year's cast is completely different and new stage settings have been made for it.

Book Review

THE EPHRATA MARTYRS' MIRROR. By Daniel R. Heatwole. Mennonite Publishing House. 22 pages.

The author has written a good story about a great book. This book is the famous MARTYRS' MIRROR, published at the Ephrata Cloisters, at Ephrata, Penna., in 1748. I call it a story because it is a colorful and historical picture of the Seventh Day Baptist Brethren who published this book; told to us as though the speaker were attending a modern farm sale where one of these precious volumes was being auctioned off. This makes interesting reading. The author has evidently done much research from various sources to supply all the picturesque detail and observations. One wonders though about several incidents he mentions. In common with Author Heatwole, this writer also is a descendent of Bishop Henry Funk. Is the acount about forefather Funk's wavering, and the settled Kolb who "saved the soul of Funk for the Mennonites" (sic!), fact or fancy?

This booklet is a reprint of an article from THE MENNONITE COMMUNITY. It is well supplied with excellent illustrations, mostly of Cloister buildings and life. For many years this original American edition has been a widely sought after collector's item. In American history it holds the honor of being the largest printing undertaking previous to the Revolution. Certainly, we, as Mennonites should know this fascinating story. This booklet should inspire us who live nearby to visit these Cloisters, recently restored by the Commonwealth of Pennsylvania. It should challenge us all to once again take down "the Martyr Book" and read of our fathers who followed in His train.

—**J. Herbert Fretz**

Into the Beyond

ANDREW F. ENSZ of Spokane, Washington, and member of the Menno Church near Lind, Wash., was born August 29, 1900, and died November 8, 1951.

BARBARA WASSER of Bedminster, Penna., and member of the Deep Run Church, was born May 20, 1866, and died November 14, 1951.

ABRAHAM DYCK of Paso Robles, California, and member of the Second Church, was born August 16, 1864, and died November 15, 1951. His wife preceded him after they had lived together for 58 years.

M.C.C. News Notes

More Women are Needed in Voluntary Service Units

Young people, especially women, are urgently needed in several of the Voluntary Service units. Specific needs are:

Men and women at Gulfport for community work, maintenance and housework.

Mental hospital attendants in Topeka, Kansas, and Stockton, California.

Nurse for the migrant unit in California.

House parents for Boys' Village, Smithville, Ohio.

The next Voluntary Service orientation will be held in Akron from January 4 to February 1. For further information and application blanks write to Mennonite Central Committee, Voluntary Service, Akron, Penna.

Miller and Graber Leave for Europe

Orie O. Miller, Executive Secretary, left on a special two-month commissioner trip to Europe and Jordan on November 27. Mrs. Miller accompanied him.

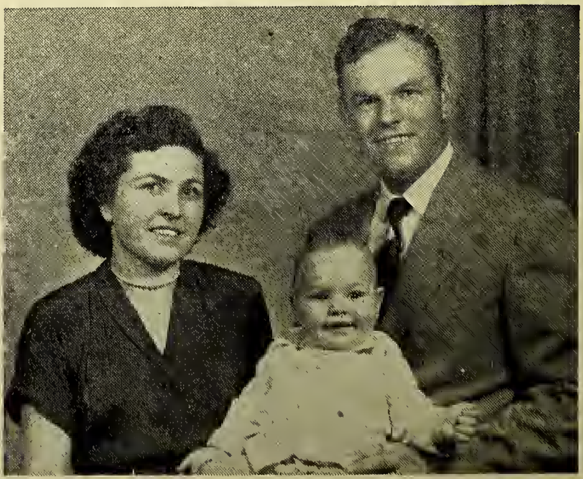
C. L. Graber left on the same boat for Germany where he will spend three months reviewing the activities and concept of the first Builders' Unit as a guide to possible further units in the future. He will also recheck the European Danzig resettlement and MCC loan procedure connected with it. Brother Graber spent six months in Germany previously, returning last May.

Han van den Returns to Holland

Han van den Berg from the Netherlands who has spent the past two years in the United States as a student in Goshen College and as director of the Voluntary Service unit in Topeka, Kansas, sailed for home November 27. Beginning in January he will serve as director of the MCC program in Java succeeding Henry Ewert of Mt. Lake, Minn.

Elma Esau in Personnel Department

Elma Esau of Whitewater, Kansas, who has been with the MCC for eight years, working in England, Holland, Denmark, Akron office and Germany, is now back at Akron in the Personnel Department. Her most recent assignment before coming here was in Gronau, Germany.



Our Missionaries to Japan: Rev. and Mrs. Peter Voran, David

Jottings

—**First Church, Paso Robles, California:** In October the Ladies Mission Society and the girls sewing club held their annual Bazaar. On October 20, Youth For Christ, with Dr. William Orr as speaker, began the annual evangelistic campaign of nine days sponsored by the Inter-church Men's Brotherhood. Recent guest speakers have been Mr. Art Williams, instructor in the Pacific Bible Institute, Rev. Aran Smith, from Bible Institute of Los Angeles. We also had the privilege of having a former Pastor with us, Rev. Orlo Kaufmann now working with the MCC. The Lord leads and blesses his own.—Corr.

—**Salem Church, Dalton, Ohio:** Elmer Ediger, executive secretary of the Board of Christian Service, spoke October 21 in the evening. Some canned fruits and vegetables were taken to Bluffton College and the Seminary. On Reformation Day, October 28, we joined the Dalton churches for a special service. On World Communion Day, November 2, the Dalton ladies came to our church for the service which featured Mrs. Cornelius from Wooster as the speaker. Mr. and Mrs. Danny Hofstetter of Kidron are the parents of a baby girl named Katherine Ann, born November 6. Some of our members joined the Dalton churches for a union evening Thanksgiving service November 21. The annual Thanksgiving service and sale were held in our church Thursday morning, November 22. We are in the midst of a busy season with weekly Bible study, choir rehearsal, the regular monthly meetings and extra activities in preparation for Christmas and the New Year.—Mrs. Ivan Badertscher, Corr.

—**Hopefield Church, Moundridge, Kansas:** Mr. and Mrs. Walter Juhnke left in October to serve at the Brook-Lane Farm, Penn. Both had previously served at the State Mental Hospital in Topeka, Kansas, Walter graduating from a course there this summer. Word has been received from the Peter Vorans in Japan that they are well and happy; hard at work studying the language. Speakers at our Harvest Festival October 28 were Lester Hostetler, John Thiessen and Brother Cornelius Dyck. The offerings for Missions and Relief amounted to $596.85. Several of our young men helped work at camp Mennoscah recently.—Mrs. Ray Schrag, Corr.

—**Apostolic Mennonite Church, Trenton, Ohio:** Carl Lehman, Bluffton, Ohio, brought the Thanksgiving message during the worship hour Sunday, November 18. He spoke on the history of the church, its influence on Bluffton College, the many blessings that are still ours to enjoy and to give thanks unto our God. The offering was $237.00 for foreign relief. The church also made a contribution of clothing to Korea. Recently an offering of $40.00 was given for the International Christian University in Japan. The Women's Christian Service and Men's Brotherhood sponsored an illustrated lecture given by Rev. Nessel of the American Mission for Leprosy. The offering, $44.00 was given for the leper work in Paraguay. The offering on October 7, Communion Sunday was also given to missionaries and was $68.00. The church choir renders special music each Sabbath morning and presents a concert of sacred music the first Sunday night of each month.—Edna Kinsinger, Corr.

—**Bethany Church, Kingman, Kansas:** Our two weeks' period of revival meetings with Rev. Peter Dyck as evangelist closed on November 9. The messages were very inspiring. Rev. Dyck devoted two morning meetings to telling of Mennonite History and Relief Work. Cornelius Dyck gave an interesting illustrated talk on his work in S. America with the emigrants from Germany on November 11. On November 15, the Lester Hostetlers' showed slides and told of their work in Berlin where they were in charge of a social and relief center for a year. Word has been received that Dallas Voran is now in Korea. He is the MCC representative in charge of setting up a relief agency to help the needy Korean people. A Missionary Rally was held on November 18. Missionary and Mrs. Henry Toews, on furlough from Africa, were guest speakers throughout the day, and in the evening John Thiessen told of the General Conference Mission work. Announcements were made pertaining to the annual business meeting of the Women's Mission Society, and of a catechism class to start in December. Communion service was held on November 25.—Corr.

—**Bethel Church, Inman, Kansas:** November 5, the Sunday school business meeting was held. George E. Kroeker was re-elected as Superintendent. On November 4, Henry Regier from here and Patty Jo Ann Evans of Hutchinson, were married. Hugh Hostetler, the pastor in the East Harlem church in N. Y., told about his work there, in our church on November 13. This was a combined meeting with our neighboring churches. October 28, Mr. and Mrs. Henry Toews told us about their work in Africa and also showed some slides. On November 18, the Toews spoke at the mission festival in Kingman. August Ewert brought the morning message on November 18. In the evening of the same day, Erland Waltner told of relief work in Europe and showed pictures of that country and also some pictures of the Builder's Unit in Germany where 2 young men of our church are also working.—Mrs. A. F. Enns, Corr.

—**Hereford Mennonite Church, Bally, Penna.:** Our folks painted the dining room at the Retreat grounds. After each evening's work, refreshments and a social hour were enjoyed. Mr. and Mrs. Shelly and Mrs. Harvey Schell attended the Bible Lectures at Bluffton College, and the Board meetings. Bayard Rustin, prominent Negro Quaker, spoke in our church on Sunday evening, November 18, on race relations and peace. Joint Thanksgiving Day services were held in our church with the Schwenkfelder Church, Palm. Rev. Lester K. Krehbiel brought the Thanksgiving message.—Mae Latshaw, Corr.

—**Bethel Mennonite Church, Marion, S. Dakota:** H. J. Brown has been supplying the congregation with inspiring services since the resignation of Glenn D. Epp in September. Two challenging services were held in our church by Missionary Elmer Dicks including pictures depicting mission work in Africa. Rev. Ronald von Riesen, president of Freeman Jr. College, in a recent Sunday morning service, challenged the Chirstians to live their convictions before the world. Clothing and raisins for relief were gathered and sent by the Women's Mission Society. Numerous Christmas bundles were also made up by a S. S. class and the society. Russell Mast was guest speaker at our November C. E. meeting. The Fieldman from the Mennonite Biblical Seminary, Rev. A. R.. Shelly, recently showed slides and spoke to our congregation in the interest of the seminary.—Corr.

—**Immanuel Church, Los Angeles, California:** Our pastor, Rev. A. Regier, has resigned to attend Fuller Theological Seminary. Our church is without a pastor until a new man comes on the field. Rev. Regier is preaching until that time. We have sold our church. A colored Baptist Church has purchased the present location of our church, Seventy-ninth St. and Stanford Ave., Los Angles. We anticipate building a new church in Downey, Calif. Downey is Southeast from the present location of our church, about 10 miles. Quite a number of our congregation are living in and around Downey at the present time. Our church parsonage has also been sold. Our pastor is serving as field secretary for the Released Time Evangelical Education of Los Angeles. The women of the church, under the Missionary Society, had charge of the evening service November 4. Ella Schmidt was the speaker. Ella is a former relief worker in Europe. November 11 Paul Rogosin gave the evening message and showed the motion picture film, "The People of Magog." Sunday school and C. E. Missionary project amounted to 123 articles of new clothing at a value of $187.83. Soon the Young People's Fellowship will be starting a course of "Systematic Bible Study" as prepared by Norman Olson, under the direction of William Linscheid. The study was given in our church some ten years ago. All young people are heartily encouraged to attend. Lorraine Schroeder plans to go to India the first of the year to teach in the school for missionary children. November 20, a missionary shower for Lorraine was given by the evening missionary group. All women of the church were invited. Union Thanksgiving service was held this Thanksgiving at the Second Brethren Church. Wilbur Nelson of Grace Church, gave the message. November 25, Mr. and Mrs. Chris Ummel will be with us for both morning and evening services. The Ummels will speak in the Adult C. E. group. Our choir is now rehearsing for Christmas.—Mrs. Karl Quenzer, Corr.

Book Reviews

One Hundred Games for Rural Communities, by Ralph E. Felton; department of Rural Church, Drew Theological Seminary, Madison, N. J.: 1947; 71 pp., $0.30, paper.

The best feature in this little booklet is the five-page "Suggestions to Leaders" introduction. It explains the most agreeable methods of securing the co-operation of the group. The games are described under headings: Formation, Equipment, Explanation, Object, Caution, and Variations; this should help leaders to select the sequences of games they want. The explanations and cautions as well as the suggestions to leaders show the author's concern that everyone be kept interested. The games are those the author has used successfully.

Please enclose this label when writing

Party Games, by George W. Crane; Hopkins Syndicate, Mellott, Ind., 1948; 7 pp., $.10 (plus a long stamped self-addressed envelope), paper.

A college student who wanted to inject some applied psychology into a church party came to Dr. Crane for help. The psychology professor suggested games which place enough reward on skill to entice good players to put forth their best efforts, yet their results are so unpredictable that unskilled players can often upset the best calculations of skilled players.

—**Harold Peters**

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The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 66 — December 18, 1951 — Number 50

Joy to the world! The Lord is come:
Let earth receive her King;
Let every heart prepare Him room,
And heaven and nature sing.

In This Issue

EDITORIALS 791

THE COMING OF THE LORD

by M. M. Lehman 792

CHRISTIAN STEWARDSHIP—AN APPRAISAL

by W. H. Mohr 793

TRAGEDY IN A STABLE 794

NEW SEMINARY CHURCH 795

THE HOUSE OF FRIENDSHIP 796

MENNONITE YOUTH

A BLESSED CHRISTMAS 796

I HEARD THE BELLS 797

CHRISTMAS AT HOME 798

WORKSHOP AT WINNIPEG 798

OUR COLLEGES AND SEMINARY 801

JOTTINGS 803

CONFERENCE STEWARDSHIP CHART 804

NO PAPER NEXT WEEK

Following a custom of some years standing, there will be no issue of **The Mennonite** during Christmas week. The next issue will be for January 1, 1952. The editor wishes for every reader a very blessed Christmas Season. "Let the God of peace rule in your hearts, to the which also ye are called in one body."

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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Dr. C. H. Suckau Gone Home

The earthly pilgrimage of our brother has come to an end in this life of preparation for eternity. He now sees no more "in a mirror darkly," no more "in part," but "fully." Our brother started life on this earth near Newton, Kansas. There he spent his childhood; there he got his schooling; there he started his life's task. This task, or calling, as he believed it to be was primarily to be a witnessing teacher. This task, or assignment from God the Father, began in the Newton, Kansas, area where he also found and entered the fellowship of Christ Jesus our Lord. This calling continued with the witnessing teaching ministry in "all the world," in India, and finally ended with the same ministry in Omaha, Nebraska.

Brother Suckau loved children and young people, and he felt the challenge to instruct them, though he did not overlook the teaching of older people. After teaching in America he was a missionary teacher in India for two missionary terms. Then he was a teaching pastor in our Berne church, and the final years of his life he was the teaching president of the Grace Bible Institute in Omaha, Nebraska. This school he founded, and it completed the joy of his life here on earth. Let us honor our teachers in Christ.

—John Thiessen

Of Things to Come

Dec. 19—Jan. 2—Christmas vacation, Bethel College.
Dec.21-Jan.3 Christmas Recess, Bluffton College
January 6-12—Universal Wk. of Prayer
1952
First Quarter Special Emphasis on Evangelism
Feb. 10—Race Relations Sunday
February 17-24—Brotherhood Week
Feb. 29—World Day of Prayer
April 13—Easter Sunday
Aug-10-15 Mennonite World Conference, Basel, Switzerland.

Dear Editor:

The letter from a reader in Idaho that was included in your October 2nd issue concerning church membership and those in positions of leadership in our congregations was very timely. It is a complicated matter because the first problem depends so much on the second as given above. The whole question is still further complicated due to the fact that each congregation is an entity unto itself, and not answerable to a higher denominational authority. For this reason I think that the writer from Idaho is appealing for action to the wrong place, since the elected conference authorities have no power to act on a matter such as this. But the question still remains—how can we improve the leadership when the local congregations can employ anyone they please.

—**Henry S. Detwiler,**
Souderton, Penna.

The 1952 General Conference Budget as adopted at the Council of Boards, Winnipeg, Manitoba, December 1, 1951

Board of Missions		
Home Section	$ 87,734.00	
Foreign Section	342,878.79	
Total		$430,612.79
Board of Christian Service		140,300.00
Board of Education and Publication		45,288.00
General Conference Fund		
Ministers' Aid	6,000.00	
General Overhead	5,500.00	
Total		11,500.00
Biblical Seminary		58,000.00
Women's Missionary Association		40,000.00
Young People's Union		4,750.00
Laymen		285.00
Total Budget		$730,735.79
Budget for 1952	$730,735.79	
Budget for 1951	603,677.00	
Increase	$127,058.79	

Editorials

THE "LITTLE GENERAL CONFERENCE" MEETS

(an editorial report)

The Council of Boards, which might well be called a miniature General Conference, met in Winnipeg, Manitoba, November 28 to December 3. The weather, which the people from "The States" watched with some apprehension, was all that could be desired. The gracious hospitality and generosity of the host community could not have been better. The various Boards met in three centers of the city: at the large First Church; at the Bethel Mission Church; and at the Canadian Mennonite Bible College. Meals were served for all in the basement of the First Church.

The Purpose of the Meeting

The total work of the Conference is delegated to the various Boards and committees, and this was the time for their annual meeting, (except the Seminary Board which met earlier in Chicago). Each Board had a carefully planned program and list of items to be considered and dealt with. This included the work of the Church around the world. Much preliminary work had been done before this meeting, but this was the time to make definite plans for the coming year.

The Scope of the Work

All the many phases of the work of the Conference received careful attention. The total work of missions, both home and foreign; the work and problems of each mission center as well as a general plan for the whole needed to be considered. The relief needs around the world; the problems of peace and military service; the great opportunity of Voluntary Service for young people; the problem of refugees and resettlement; of peace and education; of the work of the Mennonite Central Committee; the problems of publications and Church schools; the training and preparation of ministers; the work of the young people; consideration of the coming Mennonite World Conference; planning for the next session of General Conference, August 15-23, 1953; the work of the women's and men's organizations; these and many, many other problems were given serious consideration.

The Serious Application to the Tasks

Each Board seemed to be very conscious of its responsibilities and tasks. There was serious earnestness in seeking the best ways to promote the work allotted to them. Fervent prayers ascended for divine guidance. Much preliminary work had been done before meeting. The tables around which the Boards met were usually covered with reports, statistics, pamphlets, letters, maps, and all kinds of reference material. Hour after hour was devoted to the work before them. The decisions reached and resolutions passed came as the result of careful thought and discussion.

Community Acquaintance Programs

Three evening sessions and the Sunday afternoon program were open to the general public that all might have an opportunity to understand and appreciate more fully the total work of the Church. These community acquaintance programs centered around the work of Missions, Education and Publication, Christian Service, and a "forward look" in the various avenues of Christian work.

General Session of Council of Boards

All the various Boards and committees met one evening for a "sharing of common concerns," in which each Board voiced its major concerns. This was followed by an open discussion on problems presented, and closed with "A Review of the Work of the Conference as a Total Effort" by Olin A. Krehbiel, the Conference president.

The Budget for 1952

Elsewhere in this issue the budget is presented in detail and should be carefully considered. These budgets are not thrown together hastily, but come as a result of long and prayerful consideration. They are revised again and again to observe the strictest economy and yet not hinder the necessary work. The General Conference Fund and the Seminary Budget are less this year than last, the Laymen's is the same, but all other budgets have increased. This is quite understandable in the light of increased costs as well as an increase of work planned. A total budget of over $730,000 may seem large for the size of our Conference. But it was pointed out at the joint session that this would mean about $16 per member for the total work of the Conference. Does this seem too much? Viewed in this manner, we are almost embarrassed at the small amount planned for the total Conference work compared with what we spend for other matters. Surely we can do this much for Christ's work?

OUR PART IN FOLLOWING THROUGH THIS PLANNING

Many busy people left their regular work, many man-hours were consumed, and much expense involved in such a meeting of the Council of Boards. But considering the scope of the work, the need for definite planning, and the work actually accomplished, it can be considered a great work well done. But it is not a finished work; it is largely a program of endeavorwhich needs the full support of every church, in concerns, in prayers, and in funds. What a help it would be if each church would include in its regular budget the needs for the total work of the Conference. The joint sessions went on record as favoring and emphasizing the scriptural method of "tithes and offerings" for the work of Christ's kingdom. In this we can all have a real share.

The next issue will contain more information about this "little General Conference."

The Coming of the Lord

M. M. LEHMAN*

"Tell us, when shall these things be and what shall be the sign of Thy coming, and the consummation of the age?"—Matt. 24:3b Tr. F. S. Grant.

The twentieth century is more than half gone. Strange situations have arisen and passed and more will follow. The tense condition of our day has never been more acute than it is now. What does it all mean is the question of many anxious persons.

Are there any signs to direct the pilgrim to a better world? Where can the follower of the lowly Nazarene get comfort, confidence and courage to cope with present day problems?

There is but one solution. We must get our direction from Him who gave the answer to the disciples.

Tell us, the disciples request, when and what shall be the sign of Thy coming and the consummation of the age? They could not have asked any greater authority on this subject. The philosophers of their age, wise as they may have been, could not give any satisfactory answer. Much less could the Scribes and Pharisees give answer to this query. Almost from time immemorial men have engaged in the problems of eschatology.

Did the Son of God answer their problem? One thing is conclusive: He set no date for His return. However, He did not leave them in the dark. He let them know what must take place first before that great and notable day occurs.

He carefully warned his disciples: "Take heed, let no man deceive you. Deceptions evidently come mostly through men. Therefore be on your guard. Many shall come in Christ's name, saying ,"I am Christ," and shall deceive many, but that is not the end. Nations will rise against nations, but that is only the beginning of sorrows.

Persecutions follow, Christians are to be delivered into ruthless hands, afflicted and killed by the thousands as was quite recently perpetrated in Korea and for the simple reason that they were staunch believers in Christ.

In that day, Jesus says, many will be offended and they betray one another and hate each other. We almost fear to mention this, but the world is full of hatred and even Christians are not free from that condition.

Observe, if you will, all the false doctrines abroad in the religious world. Christ through his atonement is ruled out. General Booth once said that the time will come when there will be preaching without the Holy Spirit, Christians without Christ, forgiveness without repentance, salvation without regeneration, and heaven without hell. That prediction has come true. That surely is in the class of false prophets.

Christ in answering the question of His disciples, while not giving them any specific time as to His return, yet conclusively indicates conditions which will prevail in the end time of this age. He warns, "Take heed that no man deceive you. For many shall come in My name, saying I am Christ; and shall deceive many." Not much over a decade ago the report came that there were at least 36 men who claimed that they were Christ. A number of years ago a brother-in-law of mine, living in Regina, Sask., had a caller at the front door. When asked what was desired he promptly said: I am Christ. Needless to say, that such a visitor would rather astonish many people. Under such an experience one should always use good judgment. To expose such an intruder, one needs but to say, show me your hands and your feet. If there are no nail prints there, then it follows that such a person is an imposter.

In those days immediately prior to His return, there will be an orgy of hatred perpetrated one upon another. Christians shall be hated by all nations. And because lawlessness abounds, the love of many will get less and less.

What do all these congregational disturbances indicate which are quite common all over the nation? Pastor after pastor resigning. Surely it cannot be because there is too much love existing.

Jesus said that the gospel of the kingdom shall be preached in all the world as a witness unto all nations; and then shall the end come. While there are millions of individuals living among the nations who have never heard the gospel, yet as a witness the gospel has been published among all nations.

If then, the gospel has been given out as a witness to all nations, why then does not the Lord return? Remember that the preaching of the gospel is not the only determining factor. Consider also that the body of Christ is not yet completed. The Lord desires a certain number from Jew and Gentile to complete the church. He is not willing that any should perish.

Throughout the Scripture the fig tree is a symbol of Israel. The outstanding sign then is Israel's return to Palestine, even if it is in unbelief. God certainly is dealing with Jacob's children. The fig tree is budding now. This sudden development of Palestine is the most astounding event of our day. It behooves us to read carefully the signs of our times. Jesus said, when ye see these things, then know that your redemption draws nigh and is near, even at the doors.

The setting of dates concerning the return of the Lord is not only presumptious, but also most foolhardy. The Lord himself said that that day and hour knoweth no man, no not even the angels in heaven, but the Father only.

Take note ,also that Jesus said, "As it was in the days of Noah, so shall also the coming of the

(Continued on page 794)

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*Pastor, First Church, Butterfield, Minnesota

Christian Stewardship.
An Appraisal.

W. H. MOHR[*]

This title is familiar to everyone, but is everyone familiar with the meaning behind it? So much has been written on this subject that the peace and joy that comes to one who has been faithful in his stewardship of all God's gifts should be the lot of every Christian. He should be living in the expectation of some day hearing those glorious words: "Well done, thou good and faithful servant, . . . enter thou into the joy of thy Lord."

But the evidence all about us is against such a conclusion. It is apparent that somehow many Christians have missed the meaning of true Christian Stewardship. And the tragedy is that the loss is not only theirs, but also that of the cause of Christ and His Kingdom.

In thinking this matter through, let us go back to basic concepts. What is Stewardship?

Stewardship is the possession, control and use of something that belongs to another. By this very definition, therefore, *Christian* Stewardship is the possession, control and use of things that belong to Christ or God, who are One. But what do I have that belongs to Him? The answer is everything—my time, my talent, my material wealth. And I have been taught that some day I must render an accounting of all these things. Then I will learn whether I have been a wise, industrious and profitable steward or whether I have been a foolish, indifferent and unprofitable steward. And there will be no appeal from the decision—no such thing as a second chance! How important then that we understand this matter clearly.

Let us now take a further step in our basic thinking. A Christian, having accepted the conclusion that everything he has belongs to God, must come to the further conclusion that he should use these things for the benefit of the owner. And God has not left us in the dark as to how this should be done. Listen to God speaking through His prophet Micah:

> *"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly and to love mercy and to walk humbly with thy God."*

I would remind you that the qualities of justice and mercy can only be exercised in our dealings with our fellow man. And again, John had this to say:

> *"If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from Him, That he who loveth God love his brother also."*

We see here that the quality of love must be exercised toward God and fellow man together. But Jesus makes our thinking crystal clear when He says:

> *"Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."*

We have come to the inescapable conclusion that the only way we have as God's stewards to pay Him his share of the proceeds of our stewardship is through our fellow man.

Now we come to the application of these basic concepts to our everyday life. Take the matter of our time and our talents, for I feel they go hand in hand. How shall we apportion them? We recognize the fact that we must use some of our time and talent in providing a livelihood for ourselves and our family. But what of the remainder? How much should be apportioned to leisure and recreation, to the claims of the community and to the claims of the church? It seems only too true that in the case of many Christians, little time is left for the service of the church . What about the Christian who has a talent for teaching but says he has not the time to prepare himself? What about the Christian who has the talent to sing, but cannot join the choir because he cannot spare the time for rehearsals? What about the Christian who has the talent for organization and administration but will not assume the leadership of any church organization because he is too busy elsewhere?

Now what about our stewardship of the material wealth which God has entrusted to us? Statistics would indicate that the citizens of our prosperous and blessed nation give about one per cent of their income to the church and charity. Will this merit the "Well done" of our Lord and Savior? I think not, because I truly believe that the principle "the tenth belongs to God" should still be the rule for the Christian.

The principle of the tithe was known and practiced long before Abraham's time. It became a part of the Mosaic law. It was never repealed by Christ and, therefore, is as fundamental a law of the New Testament dispensation as it was of the Old Testament. History records that it was enjoined by the early church fathers and practiced by the post-apostolic church.

And we must face the fact that God considered the tithe as a debt and not a gift. In Malachi 3:8 God accuses the Jews of their having robbed Him by withholding their tithes. Since one cannot be accused of robbery by merely withholding a gift, we must conclude that the tithe is a debt and not a gift.

(Continued on page 794)

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[*] Christian Businessman, Bethlehem, Pa.

Tragedy in a Stable

A few days ago a baby was born in a barn—because there was no other room.

Whose child is this that he must come to life in a stable? What fate had willed him the destiny to be born under the thatched roof of a crude shed? Why was there no room?

The setting sounds strangely familiar to those who know the Christmas Story. But this perhaps is a modern version of only the setting. The circumstances are the results of the tragedy of modern war—circumstances which destined this baby to come to life here.

His parents were among those countless refugees who fled in a terror of fear from their home in the East. They were Mennonites from the Danzig area, coming in a year-long trek across land and sea in ice and cold to find room—room where they could live again free of the terror which gripped their hearts. But there was no room. These homeless became the intruders — the unwanted — the wanderers—those destined to seek shelter in cellars, tiny rooms, attics, even barns.

So this young couple—together with an old blind grandfather (78) and their mother-in-law sought shelter in a barn—fixing here and there to make it into a friendly, homey place as best they could—paper over the thick beams, small plants, a tiny stove for warmth (even though there was no chimney). One marveled at what they had done with those two tiny rooms in the barn.

As we sat on the old couch, the father of the baby told us the story. The young woman had become ill before the child came. A deep cough had developed and she coughed day and night. The smoke which constantly seeped out of the stove irritated her lungs until at times she was completely exhausted from coughing.

Eight days before the baby was born, she became very ill and could no longer work. For eight days she lay in the cold bedroom where there was no heat, and which had only a cement floor. Each day she gradually grew worse. The day the baby was born the young mother died. The tiny baby lived only ten minutes longer than its mother.

Suddenly this happiness which would have come to the "home" of this four-generation family was gone. The aged, blind, grandfather has been taken to an old people's home. The mother-in-law accompanied him for he could not stand the trip alone. Now only the young father remains alone in the small room. Alone—without a family—without work —without even prospects for any work—without a future—one of the countless for whom THERE IS NO ROOM.

Mennonite Central Committee
Basel, Switzerland

THE COMING OF THE LORD

(Continued from page 792)

Son of man be." For in the days before the flood they were eating and drinking, marrying and giving in marriage until the day Noah entered the ark, and knew not until the flood came, and took them all away, so shall also the coming of the Son of man be."

Paul also mentions that in the last days, perilous times would come, for men shall be lovers of their own selves, covetous boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, and lovers of pleasure more than lovers of God. Having even a form of Godliness, but denying the power thereof.

In view of all this, what Jesus and Paul and others have said, it behooves the Christian to take seriously to heart the admonition of our Lord, "Take ye heed, watch and pray, for ye know not when the time is."

Should anyone who desires the Lord's return ask, "What can I do to hasten His coming?" Then roll up your sleeves and go to work as though you had but a few hours left to complete the task. This is not the time for Christians to fall down on the job. The King's business requires haste. Buy up every opportunity to witness to lost men and women everywhere. There is no other remedy for a lost world but Christ alone. Let men see the beauty of Jesus in you. Mark well that the time is short. Jesus is coming soon!

CHRISTIAN STEWARDSHIP

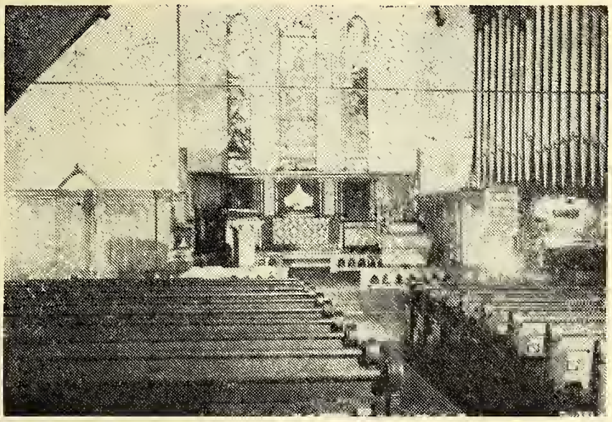
(Continued from page 793)

Getting back again to this question of the stewardship of our material wealth, can a Christian call himself a good steward unless he consecrates at least ten per cent of his income to God and his fellow man? You may ask whether he can afford it. Some years ago a religious publication asked this question of its subscribers: "Have you ever known anyone who was less happy, less generous or less financially prosperous from being a tither?" Out of 10,000 replies, not one admitted that they knew of anyone who had been adversely affected by tithing.

What a difference it would make in the testimony of the Church if every Christian practiced tithing! Horace Bushnell, who was considered one of the great spiritual voices of his day, once made this statement: "One more revival, only one more is needed, the revival of the Christian stewardship, the consecration of the money power to God. When that revival comes, the Kingdom of God will come in a day."

With the coming of the new year 1952, how many Christians will accept the challenge contained in Malachi 3:10—"Bring ye all the tithes into the storehouse, that there be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven and pour out a blessing, that there shall not be room enough to receive it."

Santuary of the New Seminary Church



The sanctuary of the church building which the Seminary is purchasing is a very neat and tastefully designed place of worship. The room itself is about 40 by 60 feet and occupies approximately one fourth of the floor space of the building. The accompanying picture will make the layout clear.

Twenty-three pews give comfortable accommodation for two hundred people. In the front right corner is the organ which was installed when the building was erected in 1904. The organ was well built in its day and is still usable. In the opposite front corner is a small room for the pastor. Between these two and in the middle is the chancel. This was designed for a somewhat more formal type of service than is common among Mennonites. It has the pulpit on one side and the lectern or reading desk on the other with the altar against the front wall. The prominence given the Bible as the Word of God at the altar we appreciate.

The stained glass windows at the front were a memorial gift and are beautifully done and inspiring. The center depicts Christ as the risen Lord with the Greek letters Alpha and Omega above his head; the side panels show Mary holding the infant Jesus, and Joseph in an attitude of adoration. The deep, rich colors transmit a dim light which is conducive to meditation and worship.

In this sanctuary the Seminary has held vesper services regularly since 1947 and it has already come to be associated with the religious life of the institution. Various special services have also been held here including one wedding and also the funeral of our first president, Dr. A. Warkentin. It has been suggested that this place of worship might fittingly be designated as a Warkentin Memorial Chapel. Immediately behind the sanctuary and opening onto it by rolling partitions is the prayer meeting room. This may be used separately or in conjunction with the larger room. When the building is turned over to the Seminary for use next January these rooms will be most useful and will allow an expansion in services for the Seminary church and for work with the community.

Special Meeting of the Mennonite Central Committee

A special meeting of the Mennonite Central Committee was held in Chicago, on Saturday, November 24. The meeting was called at this time in view of the fact that Orie O. Miller, executive secretary of MCC, was planning to leave soon thereafter for a three months' trip afield. The regular annual meeting which is usually held during holiday week, will accorodiongly be deferred until sometime in March.

I. PROGRAM PREVIEW AND BUDGET FOR 1952

1. Relief. There are now 110 workers on the field. Plans are that the program in Europe shall be lessened in respect to amount of the budget, rather than reducing the number of projects. The period 1944-48 marked the rapid expansion of the relief program and rise of receipts therefor. Now we are receding at about the same rate as we advanced, from $60-70,000 monthly in 1948, to scarcely $200,000 for the fiscal year ending November 30, 1951.

In the discussion there was feeling expressed that the budget for 1952 should carry provision for aid to the colonists in S. A. The budget for the present program was accordingly set at $200,000 as compared with $250,000 a year ago, and $10,000 added for South America, making a total of $210,000.

2. Mennonite Aid. In respect to refugee migration there still remains the so called "hard core" in Europe, those who because of physical handicap face little or no prospect of migration. Remedial and rehabilitative efforts are being made in their behalf in hopes that some of them may eventually qualify for migration. The new leper project as a "Thank You" to the Paraguayan government is being initiated by Dr. John Schmidt who went there for that purpose. Plans are to continue the unit in Mexico.

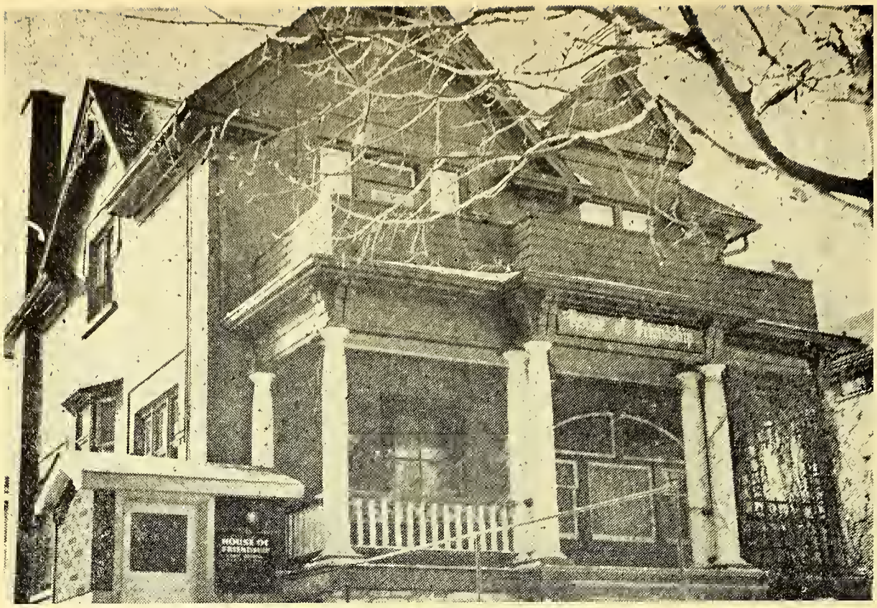
3. Voluntary and I-W Service. The overhead expenses of Voluntary Service have been met by executive committee appropriations from undesignated receipts. It is anticipated that this can continue to be found ample even allowing for additional expenses in connection with the I-W program for Conscientious Objectors. It was thought that as many as 365 men might be assigned to such service during the year.

4. Peace Section. The work of this section took on added significance in view of changes in the draft legislation affecting men opposed to participation in military service.

5. Mental Health. Both existing institutions, Brook Lane Farm and Kings View Homes, are operating to capacity and showing balanced operating accounts. Unsolicited and undesignated gifts are being received for this work. It is anticipated that work on the 40-bed institution for the midwest can begin during the year.

(Continued on page 802)

House o



Home of the House of Friendship.

"Why doesn't our Conference have a special work in direct Jewish evangelism?" This question has been asked many times. While it is true that individual members and local churches have done much work in this field, as a Conference we have had no direct, continuous, specialized witness. Further, Mennonite young people have given themselves to this type of work, but through our mission agencies.

The Home Mission Section of our Board of Missions has studied this matter for some time. A work in Jewish Evangelism, largely operated by Mennonites, has been discovered. It is the **House of Friendship** of Kitchener, Ontario. From this center of operation, an attempt is made to systematically reach the large number of Jews in Western Ontario. Major cooperating bodies are five Mennonite groups —Old Conference, Mennonite Brethren, Progressive Amish, United Missionary (M.B.C.), and General Conference (through the local two churches). The Board of Directors meets monthly.

THE WORK OF THE MISSION

The **House of Friendship** seeks to minister to the unfortunate. Daily men are fed. Meetings are held regularly, and personal work is a continuous activity. Recently a man who had been a drinker and dope addict was released from a psychiatric hospital ward only to relapse in his old ways. He came to the House of Friendship a defeated man. He was introduced to Christ and is completely victorious in his appetites and is growing in grace. Another man, a familiar visitor to the jails of Western Ontario for years, was saved and is a worthy Christian Citizen.

JEWISH EVANGELISM

Mr. J. Ross Goodall, director of the House of Friendship of Kitchener, Ontario, was a successful contractor in Toronto, Ontario. He was converted some five years ago. Soon after his conversion, he felt the urge to go into full time Christian service. He graduated from Emmanuel Bible School in Toronto, Ontario. He has been director of the House of Friendship for a little more than two years. His wife, Mrs. Shirley Goodall, a Jewess, was converted before her husband. She has been a valuable asset in the work. Both Brother and Sister Goodall have a real passion for the salvation of Jews.

OUR SUPPORT

The Stirling Avenue Mennonite Church of Waterloo, who have been supporting the **House of Friendship** for some years, have approved official recognition of the Mission by our General Conference. The Home Mission Section of our Board of Missions, after careful study, felt this would give us an excellent outlet for Jewish Evangelism effort.

At present no sum is to be budgeted by this work. Individuals and churches are invited to make contributions to this field of Jewish Evangelism as they feel led. All Canadian contributions are to be sent to Mr. G. G. Epp, Rosthern, Sask. Gifts from churches in the United States are to be sent to the Mennonite Headquarters, 722 Main St., Newton, Kansas, in the same manner as other contributions. These gifts will then be transferred to the **House of Friendship.**

Any individuals, or churches, who wish to receive regular information as to the work of the **House of Friendship** can be placed on the mailing list of the mission by writing to 23 Alma St., Kitchener, Ontario.

Let us pray that the Lord may abundantly bless this new venture in our General Conference Mission work!

J. Ross Goodall, director, counselling with an unfortunate man.

iendship

BULLETIN RELEASES

by **J. Ross Goodall, Director**

Board of Director's Meeting. Included in picture are members of five Mennonite groups.

We greet you in Jesus' name, and with thanksgiving in our hearts tell you of some of the things the Lord has done, for truly **"This is the Lord's doing: It is marvelous in our eyes."**

Early one morning last spring a gaunt, middle-aged man walked into the Mission. His story was a familiar one, defeated in the battle of life—frustrated—drink—lost his job—drifting deeper and deeper into sin and vice—finally, a dope addict. Broken in spirit and pocket-book, with a craving that just had to be satisfied he resorted to 'aspirin tablets' and in a few hours swallowed over forty of them. Later the same day he was arrested as a vagrant. He told the court, "if some person or some institution doesn't confine me, I'll take my own life." He was sent away for psychiatric attention.

Some months later he was released from this institution—arrested again for being drunk—let go on his promise to pay the fine when he found work. Again he came to the House of Friendship for help, but this time he meant business. He listened as we told him of His need of Christ, the only One who could help him. God worked in his heart, he repented of his sin—accepted Jesus Christ as his Savior, his Lord, and Master of his life.

The days that followed warmed our hearts as we watched God the Holy Spirit change our newborn brother. **"If any man be in Christ he is a new creature, old things are passed away: behold, all things are become new."** An inner glow and smile replaced the old sullen, gloomy look. He walked differently, he acted differently, the desire for drugs and drink disappeared.

Mrs. J. Ross Goodall with two Jewish children.

He got a job. Then came the first pay day—the Lord spoke to him—he paid the fine to the court—he paid the other bills he owed—he paid his debt to 'the world.' He has made Christian friends, now his 'craving' is for the Word of God, he is a regular attendant at the mid-week meetings in the Mission, each Lord's Day he gathers with the Lord's people to worship the Lord, whom he has found can save and satisfy to the uttermost.

MY TESTIMONY

A few weeks ago a Brother young in the Lord but not so young in years handed me this letter.

> "About three years ago, for the first time in my life and I was forty-five then. I really looked up to God. For it was then when I was flat on my back with sickness that I was brought up short, and seriously gave thought to where I was heading, for it is 'A fearful thing to face a living God' as I was unprepared to do.
>
> "One Sunday afternoon, when I was out driving, God in His Mercy directed me to attend service in the House of Friendship, to which I humbly pray thanks to Him for directing me. This time I took the right fork in the road, instead of the wrong turning as I had done so many times before.
>
> "It was just four months ago that I gave myself wholly to Him, and bent my will to His. I thank God for giving me the opportunity again before it was too late."

We covet your prayers that God will lead others to the Gospel Services in the Chapel, for **"Faith cometh by hearing, and hearing by the Word of God."**

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen ,Topeka, Indiana

A BLESSED CHRISTMAS

TO

EVERYONE!

I HEARD THE BELLS

HENRY W. LONGFELLOW

I heard the bells on Christmas Day
Their old familiar carols play,
And wild and sweet the words repeat
Of peace on earth, good will to men.

I thought how, as the day had come,
The belfries of all Christendom
Had rolled along th' unbroken song
Of peace on earth, good will to men.

And in despair I bowed my head;
"There is no peace on earth," I said,
For hate is strong, and mocks the song
Of peace on earth, good will to men.

Then pealed the bells more loud and deep:
"God is not dead, nor doth He sleep;
The wrong shall fail, the right prevail,
With peace on earth, good will to men."

Till, ringing, singing on its way,
The world revolved from night to day,
A voice, a chime, a chant sublime,
Of peace on earth, good will to men.

Christmas at Home!

Every family has Christmas in their own way. Some gather around the tree on Christmas eve and have their gifts given out there. Others gather on Christmas morn and exchange gifts. Some go to church on Christmas eve and go caroling. There are many different customs and ways of doing.

In our home, we had no Christmas tree. But, we had a very memorable Christmas each year. We were not elaborate in gifts, but we always looked toward the Christmas season with great anticipation.

The first signs of Christmas came when the Christmas lights were put up on the large tree in front of Bethel College a mile and a half away. When those lights were turned on, we youngsters knew Christmas was near. After the lights were on, at night when we went to bed, we would peek out the window looking with wonder at the colorful lights in the distance.

At the same time, there was mystery about the house as our parents had conferences after we went to bed. There would be mysterious packages hidden in the closets. It kept us in suspense.

All this time on Saturdays and Sunday morning and afternoon, the Sunday School children were at work preparing the Christmas program. Many hours of practice were necessary. The three boys who were wise men had to learn their parts and march down the aisle in a stately fashion bringing gold, frankincense and myrrh to the crib. Costumes had to be prepared. The huge Christmas tree which almost touched the church ceiling had to be decorrated, gifts for Sunday school children had to be bought. Finally, on Christmas eve after the singing of a Christmas carol, and a prayer by the pastor of the church, the program would be given. The breathtaking moment would come when we would have to speak our lines. The Cradle Roll never knew just what they were supposed to do. Some of the others would be too shy or too brave, but always the Christmas eve program was one of the grandest events in the church year. After handing out sacks of oranges and candy and singing "Stille Nacht, Heilige Nacht" we would go out, everyone wishing everyone else a "Merry Christmas."

When we were older, we would then go caroling. When we were younger, we went home and to bed quickly so that we would be awake early in the morning.

On Christmas morn the old phonograph would awaken us with Christmas carols. Hurriedly we would run down stairs for the exchange of gifts as soon as Father got in from the chores. On the table were deep dishes filled with nuts and candies—one dish for each person. There would also be Christmas cookies—pfeffernuesse, springelie, and the gifts.

During the day the families would gather at the grand-parents, or the aunts, and uncles, homes. The day would be spent exchanging gifts, singing songs, reading the Christmas story.

There were other things that were done those years. Our childhood friends would gather together in the homes and share the thrills of the day. Some years, there would be the reading of the Christmas story and "The Christmas Carol" by Dickens at a home.

Our Christmas was never elaborate, but nevertheless it was a chief moment of our childhood experiences. There is something about custom and tradition which is rich and of great meaning as one hearkens back to it over the years.

The preparation, the effort expended, the anticipation all is of great significance. It is a good thing to have such a festival for the birth of the King. To have some rich experiences at Christmas-tide is to be cherished by every youth—something to hearken to in adult years. That those memories may be sacred ones with deeply sacred associations recalling the simple story of Bethlehem is of greatest importance.

At this Christmas-tide, may yours be one rich with many experiences, may it truly be the birthday of the King. —E. L.

Workshop at Winnipeg

Between eighty and ninety youth leaders from Canada and the U.S. gathered at the Bethel Mission Church, Winnipeg, for a two-day Workshop on November 26-27. Representatives from the Districts in the U.S. and from the four provinces in Canada spent two days working at problems related to their home church situation and functioning as a youth fellowship would in a local church.

The group in the two days had times of worship and study, times of fellowship, and time for service to the community. In this manner it became workshop in reality and a pattern for local youth work.

The Workshop was under the leadership of Rev. Henry Funk of Carman, Manitoba, and Rev. David Schroeder of Winnipeg. It had been planned by the Executive Committee of the Young People's Union.

At the Workshop, the revised Youth Manual written by Elmer Ediger was distributed and the plan that it presents was discussed and followed. This plan calls for the local society to be organized to serve three functions, Christian Faith and Life, Christian Fellowship, Christian Service. It looks upon the entire work of youth in the church, their Sunday School, choir, C. E. and other activities are to be measured in the light of this three-fold division.

The three divisions cover all the life and work of the church. The Christian Faith and Life division deals with Bible Study, matters of belief, the relationship of the individual with God. The Christian Fellowship division deals with the social life of youth and the relationship we have with one another. The Christian Service division deals with the outreach of the Christian in the form of missions and service to others.

The Workshop sought to find ways in which this plan would work in the local churches.

Our Colleges and Seminary

MENNONITE BIBLICAL SEMINARY

Woodlawn Mennonite Church and the Mennonite Biblical Seminary Fellowship are sponsoring a work-party to prepare sixteen thousand letters for mailing in the church-solicitation campaign. These letters will be mailed as a way of saving money and keeping expenses down in the program to purchase the church which we have been renting in part for these years. Students and residents of the community are happy to contribute this labor, as one of our good Mennonite brothers has contributed the printing of this letter of appeal. We are also happy to welcome back Andrew Shelly, our field secretary, who will direct this solicitation campaign and also teach a course in "Mennonite Doctrine and Polity" the second quarter.

During the Council of Boards meeting in Winnipeg, we were happy to be represented by S. F. Pannabecker, Andrew Shelly, Elmer Ediger, Bertha Harder, Robert Kreider, Edith Claassen, and Harris Waltner.

Student Fellowship officers for the year will be William Keeney, President; Helmuth Dyck, Secretary-Treasurer; Education-Welfare Committee: Agnes Poettcker, Leleand Harder and Milton Harder; Social-Recreation Committee: Claude Boyer, Bill Gering, Dorothy Epp.

A recent issue of one of our leading dailies in Chicago contained a picture of Jakob Friesen who is studying a laboratory-technicians' course here in the St. Mary of Nazareth Hospital. Under the picture of Jakob Friesen were these words: "Eight years of study lie ahead of Jakob Freisen before he will begin medical practice in Paraguay. Enrolled in the two-year laboratory course at St. Mary's, Jakob will study medicine for six years at a school in his homeland." We are glad to have Brother Friesen here after his study at Freeman, Bluffton, and Bethel.

A lovely Christmas service was held December 12, in the form of a Christmas candle-light carol service. Following this service we went out into the community to sing Christmas carols as our witness of joy to the coming of the Christchild.

FREEMAN JUNIOR COLLEGE

Freeman College 51st Founders Day was celebrated Friday, December 14. Walter Gering of the Bethel Mennonite Church at Mt. Lake, Minnesota, was the speaker for the occasion, bringing messages in the morning and the evening. Open house was held in the afternoon to give everyone an opportunity to see recent improvements on the campus such as the Industrial Arts Building with woodworking and mechanics shop; remodeling of the administrative offices; and improvements in the dormitories.

The Academy Music Festival was held in the afternoon with the Band, Academy Chorus, Glee Clubs and smaller groups bringing numbers. The college A Cappella Choir and the Community Junior Choir under Mrs. Dyck, presented musical numbers in the evening and Walter Gering brought the closing message.

The Alumni gave the play "Abie's Irish Rose" to a large and appreciative audience on Tuesday and Wednesday evenings, December 4 and 5. The alumni play is becoming an annual event for the Freeman community and gives an outlet for the mature dramatic talent of Freeman alumni.

Sidney and Teresa Harth gave a duo-violin concert as the fourth number of the Entertainment Series. They played with a resonant and yet precise tone which showed their familiarity with the violin. The Harths lived up to their reputation for sincerity and deep musical feeling.

BETHEL COLLEGE

The twenty-fourth annual rendition of the "Messiah" by the Newton Community Chorus was given Sunday December 9, in Memorial Hall. Solo parts were carried by Virginia Segale, soprano, Emporia; Rosella Reimer Duerksen, alto, Bethel College; Dennis Cowan, tenor, Emporia State Teacher's College; and Charles Sager, bass, Washburn University, Topeka.

The annual Christmas Tableau will be presented in Memorial Hall Monday, December 17, at 8:00 p.m. The music and drama departments will cooperate in this program. Scenes of the nativity will be presented in colorful costume and the a cappella choir will sing the carols accompanying the tableau.

The debate teams composed of Jo Ann Goering and Lamont Woelk and Ramon Jantz and Ralph Graber took part in the twenty-second annual Southwestern College Forensic tournament held on the campus of Southwestern College at Winfield, Kans. Elmer Wall was entered in the oratorical division of the tournament.

The college Christmas banquet is to be held Friday, December 14, in the dining room of Memorial Hall. The main feature of the program will be a skit presented by several faculty members giving a modern version of Dickens' "Christmas Carol." This banquet is an annual affair sponsored by the faculty.

The January, 1952, issue of "The Ladies Home Journal" will carry a feature article by Dorothy Thompson on her visit to Newton and Bethel College. Entitled "Queer People," the article features the constructive aspects of Mennonites and their way of life.

Faculty members of Bethel College who attended the North Central Association Regional Conference at Washburn University, Topeka, December 7 and 8 were Ruth Baughman, J. L. Spaulding, R. C. Kauffman, Honora Becker, Jessie Brown and Mrs. Eva Harshbarger. The main interest of this conference was the improvement of college teaching.

President E. G. Kaufman announces that the Council of Mennonite and Affiliated Colleges is again planning a trip to Europe.

President John R. Mumaw of Eastern Mennonite College will serve as the tour leader. The group will leave America soon after June 1, visiting seven or eight countries in Europe, participating in the International Work Camp program and will return to America about September 1.

The tour is planned for former and present students of the nine participating colleges. The World Mennonite Conference at Basel, Switzerland, is also to be included in this tour. Bethel College graduates, former students and friends interested in joining the group should communicate with President E. G. Kaufman, North Newton, not later than January 1, 1952.

CANADIAN MENNONITE BIBLE COLLEGE

On November 20th the Literary Society presented their first program. It was fitting that "The Poetry of the Bible" should be the theme of their first effort. The work of Mennonite poets and authors is to be featured in another program soon.

The newly-oroganized Male Choir served in student chapel for the first time on Wednesday, November 21st. Their selection was "I'd rather have Jesus."

On November 25th the College Choir went on tour for the second successive Sunday. They presented programs at Homewood, Morden and Winkler. The programs were given under the direction of I. I. Friesen, president of the College.

The annual meeting of the YPU of the General Conference took place in Winnipeg during the week of November 26. As a preliminary discussion and study period, degelates from all parts of Canada and the United States took part in a two-day "workshop" which preceded the regular sessions. The entire student body of the College was able to join in the discussions. Some of the YPU delegates from the United States were entertained at supper by the men students of the College on November 29. Two of the YPU officers, Kenneth Bauman of New York, president of the YPU, and Esko Loewen, editor of the Youth section of **The Mennonite,** served also as chapel speakers.

From November 28 to December 1, the annual council meetings of the various General Conference Boards were held in Winnipeg. The College had the privilege of providing a meeting-place for the Board of Education and Publication. In addition, several Board members spoke to us in chapel. These speakers included Andrew Shelly, D. J. Unruh, Olin A. Krehbiel, president of the Conference, and Walter H. Dyck, the secretary of the Conference.

As a means of spreading information and furthering understanding, three of the Boards presented "community acquaintance programs," in which the work of these Boards was clearly outlined. The College Choir was privileged to serve at two of these programs, on November 29 and December 2.

If we have the right side of an argument we spoil it when we manifest a wrong spirit.

SPECIAL MEETING OF THE MCC

(Continued from page 794)

II. SPECIAL REPORTS

1. European Service and Canadian Deportation (C. F. Klassen)

"The Lord was able through MCC to move 12,000 Mennonite refugees out of Europe,—7,000 to Canada, and 5,000 to S. A.... 600-700 "hard-core" cases of Russian refugees still remain... We are working on them but we cannot tell how many can be helped.... 6,000-7,000 German Mennonites are still homeless, but unlike the Russians they have a country to which they belong. Most German refugees had looked hopefully toward S. A., but of late most of them want to go to Canada.... There are still some in East Germany who hope to escape to Gronau, MCC deportation center, and thence where opportunity may afford."

2. Kings View Homes. (Arthur Jost)

"The community has been much impressed by the capacity of our personnel and by the wide area from which they come.... We have a capacity of 32 patients, and to date 46 have been admitted.... Though our program is designed for chronic patients, so far half of those admitted have been discharged.... Not quite half of the patients have been Mennonites... We expect that it is only a matter of time until we will have to turn away patients who would like to come... We hope to set up a large program of foster homes for patients.

3. I-O and I-W Services Planning. (H. S. Bender, Harold Sherk, Ray Horst)

"We have a three-fold responsibility in this area: (1) Representations in Washington, D.C. to testify against UMT and present interests of C.O.'s. (2) Inform young men and pastors concerning C.O. assignment procedures, appeals, etc. (3) Provide alternate service opportunities. The Peace Section responsibility ends when a man is assigned. The administration of MCC-VS should assume the administration of service opportunities for men who volunteer so they may serve under a private agency.

"The process is still afoot of the clarification of I-O and I-W classifications and regulations governing such classification and assignment. There is no provision in the law for credit for CPS or other previous service, and special Congressional action would be necessary to make such provision.... All MCC-VS projects have been submitted to Selective Service for their appraisal.... Prospects are that most states will have job openings for all of their I-W men. State directors who were interviewed, manifested an interest in the program and a willingness to work toward its successful execution... What can be done for non-Mennonite men who also are I-O or I-W and wish opportunity to participate in such a program of alternate and voluntary service? There will be an increased need for leadership in local and MCC areas to facilitate and administer such a program."

—R. L. Hartzler

Jottings

—**Topeka Church, Topeka, Indiana:** Sunday evening, November 25, the Women's Missionary Society held the annual Thankoffering service at the church. Mrs. Ernest E. Miller of Goshen was the speaker and showed slides of their trip to Japan and other countries. Wayne Brenneman of Goshen, now on his first furlough as a missionary to Nigeria, Africa, gave the morning message. November 25, Esko Loewen attended a Youth Workshop at Winnipeg, Manitoba, Canada, and sessions of the Young People's Union Council recently. The young people gave a program at the First Mennonite Church of Nappanee Sunday evening, December 2. Recent wedding in the church was Carolyn Saggars and Donald Sheline.—Opal King, Corr.

—**Bethesda Church, Marion, South Dakota:** Our speaker for this year's Harvest Mission, November 21-22 was missionary Alfred Habegger. Wednesday evening he told us about the work on our Montana Mission field and showed pictures illustrating the work. Thanksgiving morning he brought the message. In the evening he told us about his trip to the Fiftieth Anniversary Jubilee in India and showed pictures taken on the trip. November 19, Lester Hostetler told about his experiences and his year's work at MCC in Berlin. He also showed pictures.—Amelia Becker, Corr.

—**First Church, McPherson, Kansas:** Abe Wiebe, Publication manager at Mennonite Headquarters in Newton, brought the morning message November 11, and in the evening Lester Hostetler spoke and showed pictures of Berlin. Andrew R. Shelly was the guest speaker at the annual C. E. Thanksgiving banquet November 12. The C. E. Thanksgiving program was given November 18. The morning worship service was tape recorded over radio station KNEX, McPherson, November 25.—Corr.

—**Goessel Church, Goessel, Kansas:** We have again begun our mid-week Bible Studies on Wednesday nights with classes for all ages. One of our members, Jacob Baese, passed into the great beyond. He was 70 years old. Mr. A. H. Baese was 92 years old on November 4. Pastor Orlin Frey's parents from Iowa and Mrs. Frey's parents from California attended our church services on November 11. November 18-23 Alexanderwohl, Tabor and Goessel had Union Meetings in the High School auditorium with J. N. Smucker as speaker.—Mrs. K. Wiens, Corr.

—**Calvary Church, Barlow, Oregon:** Our pastor, Paul Roth, held a series of meetings during the last weeks of November at Inman, Kansas. During his absence, Kenneth Wesche, a returned missionary from China and now a Bible teacher at Jennings Lodge Seminary, was guest speaker. Dr. Paul Conrad and Mrs. Conrad, John and Glenn, arrived safely at Calcutta, India, on November 6. Union Thanksgiving service was held in our church; Robert Bennett, of the Evangelical church gave the message.—Mrs. Ivan Learfield, Corr.

—**West Swamp Church, Quakertown, Penna.:** The following events were recently a part of our church life. The Father and Son banquet of the Swamp Charge Brotherhood, Mr. Woodson, migrant minister in this community was the speaker; A service at the Home for the Aged by the Live Wire Sunday School Class, followd by a bountious supper for the guests at the home and class members, which was prepared by the Never Idle S. S. Class: Family Night with a potluck supper and Wm. H. Mohr as the speaker; The Deep Run C. E. Society conducted a panel discussion at our Sunday evening service; The Anniversary and Mite-Box service of the Young Women's Missionary Society and Ladies Aid Thanksgiving evening with Hugh Hostetler of the East Harlem Protestant Parish, New York City, as speaker; A fellowship evening with the Deep Run C. C. Society as the guests of our C. C. Society; Miss Helen Nickel spoke in our church of the mission work in India; Members of the Young Women's Missionary Society were guest at the December meeting of the Lansdale Women's Missionary Society.—Corr.

—**Bergtal Church, Pawnee Rock, Kansas:** Boxes of candy, cookies, and nuts were packed for boys who will be away from home at Christmas. Improvements are being made at our Church. An oil burner has been installed in our coal-burning furnace. A water system is being installed and some storm windows will be put on. Funds for "wheat for relief" were collected. Pastor J. E. Kaufman recently participated in a special service of the centennial observation of the Zion Church at Donnellson, Iowa. Don. Smucker was guest speaker at our church recently with a union service on a Thursday evening and continuing through Sunday evening, with services each evening and also Sunday morning.—Mrs. John K. Friesen, Corr.

—**First Church, Aberdeen, Idaho:** Our pastor's wife, Mrs. H. N. Harder entered the Idaho State Tuberculosis Hospital at Gooding, Idaho, on October 29, for treatment. Her length of stay there is indefinite. The prayers of God's people for her and the family will be deeply appreciated.—Corr.

—**First Church, Pretty Prairie, Kansas:** The Choral Society, under the direction of Raymond Stucky, rendered the Fourth Annual Rendition of Handel's Messiah on Sunday, November 25. The soloists were: Florine Voran, Majorie Waltner, Kenneth Krehbiel and Louis Franz. The organist was Mrs. Joe Schrag, Burrton, Kansas; pianist, Mrs. Gilbert Graber. This was the first time the Messiah was presented here with the new pipe organ, which was dedicated the week of October 28-November 2. Each evening of the week, one of the sons of the congregation brought the message. Two weeks following, H. D. Burkholder, President of Grace Bible Institute, conducted Evangelistic meetings.—Theodore Graber, Corr.

—**Grace Church, Enid, Oklahoma:** Sunday morning, November 4, we had as guest the missionaries, P. J. Boehr's, who related of the late work in China and of their experiences with the Communists. On November 11, Pastor and Mrs. Unruh drove to Corn where Mrs. Unruh served at a mission festival at Bergthal church. Mrs. Henry Neuman accompanied them. A beautiful wedding took place at our church on the evening of October 28. Mary Helen Schmidt, daughter of C. B. and Mrs. Schmidt and Marvin Heidebrecht from Inman were married. They are making their home in Wichita, Kansas. Refreshments were served in the church basement. Winter has moved in to stay.—Corr.

—**Second Church, Paso Robles, California:** Abraham Dyck passed away on November 15, at the age of 87 years. Funeral services were held at the Second Mennonite Church with our pastor W. Harley King officiating. Chickenpox is again making the round. We had over four inches of rain and the farmers are very busy in the field.—Mrs. Frank Hamm, Corr.

—**First Church, Hutchinson, Kansas:** Lester Hostetler, pastor of the Bethel College church, gave an illustrated lecture of his work in Europe. Special meetings were conducted October 28 through November 4 by Abe Wiebe of the General Conference Headquarters Office in Newton. He used as his general theme, "The Church." On November 25, our church observed the Annual Mission Festival and Homecoming with a special Sunday school program and morning worship service, reception of new members, followed by a basket dinner. Afternoon speakers were Peter Dyck and Mr. and Mrs. James Rinner. The evening speaker was E. G. Kaufman who presented an illustrated lecture on Egypt. On December 5, missionary LaVerne Rutschman from the General Conference gave an illustrated report on South America.—Corr.

—**First Church, Mt. Lake, Minn.:** We had our Harvest Festival meetings with Don. Smucker as speaker on November 11-15. The Northern District Ministers' Conference was held in our church, November 13-15. A new church constitution was adopted on November 16. On November 18, "Hospital and Home Day" program was given at the High School Auditorium. Magnus A. Dahlen, Executive Secretary Board of Charities of the Evangelical Lutheran Church, was the speaker. On November 20, we had our Annual Business meeting of the church. Members of the church met November 28 to butcher six pigs for relief. They are then taken to Lakefield where they are canned. Some more pigs will be butchered again later. Earlier in the summer chickens were butchered and canned.—Mrs. Sam Quiring, Corr.

—**Fairfield Church, Fairfield, Penna.:** Mervin Miller of the Akron office of the MCC presented to us a graphic picture of MCC relief work today, December 2. This is one of the mission projects of our church.—Henry Burkhard, Corr.

—**Glendale Church, Lynden, Washington:** The annual Mission Sale held November 23, brought in $705.00. Our church has been taking part in the preparation for the Northwest Gospel Crusade with Merv Rosell as evangelist. Several of our homes have been having cottage prayer meetings. The C. E. is preparing a program composed of volunteer numbers. The topic for our Wednesday night Bible Study discussion is "Essentials for Christian Growth." The young people, together with the pastor, Rev. Hilty, have prepared a bulletin for our worship services.—Mrs. Clarence Schmidt, Corr.

—**Lehigh Church, Lehigh, Kansas:** Sunday evening, November 18, the C. E. was privileged to have LaVerne Rutschman, missionary to South America tell of the work there by word and picture. Thanksgiving Day services were held Wednesday evening preceding the holiday. A new piano was recently purchased for our house of worship by the church auxiliary and the Y.M.M. Our congregation contributed over $200 for relief meat canning. The church received a thorough cleaning by a large group of workers on the 28th of November. December 2, the following joined our fellowship: Mrs. Marvin Stubby by baptism; Mr. and Mrs. Walter Melp by confession of faith; Mr. and Mrs. Roy Unruh; Mr. and Mrs. Ed Epp, Mr. and Mrs. Pete Schmidt Jr., by letter. We welcome them and may God bless them and us as we fellowship together.—Mrs. Agvin Goertz, Corr.

—**First Church of Christian, Moundridge, Kansas:** Our new minister E. J. Miller is becoming well established, having been with us since August 1. We are thankful that he felt led to become our leader. On November 11, we had the regular election of deacon. Silas Wedel was elected and ordination services took place the following Sunday. On December 3, the men of our congregation had a meeting to organize a Men's Fellowship. Other organizations in the church are carrying on their various activities. The Sunday school is preparing the Christmas program: a group of women from the Mission Society plan to go to the Relief Center in North Newton on December 4, to help with the work there. E. G. Kaufman spoke at the Christian Endeavor meeting on November 18; December 2, Grace Miller gave a report of her summer's experience in Europe. The choir is practicing a cantata which they plan to render at the morning worship service on December 23.—Mrs. W. Voran, Corr.

Please enclose this label when writing

Into the Beyond

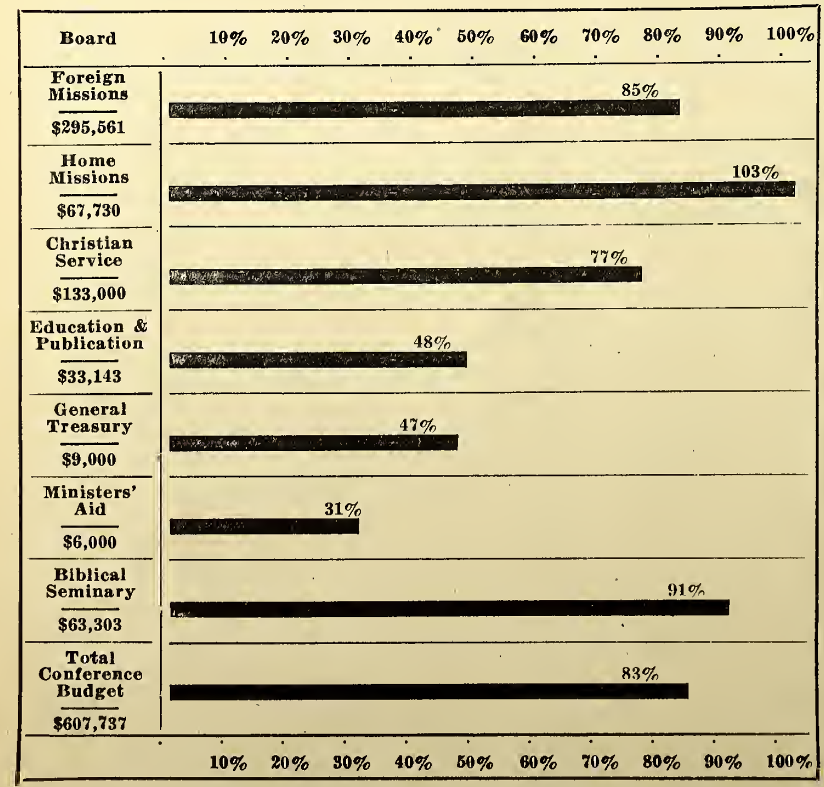
EDWIN ROY GARBER, of Versailles, Mo., and member of the Bethel Church, Fortuna, Mo., was born April 15, 1892 and died September 22, 1951.

JOHN A. DICK, of Buhler, Kansas, and member of the Burrton Church was born September 30, 1870 and died November 17, 1951.

SUSIE (KAUFMAN) JANTZ, Portland, Oregon, and member of the Alberta Community Church, was born November 4, 1881 and died November 18, 1951. Funeral services at the Menno Church, Lind, Wash.

CONFERENCE STEWARDSHIP CHART

November 30, 1951



We are happy to report the fine progress which most boards made toward their budget goals during November. The average for all boards was raised 15 per cent during the month. Several boards are now very near their goals with the Home Mission Section already having reached the 100 per cent mark. Your support was a real encouragement to the boards as they met at Winnipeg recently to plan the work of the Conference for 1952.

Again November has been the month of many thank offerings. We rejoice that you have shown your thankfulness to God for His Goodness by giving of your tithes for the furtherance of His Kingdom.

We trust that during this Christmas season you will also come to the altar with gifts in honor of the birthday of the Christ who came that we might have life.

Very sincerely,

Edna Ruth Mueller, office secretary
General Conference Headquarters

INDEX TO THE MENNONITE

for the Year 1951, Vol. 66

How to Use This Index

This index is a single, composite index in which all authors, titles, and subjects of articles which appeared in *The Mennonite* are arranged in one continuous, alphabetical series. References at the end of each item is to the issue number and the page in that issue. For example, the entry:

Alderfer, Jean, "Understanding" (a poem), 16

indicates that this poem will be found on page 16.

Names of individuals are mentioned only, as a general rule, where such individuals were authors of some article. Each article was cross-indexed by approximately two subject references. The only items appearing in the section "Jottings" were the names of churches and the names of Conference institutions.

It is suggested that this index be placed with the first or the last issue of your file of *The Mennonite* for the year covered.

Additional copies of this index are available at 50 cents per copy.

-- MENNONITE PUBLICATION OFFICE
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INDEX TO THE MENNONITE, VOLUME 66, 1951

- ABSTINENCE IS SIMPLY GOOD SENSE, mistitled "Word from German Youth."
  - McAfee, Hoyt. 638
- Acts
  - Keisers, Helen M.
    - THE BOOK OF ACTS. 45
- Aeschliman, Don
  - THE PACIFIC DISTRICT CONFERENCE, A REPORT. 476
- AN AFRICAN TOUR.
  - Toews, Henry A. and Mary. 475
- ALBERTA COMMUNITY CHURCH. 123
- Albrecht, Harry
  - WHO IS THE KING OF GLORY? 426
- ALCOHOL AND GREAT LIVING. 670
- Alcoholism
  - DRINKING CHRISTIANS. 201
  - Kiracofe, Mrs. Cyrus
    - JUDGED BY PROFIT OR USEFUL SERVICE? 672
  - Loewen, Esko
    - YOUTH, ALCOHOL, AND TOMORROW. 670
  - McAfee, Hoyt
    - ABSTINENCE IS SIMPLY GOOD SENSE, mistitled "Word from German Youth." 638
  - Perrin, Jesse F.
    - CONSCIENCE WINS A VICTORY. 369
  - Regier, J. M.
    - FAMILY BAR OR FAMILY ALTER. 202
  - A VISIT TO SKID ROW. 110, 127
- ALL THINGS MADE NEW.
  - Graber, Ellis. 248
- Alternative Service
  - see also
    - Selective Service
- ALTERNATIVE SERVICE — GUIDING PRINCIPLES.
  - Sherk, J. Harold. 249
- Alternative Service Principles
  - M.C.C. NEWS NOTES. 237
- AMONG THE INDIAN VILLAGES
  - Smucker, J. N. 43
- AND THE PRISONERS HEARD THEM.
  - Bean, Harry Joel. 778
- Andres, H. J.
  - BETHEL HOSPITAL GIFT DAY. 563
- ARE MISSIONARIES UNBALANCED? 122
- ARE YOU A TEACHER, SECRETARY, DIETITIAN, HOUSE-MOTHER?
  - Ratzlaff, Mrs. Harold. 685
- ARE YOU READY FOR MARRIAGE. 446
- "ARE YOU WINNING MEN TO CHRIST?"
  - Winning Men to Christ Series. 173
- ARIZONA MIGRANT WORK
  - Neuenschwander, A. J. 601
- THE ART OF ALMOST SAYING SOMETHING.
  - Havner, Vance. 729
- AS A MAN THINKETH.
  - Regier, P. K. 620
- AS I GO FROM THE LORD'S TABLE. 619
- AS I SEE IT.
  - Habegger, David. 137

AT CAMP MENNOSCAH, AN ADULT AND FAMILY RETREAT. 751
ATOMIC BOMB VERSUS THE CHURCH.
Eicher, George. 394
ATTITUDE OF YOUNG PEOPLE TOWARD PEACE TEACHING.
Regier, Robert. 494
ATTRIBUTES OF GOD.
Willard, Sarah. 221
Baehr, Karl
ISRAEL REBORN. 414
REPORT FROM ISRAEL. 734
Baker, Robert J.
BEFORE YOU GO 1-AO. 302
Banfield, Ruth
"MY PEACE I LEAVE WITH YOU." 463
A BANKER'S VIEW OF TITHING.
Toews, Aaron F. 553
BAPTISMAL SERVICE IN CHACO.
Regier, Marie J. 445
BAPTISMAL SERVICES IN CACHIPAY, COLOMBIA
Keiser, Arthur. 732
THE BAR, poem written by a prisoner in the Joliet Penitentiary. 611
BARABBAS, THE APOSTLE OF VIOLENCE.
Mast, Russel L. 298
Barth, Karl
Yoder, John Howard
KARL BARTH AND NON-RESISTANCE. 143
Baskette, Floyd K.
COMIC BOOKS -- GOOD OR BAD. 46
DO SPORTS REALLY BUILD CHARACTER. 62
Bauman, Harvey
CHAMPA CHRISTIAN HOSPITAL. 604
Bauman, John
PEACE IS OUR RESPONSIBILITY. 447
Bauman, Kenneth
BAUMAN VISITS CANADIAN YOUTH. 559
NORTHERN DISTRICT YOUTH REORGANIZE. 545
BAUMAN VISITS CANADIAN YOUTH.
Bauman, Kenneth. 559
BE IN GOOD TIME, poem. 347
Beachy, Alvin J.
THE WAY WE WORSHIP HIM. 314
Bean, Harvy Joel
AND THE PRISONERS HEARD THEM. 778
BEFORE YOU GO 1-AO.
Baker, Robert J. 302
Bennett, R. M.
MISSIONARIES WHO MAY LAST. 509
Berg, Ford
WHAT IS THAT TO THEE. 541
Berky, H. W.
CHRISTIAN EDUCATION FOR A SECULAR WORLD. 124
Berky, Norman K.
BIBLE STUDY FROM A LAYMAN'S POINT OF VIEW. 764
Berky, Ralph Weller
HOW SWEET! HOW TRUE IT IS! poem. 780
IN PASSING, poem. 679
THERE IS A SONG IN BREAD, poem. 646
WE ENTER NIGHT WITHOUT A FEAR, poem. [illegible]

  - WHAT OF THE LIGHT IN [illegible]'S EYES, [illegible]
- THE BEST MISSIONARY. 246
- BETHEL CHURCH, WINTON, CALIFORNIA
  - Hilty, Myron D. 507
- Bethel College
  - see
    - Colleges and Seminary
- BETHEL HOSPITAL GIFT DAY.
  - Andres, H. J. 563
- Bible
  - THE BEST MISSIONARY. 246
  - Claassen, Willard K.
    - CHRIST IS LORD OF THE SCRIPTURES. 744
  - THE NEW TESTAMENT IN JAPAN. 30
  - THE REVISED STANDARD VERSION BIBLE. 541
- THE BIBLE AMONG REFUGEES IN GERMANY.
  - Kroenig, Wilhelm. 65
- Bible School
  - Janzen, H. H.
    - A EUROPEAN MENNONITE BIBLE SCHOOL AT BASEL. 144
- Bible Study.
  - Klatz, Lyle W.
    - TELLING OR READING BIBLE. 768
  - Klotz, Lyle M.
    - MEMORIZING PORTIONS OF THE BIBLE. 767
- BIBLE STUDY FROM A LAYMAN'S POINT OF VIEW.
  - Berky, Norman K. 764
- BIBLES BETWEEN YOUR BOOK ENDS. 766
- Bixel, S.S.
  - THINGS THAT CANNOT BE SHAKEN. 408
- BLESSED EXPERIENCES ATTEND SPECIAL FESTAL DAYS.
  - Regier, Marie J. 456
- Blessing
  - Dyck, Cornelius
    - "GOOD LUCK." 171
- BLIND WITH TOO MUCH SIGHT.
  - Metzker, H. Leonard. 552
- Blosser, Howard
  - THINK IT OVER. 186
- Bluffton College
  - see
    - Colleges and Seminary
- Boards, Council
  - see
    - Council of Boards
- BOARD OF MISSIONS
  - Nyce, Howard G. 75
- Boehr, P. J.
  - CHINA LETTER. 202
  - WE LEAVE CHINA. 699
- Bohn, Ernest J.
  - THE PROGRAM OF CHRIST. 281
- Bohn, Stan
  - PIGEON HOLES ARE FOR BIRDS. 337
- Bonsack, C. D.
  - WHAT EASTER MEANS TO ME. 188
- Book reviews
  - see
    - Reviews of Books

Boreham, F. H.
  TWO FORGIVERS CONTRASTED. 593
Boschman, Paul
  GOING TO JAPAN 742
A BOYS "THANK YOU."
  Jahnke, Margaret E. 655
Brazil
  Fretz, J. W.
    THANKFUL BRAZILIAN MENNONITES. 713
Brewer, Robert
  THOUGHTS ON WINGS. 109
BRIGHT SPOTS IN MISSION WORK
  Wiebe, Agnes and Alfred. 300
BROKEN FOR YOU.
  Shelly, Wilmer S. 618
Brown, H. J.
  OUR CHINA CHRISTMASES. 29
Brown, Jessie
  WHERE ARE THEY -- THE NURSES. 74
Brunk, Emily
  ESPELKAMP, GERMANY. 113
Buenos Aires
  A GOOD-WILL VISIT TO BUENOS AIRES AND URAGUAY. 492
BUILDER OF SOULS, poem. 573
BUILDING CHRISTIAN HOMES
  Krehbiel, Olin A. 282
Bulldozer Project
  Harder, H. M.
    MENNONITE MEN FOR CHRIST. 169
Buller, Harold W.
  GIVE THANKS. 16
Burkhalter, Lorraine
  THE GOSPEL IN THE SOUTH. 749
Business
  Epp, August
    RELIGION IN BUSINESS. 90
BUYING A FIELD
  Wedel, Philip A. 680
Byler, Mary
  CHRISTMAS TIME AMONG FRENCH CHILDREN. 479
Byrd, Robert L.
  MUST IT BE CALVARY AGAIN? poem. 186
THE CALL TO SERVE. 175
CALLED UNTO HOLINESS
  Regier, Wilbert A. 105
THE CAMP FRIEDENSWALD V.S. UNIT
  Hartman, Harold. 590
THE CAMP MENNOSCAH BUILDING PROGRAM. 753
CAN I BE SURE?
  Plenert, J. J. 189
A CANADIAN CHURCH.
  Friesen, Peter B. 349
Canadian Mennonite Bible College
  see
    Colleges and Seminary
Canadian Mennonite Conference
  Pannabecker, S. F.
    IMPRESSIONS OF THE CANADIAN CONFERENCE. 491

CANADIAN MINISTER'S CONFERENCE.
    Sawatzky, Peter G. 748
THE CASE AGAINST SMOKING.
    Papajian, Sarkis. 657
CENTRAL DISTRICT CONFERENCE.
    Hartzler, R. W. 520
CENTRAL DISTRICT CONFERENCE PROGRAM. 473
Chairman
    Owens, Olive R.
        HOW TO BE A GOOD CHAIRMAN. 14
THE CHALLENGE BEFORE US.
    Richert, Irwin E. 28
THE CHALLENGE OF EUROPE.
    Peachey, Paul. 236, 250
THE CHALLENGING MISSION FIELD IN MEXICO.
    Janzen, B. H. 265
CHAMPA CHRISTIAN HOSPITAL.
    Bauman, Harvey. 604
Character
    Baskette, Floyd K.
        DO SPORTS REALLY BUILD CHARACTER? 62
CHARACTERISTICS OF THE GENERAL CONFERENCE MENNONITE CHURCHES.
    Regier, P. K. 745
CHARGE! 641
CHARITY
    Stauffer, Marianna. 399
CHECK YOUR MENTAL HEALTH. 672
Cheyenne Indians
    Habegger, David
        AS I SEE IT. 137
    see also
        Missions
A CHICAGO CHURCH
    Epp, Aaron J. 364
A CHILD SHALL LEAD THEM, story
    Myers, Marjorie. 288
CHILD WELFARE AS A CHRISTIAN VOCATION.
    Smucker, Carl F. 267
Children
    Regier, Jacob J.
        RESPONSIBILITY NOW. 457
Chiliasm
    Friesen, C. H.
        SIGNS OF THE TIMES. 747
    Lehman, M. M.
        THE COMING OF THE LORD. 792
China
    Boehr, P. J.
        WE LEAVE CHINA. 699
    Brown, H. J.
        OUR CHINA CHRISTMASES. 29
    Kuyf, Wilhelmina
        LET US NOT FORGET CHINA. 699
    Wiens, Roland
        FROM OUR MISSIONARIES. 544
CHINA LETTER.
    Boehr, P. J. 202

Christ
see also
Jesus Christ
CHRIST IS LORD OF THE SCRIPTURES
Claassen, Willard K. 744
THE CHRIST OF THE CROSS.
Graber, O'Ray. 174
CHRIST OF THE EASTER MORN.
Keeney, William. 190
CHRIST OF THE EMMAUS ROAD.
Smucker, Barbara. 222
CHRIST OF THE GARDEN.
Fast, Bertha. 158
CHRIST OF THE TRIUMPHAL ENTRY. 126
CHRIST OF THE UPPER ROOM — THE BROTHERHOOD.
Jost, Burton G. 142
CHRISTIAN EDUCATION FOR A SECULAR WORLD.
Berky, H. W. 124
CHRISTIAN GIVING.
Yoder, Paul E. 204
CHRISTIAN, BE NOT DISMAYED.
Miller, H. E. 185
CHRISTIAN STEWARDSHIP.
Kingston, C. F. 651
CHRISTIAN STEWARDSHIP, AN APPRAISAL.
Mohr, W. H. 793
Christmas
Bean, Harry Joel
AND THE PRISONERS HEARD THEM. 778
Brown, H. J.
OUR CHINA CHRISTMASES. 29
Horton, L. M.
PEACE AND GOOD WILL. 779
Miller, Edmund J.
STILL SHINES THE STAR. 776
Rosenberger, Arthur S.
A MEDITATION FOR DECEMBER. 760
Trueblood, D. Elton
THE RECOVERY OF CHRISTMAS. 777
CHRISTMAS AT HOME!
Loewen, Esko. 800
CHRISTMAS CHEER FOR EVERY DAY, poem. 781
CHRISTMAS IN INDIA.
Smucker, J. N. 56
CHRISTMAS TIME AMONG FRENCH CHILDREN.
Byler, Mary. 479
Choric Reading
Klotz, Lyle M.
MEMORIZING PORTIONS OF THE BIBLE. 767
Church
Shelly, Andrew R.
UNITED FOR ACTION FOR CHRIST AND THE CHURCH. 556
THE CHURCH AND THE CHILD.
Epp, Arnold
THE CHURCH AND THE CITY.
Hostetler, Hugh. 700
Claassen, Curt and Olga
HARVESTS — NATURAL AND SPIRITUAL. 698

Claassen, Edith
VOLUNTARY SERVICE FOR 1951. 159
Claassen, Willard K.
CHRIST IS LORD OF THE SCRIPTURES. 744
Clinic on Youth Problems
see
Youth Clinic
College
Ramseyer, Lloyd L.
PREPARATION FOR SERVICE THROUGH OUR COLLEGES. 569
Voth, Joanne Buhler
IS COLLEGE REALLY WORTH WHILE. 521
WHAT I HOPE TO RECEIVE AT COLLEGE. 654
Colleges and Seminary
Bethel College. 18, 33, 66, 82, 93, 114, 130, 146, 162, 177, 210, 226, 258, 274, 290, 306, 322, 338, 354, 370, 386, 402, 578, 610, 626, 642, 658, 674, 689, 705, 721, 737, 769, 785, 801.
Bluffton College. 18, 33, 50, 66, 82, 93, 130, 146, 177, 194, 210 226, 242, 258, 274, 290, 306, 354, 610, 626, 642, 658, 674, 721, 737, 769.
Canadian Mennonite Bible College. 18, 82, 93, 130, 146, 177, 194, 258, 306, 338, 370, 386, 705, 737, 769, 785.
Freeman Junior College. 50, 66, 114, 146, 162, 194, 242, 306, 322, 370, 705, 785, 801.
Mennonite Biblical Seminary. 18, 33, 50, 82, 114, 130, 146, 162, 194, 210, 226, 242, 258, 274, 290, 306, 322, 338, 354, 370, 386, 626, 642, 658, 674, 689, 721, 737, 754, 769, 801.
Pannabecker, S. F.
THE NEED FOR THE SEMINARY. 570
Rich, Willis
SOBERING THOUGHTS. 226
Colleges and Seminary, continued
Rosenberger, A. S.
SEMINARY CHURCH BUILDING PURCHASE. 710
Rosthern Junior College. 194, 258.
SANTUARY OF THE NEW SEMINARY CHURCH. 795
Colombia
Keiser, Arthur
BAPTISMAL SERVICES IN CACHIPAY, COLOMBIA. 732
MUST WE FIGHT TO PRESERVE CHRISTIANITY? 635
COME, YE THANKFUL PEOPLE, COME, poem. 713
Comets
Richert, D. H.
SOME REMARKABLE COMETS. 350
COMIC BOOKS -- GOOD OR BAD.
Baskette, Floyd K. 46
THE COMING OF THE LORD.
Lehman, M. M. 792
COMING TO CANADA.
Lehn, Cornelia. 746
Communion
AS I GO FROM THE LORD'S TABLE. 619
Shelly, Wilmer S.
BROKEN FOR YOU. 618
THE COMMUNION OF THE HOLY SPIRIT.
Unruh, Daniel J. 504
Communism
Fast, Erna
THE FAITH OF THE COMMUNIST. 304
COMPELLING MOTIVES IN SOUL-WINNING.

- Winning Men to Christ Series. 139

COMPLAINT AND PLAINT
- Wingert, Norman. 365

CONFERENCE STEWARDSHIP CHART. 203, 269, 340, 404, 467, 532, 612, 740, 804.

CONFERENCE STEWARDSHIP THERMOMETER. 20, 84, 132.

Conferences
- Aeschliman, Don
  - THE PACIFIC DISTRICT CONFERENCE, A REPORT. 476
- DECLARATION OF FAITH. 72
- Eastern District Conference. 328
- EASTERN DISTRICT QUARTERLY CONFERENCE. 723
- EXECUTIVE COMMITTEES OF TWO CONFERENCES MEET. 731
- THE FIFTH MENNONITE WORLD CONFERENCE. 442, 594
- Hartzler, R. W.
  - REPORT OF CENTRAL DISTRICT CONFERENCE. 520
- THE MIDDLE DISTRICT CONFERENCE. 316
- THE NORTHERN DISTRICT CONFERENCE, A REPORT. 460
- Pannabecker, Alice Ruth
  - VALUES OF THE NATIONAL ASSEMBLY, OXFORD, OHIO. 255
- Pannabecker, S. F.
  - IMPRESSIONS OF THE CANADIAN CONFERENCE. 491
- Rich, Mary Lou
  - NATIONAL STUDENT ASSEMBLY, OXFORD, OHIO. 254
- Sawatzky, Peter G.
  - CANADIAN MINISTER'S CONFERENCE. 748
- Shelly, Paul R.
  - MENNONITE CULTURAL CONFERENCE. 423
- Stauffer, Marianna
  - STUDENTS HAVE CONFERENCE AT THOMASHOF. 224
- Wedel, D. C.
  - WESTERN DISTRICT CONVENES. 696

THE CONFLICT
- Thiessen, Harold. 89

CONSCIENCE WINS A VICTORY.
- Perrin, Jesse F. 369

Conscientious Objection to War
- Baker, Robert J.
  - BEFORE YOU GO 1-AO. 302
- BOARDS ARE RECLASSIFYING IV-E MEN. 148
- CLASSIFICATION OF CONSCIENTIOUS OBJECTORS. 132
- DWIGHT PLATT REFUSES TO REGISTER. 206
- Fretz, J. W.
  - MENNONITES ARE LOSING THEIR BIBLICAL NON-RESISTANCE. 376
- Gaeddert, Albert
  - AN IMPORTANT PEACE MEETING. 424
- Jantzen, Elmer
  - I-A to 4-E. 528
- PERSONAL DILEMMA. 432
- "RELIGIOUS CONVICTIONS ARE NO DEFENSE AT LAW." 326
- Smucker, J. N.
  - IS IT A CRIME TO OBEY THE TEN COMMANDMENTS? 215
- "THOU SHALL NOT KILL" CAN LAND A MAN IN JAIL. 431
- 20-MAN BUILDERS UNTI FOR DEFERRED IV-E MEN. 54
- see also
  - Non-registration
  - Selective Service

Convention
- Laymen of Eastern District Meet at Deep Run Convention. 4

- Conversion
    - THE ARTHUR PETZNICK STORY. 623
    - de Shazer, Jacob
        - THE PRAYING MOTHER. 617
- Council of Boards
    - Hartzler. R. L.
        - EDITORIALS. 759
- Council of Boards, continued
    - Smucker, J. N.
        - THE "LITTLE GENERAL CONFERENCE" MEETS. 791
- COUNCIL OF BOARDS.
    - Regier, P. K. 75
- Covetousness
    - Wedel, Garmen H.
        - SEEKING FIRST THE KINGDOM. 152
- Crane, Henry Hitt
    - GRANT ME A LIFE..., poem. 667
- THE CRITIC, poem. 654
- Cross
    - Enz, Jacob J.
        - THE GOSPEL'S TWO CROSSES. 717
- Crous, Rose and Ernst
    - AGAIN AT HOME. 38
- Crowell, Grace Noll
    - WISE MEN, poem. 780
- Curry, A. Stauffer
    - "JESUS, HOME AND MOTHER." 393
- DARING TO LIVE BY GOD.
    - Fretz, J. Herbert. 537
- A DAY IN TAICHUNG, FORMOSA.
    - Fisher, Ruth. 529
- Deaths
    - see
        - INTO THE BEYOND
- DECLARATION OF FAITH
    - Mennonite Study Conference on Nonresistance. 72
- Dedication of New Menno Mennonite Church. 42
- Dedication of Stirling Avenue Mennonite Church, Kitchner, Ontario, Canada. 58
- Dedication Service
    - Toews, J. B.
        - KINGS VIEW HOMES DEDICATION SERVICE. 234
- de graff, Annetta
    - LETTERS FROM FOREIGN STUDENTS. 31
- de Shazer, Jacob
    - THE PRAYING MOTHER. 617
- Dehnhoff, Rose
    - MERCY DROPS, poem. 418
- DESPERATION AND REVIVAL. 506
- Diary
    - Miller, Grace
        - EUROPEAN DIARY. 430, 448, 464, 481, 496, 513, 526, 542, 560, 576, 592, 606.
- Dick, Elmer S.
    - ITINERARY. 454
- Dick, George G.
    - FAITH AND ITS OPERATION. 459
    - LEVELS OF LIVINGS. 216

- DIFFERENT ORBITS. 249
- DISCOVERY, poem
  - Kagawa, Toyohiko. 79
- D.P's
  - Blosser, Howard
    - THINK IT OVER. 186
  - Ebersole, Myron
    - MODERN CITIES OF REFUGEE. 172
  - Fieguth, Wolfgang
    - YOUTH WORK AMONG GERMAN REFUGEES. 512
  - $50,00 IN LOAN CAPITAL NEEDED. 59
- D.P.'s, continued
  - Hostetler, Lester
    - A LIGHT IN THE DARK. 134
  - "IF IT HADN'T BEEN FOR..." 409
  - Jost, Norma
    - THE STORY OF THE MARTINS. 219
  - Kroenig, Wilhelm
    - THE BIBLE AMONG REFUGEES IN GERMANY. 65
  - THE LAND OF BEGINNING AGAIN. 138
  - Lehn, Cornelia
    - COMING TO CANADA. 746
    - WAITING. 730
  - NO HOPE. 364
  - OUT OF THEIR NEED. 395
  - Schrock, Alta
    - GLIMPSES FROM MUNICH RESETTLEMENT CENTER. 761
  - Schroeder, Elsie
    - TRAGEDY IN A DP CAMP. 48
  - Stemen, Mary Ann
    - EIGHTY HEAD OF MIGRANTS. 655
  - TRAGEDY IN A STABLE. 794
  - VOLUNTARY SERVICE WHERE HITLER'S WEST WALL STOOD. 270
  - WE WORKED WITH MIGRANTS. 191
  - Wedel, Harold
    - WHAT OF THE FUTURE FOR A TEEN-AGE REFUGEE? 622
  - Wingert, Norman
    - COMPLAINT AND PLAINT. 365
  - see also
    - MCC
    - Voluntary Service
- THE DIVINE "MUST."
  - Thiessen, J. J. 125
- "DO GOOD MEN GO TO HEAVEN?"
  - Winning Men to Christ Series. 357
- DO SPORTS REALLY BUILD CHARACTER?
  - Baskette, Floyd K. 62
- DO YOU WANT THREE CHILDREN?
  - Keiser, Arthur. 411
- "DON'T QUIT," poem. 31
- Draft
  - see
    - Selective Service
- THE DREAM — I SAW THE LORD.
  - Gordley, Ronald. 736
- DRINKING CHRISTIANS. 201
- DRIVE OR TITHE? 643

Duerkson, Christena H.
  JOYS AND SORROES OF MISSION WORK. 392
Dyck, Cornelius
  "GOOD LUCK." 171
  NEW LEPROSY PROJECTS IN PARAGUAY. 538
Dyck, Elmer J.
  WE VISIT THE HOPI INDIANS. 584
Dyck, H. J.
  SPIRITUAL REHABILITATION IN GERMANY. 40
Dyck, Peter J.
  FLOOD RELIEF FUNDS. 701
Dyck, Walter H.
  TOWARD MORE JOYFUL SINGING. 779
Easter
  Bonsack, C. D.
    WHAT EASTER MEANS TO ME. 188
  Keeney, William
    CHRIST OF THE EASTER MORN. 190
Eastern District
  Laymen of Eastern District Meet at Deep Run Convention. 4
EASTERN DISTRICT BROTHERHOOD MEETS. 733
EASTERN DISTRICT CONFERENCE. 328
Eastern District Conference Choral Festival. 518
EASTERN DISTRICT CONFERENCE PROGRAM. 280
EASTERN DISTRICT QUARTERLY CONFERENCE. 723
EBENEZER GIRLS' HOME, WINNIPEG, MANITOBA.
  Ewert, Benjamin. 762
Ebenezer Mennonite Girls Home, Winnipeg.
  Epp, Helen. 7
Ebersole, Myron
  MCC WORK IN PALESTINE. 156
  MODERN CITIES OF REFUGE. 172
ECHOES FROM THE MINISTERS' RETREAT. 536
Ediger, Elmer
  VOLUNTARY SERVICE AND THE DRAFT. 58
Editorials
  Fretz, J. Herbert
    SOME ISSUES OF CHURCH UNITY. 71
    THY WORD HAVE I HID IN MY HEART. 711
    UNDIMMED BY HUMAN TEARS — WHEN? 71
  Grimm, Henry B.
    BLIND SPOTS. 87
Editorials, continued
  Hartzler, R. L.
    EAGER TO BELIEVE THE BEST. 23
    EDITORIALS. 759
    SAFEGUARDING GREAT WORDS. 103
    SATURDAY AND SUNDAY. 23
    SHALL CAESAR GET IT ALL? 23
  QUERIES ON KOREA, from The American Friend. 215
  Rich, Willis
    BULWARK FOR THE FUTURE. 119
  Shelly, Paul R.
    MENNONITE CULTURAL CONFERENCE. 425
    OBSERVATIONS CONCERNING GOSPEL TEAM TRIPS. 55
    OUR JAPANESE MISSION. 423
    QUESTIONS FOR THE LAYMEN. 423

    THE REFORMATION AND OUR DAY. 663
  Smucker, Don
    THE GENERAL CONFERENCE IS COMING OF AGE. 3
  Smucker, J. N. 39, 119, 135, 151, 167, 183, 199, 215, 231, 247, 263, 279, 311, 327, 343, 359, 375, 391, 407, 439, 455, 471, 487, 503, 519, 535, 551, 599, 615, 631, 647, 679, 695, 711, 727, 743, 775, 791.
  Swartz, Freeman H.
    CONFESSION OR BOAST? 71
  Wedel, D. C.
    THE NEED OF CHRISTIAN EDUCATION. 567
Education
  Berky, H. W.
    CHRISTIAN EDUCATION FOR A SECULAR WORLD. 124

  Epp, Arnold
    THE CHURCH AND THE CHILD. 586
  Kreider, Carl
    Federal Aid in Christian Education. 9
  Pannabecker, S. F.
    THE NEED FOR THE SEMINARY. 570
  Ramseyer, Lloyd L.
    PREPARATION FOR SERVICE THROUGH OUR COLLEGES. 569
  Spaulding, Mrs. J. Lloyd
    TEACHING CHILDREN TO PRAY. 572
  Von Riesen, Ronald
    NEW INTEREST IN CHRISTIAN SECONDARY EDUCATION. 571
  Voth, Joanne Buhler
    IS COLLEGE REALLY WORTH WHILE. 521
  Wedel, D. C.
    THE NEED OF CHRISTIAN EDUCATION. 567
  WHAT I HOPE TO RECEIVE AT COLLEGE. 654
EGYPT, EUROPE AND HOME.
  Smucker, J. N. 120
Eicher. George
  ATOMIC BOMB VERSUS THE CHURCH. 394
EIGHTY HEAD OF MIGRANTS.
  Stemen, Mary Ann. 655
EMMAUS MENNONITE CHURCH.
  Nickel, V. E. 108
THE ENTRANCE TO THE KINGDOM.
  Landes, Howard T. 377
Enz, Jacob J.
  THE GOSPEL'S TWO CROSSES. 717
  MARCHING ORDERS FROM PRISON CELLS. 264
Epp, Aaron J.
  A CHICAGO CHURCH. 364
  NEITHER HOT NOR COLD. 664
Epp, Arnold
  THE CHURCH AND THE CHILD. 586
  "PEACE, BE STILL." 472
Epp, August
  RELIGION IN BUSINESS. 90
Epp, Helen
  Ebenezer Girls' Home, Winnipeg. 7
European Diary
  KENNETH BAUMAN AND GRACE MILLER TRAVEL DURING SUMMER. 415
EUROPEAN DIARY
  Miller, Grace. 430, 448, 464, 481, 496, 513, 526, 542, 560, 576, 592, 606.

- EVALUATION OF VOLUNTARY SERVICE.
  - Rutschman, La Verne. 175
- Evangelism
  - CHARGE! 641
  - Funk, Arnold E.
    - SOME SECRETS OF PAUL'S PERSISTENCE. 600
  - Graber, J. D.
    - WOE IS ME IF I PREACH NOT THE GOSPEL. 665
  - LAY EVANGELISM IN JAPAN. 345
  - 1952 A YEAR OF EVANGELISM. 774
  - Smith, Gypsy
    - FISHING FOR MEN. 91
  - Thiessen, Harold
    - "GO YE." 441
  - Winning Men to Christ Series. 139, 157, 173.
- EVERY HOME PLAN. 77
- EVERY ONE IS DIFFERENT. 555
- Ewert, Benjamin
  - THE EBENEZER GIRLS' HOME, WINNIPEG, MANITOBA. 762
- EXECUTIVE COMMITTEES OF TWO CONFERENCES MEET. 731
- Faith
  - Bixel, S. S.
    - THINGS THAT CANNOT BE SHAKEN. 408
  - Epp, Arnold
    - "PEACE, BE STILL." 472
  - Fast, Erna J.
    - LIVE YOUR FAITH. 490
  - Miller, H. E.
    - CHRISTIAN, BE NOT DISMAYED. 185
  - Plenert, John J.
    - CAN I BE SURE? 189
    - LAW AND GRACE. 649
  - Troyer, Lotus E.
    - FIGHT FOR YOUR FAITH. 488
  - Waltner, Edward J. B.
    - THE POWER OF VICTORIOUS FAITH. 170
    - STAY ON THE TRAIN. 410
  - Wedel, P. P.
    - TRUST IN THE LORD. 329
- FAITH AND ITS OPERATION.
  - Dick, George G. 459
- THE FAITH OF THE COMMUNIST.
  - Fast, Erna. 304
- FAMILY BAR OR FAMILY ALTER.
  - Regier, J. M. 202
- FAMOUS COACHES ON SMOKING. 272
- Fast, Bertha
  - CHRIST OF THE GARDEN. 158
- Fast, Erna J.
  - THE FAITH OF THE COMMUNIST. 304
  - THE FOURTH "R" IN GERMANY. 332
  - GREAT EVANGELICAL MEETING IN BERLIN. 522
  - LIVE YOUR FAITH. 490
- FEDERAL AID IN CHRISTIAN EDUCATION
  - Kreider, Carl. 9
- Fieguth, Wolfgang
  - YOUTH WORK AMONG GERMAN REFUGEES. 512

THE FIFTH MENNONITE WORLD CONFERENCE. 442, 594
FIGHT FOR YOUR FAITH.
  Troyer, Lotus E. 488
FINDING PEARLS.
  Shelly, Wilmer S. 296
FIRST GLIMPSES OF OUR MISSION WORK.
  Smucker, J. N. 24
FIRST IMPRESSIONS OF JAPAN.
  Unruh, Verney. 524
Fisher, Ruth
  A DAY IN TAICHUNG, FORMOSA. 529
FISHING FOR MEN
  Smith, Gypsy. 91
Flickinger, Anna Grace
  SIGNORA ANGELINA. 401
FLOOD RELIEF FUNDS.
  Dyck, Peter J. 701
Flynn, Clarence Edwin
  THE LOST HOUR, poem. 38
Food
  Toews, Mary
    INTERESTING THINGS TO EAT. 716
Football
  CHARGE! 641
FOOTWASHING AND CADILLACS.
  Wiebe, Abram. 13
FOR SUCH A TIME AS THIS.
  Schrock, Mrs, Eldon. 634
Foreign Students
  De Graff, Annetta
    LETTERS FROM FOREIGN STUDENTS. 31
FOREIGN MISSION REPORT.
  Nyce, Howard G. 444
Foreign Missions
  see
    Missions
FORGETTING OUR OWN
  Toews, Mary. 763
Forgiveness
  Foreham, F. H.
    TWO FORGIVERS CONTRASTED. 593
Formosa
  Fisher, Ruth
    A DAY IN TAICHUNG, FORMOSA. 529
  Graber, Glen
    HOPE FOR THE HOPELESS IN FORMOSA. 352
  Miller, Ernest E.
    A VISIT TO FORMOSA. 284
FORTY CHILDREN AND A CHAPEL. 378
FORTY MILLION.
  Wedel, D. C. 730
THE FOURTH "R" IN GERMANY.
  Fast, Erna. 332
Fox, Thelma Grant.
  THE TEST, poem. 575
France
  Byler, Mary
    CHRISTMAS TIME AMONG FRENCH CHILDREN. 479

- FRANKFURT MCC CENTER
  - Peachey, Paul. 332
- Frazee-Bower, Helen
  - GIFT FOR CHRISTMAS, poem. 778
- Freeman Junior College
  - see
    - Colleges and Seminary
- Fretz, Mrs. Ely R.
  - WHAT DOES CHRISTMAS MEAN TO ME, poem. 778
- Fretz, J. W.
  - A GENEROUS RESPONSE. 410
  - MENNONITES ARE LOSING THEIR BIBLICAL NON-RESISTANCE. 376
  - PRIVATE LETTER TO FEDERAL JUDGE HILL. 289
  - THANKFUL BRAZILIAN MENNONITES. 713
- Fretz, J. Herbert
  - DARING TO LIVE BY GOD. 537
  - SOME ISSUES OF CHURCH UNITY. 71
  - THY WORD HAVE I HID IN MY HEART. 711
  - UNDIMMED BY HUMAN TEARS — WHEN? 71
- FRIEDENSWALD NAME OF CENTRAL MIDDLE DISTRICT CAMP.
  - Moser, Rollin W. 319
- Friesen, C. H.
  - SIGNS OF THE TIMES. 747
- Friesen, Isaac I.
  - SECULARISM — AND HER FRUITS. 609
- Friesen, Leonore
  - JAPAN A LAND OF OPPORTUNITIES. 286
- Friesen, Nell Brown
  - HARVEST, poem. 473
- Friesen, Peter B.
  - A CANADIAN CHURCH. 349
- FROM CHAMPA, INDIA TO CAIRO, EGYPT.
  - Smucker, J. N. 76
- FROM COAST TO COAST IN THE UNITED STATES.
  - Klassen, Peter. 6
- FROM ENGLAND TO INDIA.
  - Smucker, J. N. 8
- FROM OUR MISSIONARIES.
  - Wiens, Roland. 544
- Funk, Anneliese
  - YOUNG PEOPLE'S DAY IN BURGMEINTING. 399
- Funk, Arnold E.
  - SOME SECRETS OF PAUL'S PERSISTENCE. 600
- Gaeddert, Albert M.
  - AN IMPORTANT PEACE MEETING. 424
  - TURNING THE OTHER CHEEK. 57
- Galle, Albert
  - PERSONAL IMPRESSIONS OF THE SEMINAR. 399
- Galle, Hans Jakob
  - MISSION WORK AMONG GERMAN MENNONITES. 224
- General Conference Mennonite Church
  - Fretz, J. W.
    - MENNONITES ARE LOSING THEIR BIBLICAL NON-RESISTANCE. 376
  - Regier, P. K.
    - CHARACTERISTICS OF THE GENERAL CONFERENCE MENNONITE CHURCHES. 745
  - see also
    - The Mennonite Church

GENERAL CONFERENCE MINISTERS' RETREAT.
  Pannabecker, S. F. 408
Generalization
  Havner, Vance
    THE ART OF ALMOST SAYING SOMETHING. 729
A GENEROUS RESPONSE
  Fretz, J. W. 410
Germany
  Brunk, Emily
    ESPELKAMP, GERMANY. 113
  Dyck, H. J.
    SPIRITUAL REHABILITATION IN GERMANY. 40
  Fast, Erna J.
    THE FOURTH "R" IN GERMANY. 332
    GREAT EVANGELICAL MEETING IN BERLIN. 522
  Fieguth, Wolfgang
    YOUTH WORK AMONG GERMAN REFUGEES. 512
  Galle, Hans Jakob
    MISSION WORK AMONG GERMAN MENNONITES. 224
  Hostetler, Lester
    MENNONITES IN BERLIN. 360
  Kroenig, Wilhelm
    THE BIBLE AMONG REFUGEES IN GERMANY. 65
  Lichti, Juergen
    PEACE SEMINAR IN FRANKFURT. 398
  Musselman, Beate
    WORD FROM GERMAN YOUTH, mistitled "Abstinence Is Simply Good Sense." 640
  PAX SERVICES I, VOLUNTARY SERVICE IN GERMANY. 702
  Peachey, Paul
    THE CHALLENGE OF EUROPE. 236, 250
  Schroeder, Alfred
    OBSERVATIONS OF FARM TRAINEES FROM EUROPE. 320

  VOLUNTARY SERVICE IN KIEL, GERMANY. 256
  VOLUNTARY SERVICE WHERE HITLER'S WEST WALL STOOD. 270
  WORKER UNITS IN GERMANY. 273
  see also
    M.C.C.
    Voluntary Service
GIFT FOR CHRISTMAS, poem
  Frazee-Bower, Helen. 778
Gingerich, Marie
  "LIKE YOU DID LAS' YEAH?" 241
GIVE THANKS.
  Buller, Harold W. 16
GLIMPSES FROM MUNICH RESETTLEMENT CENTER.
  Schrock, Alta. 761
"GO YE."
  Thiessen, Harold. 441
Goering, Roland R.
  OUR HOLY GROUND. 200
Good, Almeta Hilty
  MY TIMES ARE IN THEY HAND, poem. 690
"GOOD LUCK."
  Dyck, Cornelius. 171
A GOOD-WILL VISIT TO BUENOS AIRES AND URAGUAY. 492

- Goodall, J. Rose
  - HOUSE OF FRIENDSHIP. 796
- Goossen, Walter
  - A VISIT FROM HOPILAND. 9
- Gordley, Ronald
  - THE DREAM — I SAW THE LORD. 736
- Gospel
  - Graber, J. D.
    - WOE IS ME IF I PREACH NOT THE GOSPEL. 665
- THE GOSPEL IN THE SOUTH.
  - Burkhalter, Lorraine. 749
- THE GOSPEL'S TWO CROSSES.
  - Enz, Jacob J. 717
- GOSSIPING LEADS THE LIST. 685
- Government and Christianity
  - Thiessen, Harold
    - THE CONFLICT. 89
- Graber, Ellis
  - ALL THINGS MADE NEW. 248
- Graber, Glen
  - HOPE FOR THE HOPELESS IN FORMOSA. 352
- Graber, J. D.
  - WOE IS ME IF I PREACH NOT THE GOSPEL. 665
- Graber, O'Ray
  - THE CHRIST OF THE CROSS. 174
- Grace
  - Dick, George G.
    - LEVELS OF LIVINGS. 216
  - Plenert, John J.
    - LAW AND GRACE. 649
- Grace Mennonite Church
  - Neufeld, Catherine Wiens
    - MENNONITE BIBLE MISSION NOW GRACE MENNONITE CHURCH. 92
- GRANT ME A LIFE..., poem
  - Crane, Henry Hitt. 667
- GRATITUDE
  - Sisters of the Steinbach Mennonite Church, Steinbach, Manitoba, Canada. 74
- GREAT EVANGELICAL MEETING IN BERLIN.
  - Fast, Erna J. 522
- Grimm, Henry B.
  - BLIND SPOTS. 87
  - LET PEACE RULE. 633
- THE GROWTH OF A CHRISTIAN.
  - Harder, Frank S. 136
- Gundy, G. I.
  - REV. G. I. FUNDY IS SUMMONED TO HIS REWARD. 662
- Habegger, Alfred
  - IN BIBLE LANDS TODAY. 300
  - ORDINATION OF THE DANIEL SCHIRMER'S. 731
  - PLACES OF WORSHIP. 312
- Habegger, Alfred and Barbara
  - LETTER FROM INDIA. 118
- Habegger, David
  - AS I SEE IT. 137
- Hagemann, Grace L.
  - WATERS TO SWIM IN, poem. 585
- HAPPINESS.
  - Salzman, Earl. 4

Harder, Frank S.
THE GROWTH OF A CHRISTIAN. 136
Harder, H. M.
MENNONITE MEN FOR CHRIST. 169
Harder, H. N.
TRIUMPH IN CHRIST. 412
Hartman, Harold
THE CAMP FRIEDENSWALD V. S. UNIT. 590
Hartzler, R. L.
EAGER TO BELIEVE THE BEST. 23
EDITORIALS. 759
Hartzler, R. L., continued
SAFEGUARDING GREAT WORDS. 103
SATURDAY AND SUNDAY. 23
SHALL CAESAR GET IT ALL? 23
WHY A MINISTERS' RETREAT? 313
Hartzler, R. W.
REPORT OF CENTRAL DISTRICT CONFERENCE. 520
Hartzler, Robert W.
WHAT THE LAYMAN CAN DO FOR NON-RESISTANCE. 106
HARVEST, poem
Friesen, Nell Brown. 473
HARVESTS — NATURAL AND SPIRITUAL.
Claassen, Curt and Olga. 698
Havner, Vance
THE ART OF ALMOST SAYING SOMETHING. 729
HE CARETH, poem. 593
HERE WE STAND.
Koontz, Elbert. 666
High School
Von Riesen, Ronald
NEW INTEREST IN CHRISTIAN SECONDARY EDUCATION. 571
Highlights of 1950. 10
Hilty, Myron D.
THE BETHEL CHURCH, WINTON, CALIFORNIA. 507
Holiness
Regier, Wilbert A.
CALLED UNTO HOLINESS. 105
Holy Experiences
Goering, Roland R.
OUR HOLY GROUND. 200
Holy Land
Baehr, Karl
ISRAEL REBORN. 414
REPORT FROM ISRAEL. 734
Habegger, Alfred
IN BIBLE LANDS TODAY. 300
Holy Spirit
Unruh, Daniel J.
THE COMMUNION OF THE HOLY SPIRIT. 504
HOME MISSION WORK IN THE SOUTHERN MOUNTAINS.
Wahlstedt, Carl. 252
Home Missions
see
Missions
Homes
Krehbiel, Olin A.
BUILDING CHRISTIAN HOMES. 282
HOPE FOR THE HOPELESS IN FORMOSA.

  Graber, Glen. 352
Hopi Indians
  Dyck, Elmer J.
    WE VISIT THE HOPI INDIANS. 584
  Goossen, Walter
    A VISIT FROM HOPILAND. 9
  see also
    Missions
THE HOPI MISSION SHCOOL A REALITY.
  Jantzen, Albert J. 733
Horsch, L. J.
  MY TEACHER WAS A CHRISTIAN. 8
Horton, L. M.
  PEACE AND GOOD WILL. 779
Hostetler, Hugh
  THE CHURCH AND THE CITY. 700
Hostetler, Lester
  A LIGHT IN THE DARK. 134
  MENNONITES IN BERLIN. 360
HOUSE OF FRIENDSHIP.
  Goodall, J. Ross. 796
HOW SWEET! HOW TRUE IT IS! poem
  Berky, Ralph W. 780
HOW TO BE A GOOD CHAIRMAN.
  Owens, Olive R. 14
HOW TO HAVE A REVIVAL. 525
I HEARD THE BELLS ON CHRISTMAS DAY, poem
  Longfellow, Henry W. 799
"I MUST KNOW..."
  Ressler, Rhoda. 155
I READ IN A BOOK..., poem
  Kagawa, Toyohiko. 635
I VOTED TO CLOSE THE CHURCH. 344
"IF IT HADN'T BEEN FOR..." 409
Immanuel Mennonite Church, Barnes Crossing, Saskatchewan, Canada
  Friesen, Peter B.
    A CANADIAN CHURCH. 349
AN IMPORTANT PEACE MEETING.
  Gaeddert, Albert. 424
IMPRESSIONS FROM INDIA JUBLIEE CELEBRATION.
  Smucker, J. N. 60
IN BIBLE LANDS TODAY.
  Habegger, Alfred. 300
IN PASSING, poem
  Berky, Ralph W. 678
IN THE NAME OF CHRIST. 380
IN THE FATHER'S HOUSE, poem. 220
Inconsistency
  Wiebe, Abram
    FOOTWASHING AND CADILLACS. 13
India
  Bauman, Harvey
    CHAMPA CHRISTIAN HOSPITAL. 604
  Claassen, Curt and Olga
    HARVESTS — NATURAL AND SPIRITUAL. 698
  Duerkson, Christena H.
    JOYS AND SORROWS OF MISSION WORK. 392

  Habegger, Alfred and Barbara
    LETTER FROM INDIA. 118
  Ram, Ralla
    THE MISSIONARY IN THE INDIA OF TODAY. 458
  Ratzlaff, Mrs. Harold
    THE ROAD WAS BUMPY. 301
  Thiessen, John
    THE WOODSTOCK SCHOOL IN INDIA. 668
  Waltner, O. A.
    NEW FRONTIERS. 540
India Jubilee Celebration
  Smucker, J. N. 8, 24, 43, 56, 60, 76, 120.
INDIANA MENNONITE WOMEN'S MISSIONARY RALLY. 716
Indians
  Kliewer, Henry A.
    FROM OUR AMERICAN INDIAN MISSIONS. 108
  Voth, R. D.
    A NEW INDIAN CHURCH. 348
  see also names of particular tribes and
    Missions
THE INFIDEL, poem
  Isenhour, Walter E. 541
INFLUENCE, poem
  Oxenham, John. 627
INITIAL VISIT TO VOLENDAM AND FRIESLAND.
  Regier, Marie J. 428
INTERCESSORY PRAYER.
  Rempel, John G. 41
INTERESTING THINGS TO EAT.
  Toews, Mary. 716
INTERFAITH PRAYER, poem. 438
INTO THE BEYOND
  Albrecht, Joseph. 307
  Augspurger, Julia C. 211
  Augspurger, Martha E. 515
  Baer, Maria. 562
  Baerg, H. G. 323
  Bartel, Eva Nickel. 707
  Bartel, Peter F. 531
  Basinger, Mrs. Elmer. 195
  Basinger, Susan. 195
  Bateman, Mabel Fretz. 19
  Baumgartner, Mary. 115
  Becker, Bennie E. 531
  Becker, Elizabeth. 515
  Becker, Susanna. 675
  Bergen, Mrs. John. 163
  Bergman, Gustav. 771
  Bixel, Peter. 163
  Bobzein, Louise. 691
  Bowlus, Chester. 562
  Brandt, Irene Mae. 19
  Buller, Margaretha Epp. 595
  Claassen, Mrs. Gerhard D. (Edna Pearl Donner) 611
  Culp, Malinda Cressman. 307
  Decker, Anna. 83
  Dick, John A. 804

INTO THE BEYOND, continued:
Doerksen, George B. 195
Duerksen, Jacob. 33
Dyck, Abraham. 786
Dyck, Katie. 259
Egle, Jake. 499
Eifert, Charles. 579
Eisenbach, Mrs. George. 195
Eknell, Otto O. 627
Ensz, Andrew F. 786
Epp, John F. 738
Ewert, Louis Richert. 355
Ewert, Sylvia Kathleen. 355
Ewert, Walter E. 355
Frey, Anna Wetzel. 259
Funk, Oswin C. 371
Garber, Edwin Roy. 804
Gerber, Valentine M. 67
Gerbrand, B. B. "Barney." 467
Gloser, Rudolph K. 147
Goering, Anna. 562
Goering, Joseph A. 227
Goertz, Katie G. 515
Graber, Emma. 547
Graber, Richard Lee. 452
Gundy, G. I. 662
Hahn, August G. 707
Hankel, George. 211
Harms, G. N. 179
Haury, Richard S. 259
Heller, Horace, Sr. 19
Heist, Charles M. 67
Hiebert, Abraham A. 147
Hiestand, Horace K. 195
Hofstetter, Dan J. 371
Horsch, Elizabeth. 419
Huber, Wilson Esser. 499
Jantz, Joe T. 515
Jantz, Susie (Kaufman) 804
Janzen, Peter P. 403
Johnson, Ruth Strouse. 163
Kaufman, Peter W. 243
Keller, Charles Weisel. 323
Keller, Martha Fretz. 243
King, Elizabeth. 195
Koop, John. 499
Krebill, Rudolph J. 19
Krebill, Mrs. Walter F. 195
Krebuill, William C. 291
Krehbiel, Alletta. 323
Krehbiel, Arthur Jacob. 147
Krehbiel, John R. 627
Krehbiel, Leland Roy. 722
Krehbiel, Marie Goering. 83
Krehbiel, Maud Rupp. 403
Krehbiel, Peter Paul. 67
Krehbiel, Rudolph J. 33

INTO THE BEYOND, continued:
- **Leisy**, Augusta. 33
- **Leisy**, Bertha Elvina. 211
- **Lippincott**, Rose. 275
- **Loganbill**, Homer Gilbert. 339
- **Loganbill**, John P. 419
- **Martens**, Leland William. 195
- Meyer, Hulda Rupp. 452
- **Moyer**, Abram S. 722
- Neuenschwander, Amos. 211
- Nickel, Gerhard E. 371
- Nickel, Henry E. 67
- **Pankratz**, Justina. 243
- **Penner**, Elizabeth (Wiens) 722
- **Penner**, Peter H. 452
- Plett, Cornelius. 611
- **Regehr**, Jacob J. 355
- **Regier**, John P. 355
- **Regier**, William Edward. 131
- **Reimer**, Catherine. 611
- Richert, Elizabeth. 627
- **Rosenberger**, Bertha M. 195
- Rosenberger, Seward M. 243
- Roth, Emma. 419
- Roulet, Harry. 403
- Rubin, Mrs. William. 771
- **Schall**, D. Horace. 547
- **Schmell**, Harvey Shelly. 403
- **Schrock**, Nancy P. 771
- **Spallinger**, Mrs. Byron. 595
- **Stahly**, Mrs. Daniel I. 499
- **Stauffer**, Josephine. 643
- **Steiner**, Noah. 675
- **Stucky**, Carl. 452
- **Stucky**, Elizabeth. 83
- **Suckau**, C. H. 790
- **Tschetter**, Susanna Hofer, 452
- **Toevs**, Marie. 67
- Ummel, Esther. 387
- Unruh, Carl L. 99
- Unruh, Harry. 19
- Unruh, Mrs. Jacob H. 355
- Unruh, Steven Bruce. 323
- **Vogt**, Marie. 99
- **Wall**, Maria. 387
- Walter, Anna. 371
- Waltner, Caroline A. 243
- Wasser, Barbara. 786
- Weber, Anna D. 19
- Wedel, Jacob A. 722
- Weinbrenner, Reinhard. 499
- Weldy, John C. 33
- Welty, Clara. 738
- Wiebe, Jacob W. 19
- **Williams**, Helen Marie (Moon) 707
- **Winsky**, Richard J. 419
- **Wittmer**, Mrs. Samuel C. (Iva Wittrig) 452

INTO THE BEYOND, continued:
    Wollmann, Andreas A. 195
    Wollmann, Jacob M. 547
    Woodrey, Julia Anne. 452
IS COLLEGE REALLY WORTH WHILE.
    Voth, Joanne Buhler, 521
IS IT I? 218
Isaak, Jacob
    SPIRITUAL DEVELOPMENT OF CHURCHES IN CHACO, PARAGUAY. 141, 153
Isenhour, Walter E.
    THE INFIDEL, poem. 541
Israel
    KARL BAEHR REPORTS FROM ISRAEL. 734
ISRAEL REBORN
    Beahr, Karl. 414
IT IS A REALITY!
    Voran, Peter, Lois and David. 668
Italy
    Flickinger, Anna Grace
        SIGNORA ANGELINA. 401
Italy
    see also
        M.C.C.
        Voluntary Service
Jahnke, Margaret E.
    A BOYS "THANK YOU." 655
Jahnke, Pauline
    MY FIRST THREE MONTHS IN PARAGUAY. 782
Japan
    Boschman, Paul
        GOING TO JAPAN. 742
    LAY EVNAGELISM IN JAPAN. 345
    MCC IN JAPAN. 543
    THE NEW TESTAMENT IN JAPAN. 30
    NEW YORK IN JAPAN. 287
    Ressler, Rhoda
        "I MUST KNOW..." 155
        THAT THEY MAY HEAR. 217
        THE JAPANESE -- CRUEL OR HUMAN? 400
    Unruh, Verney
        FIRST IMPRESSIONS OF JAPAN. 524
        WE ARRIVE IN JAPAN. 474
    Unruh, Verney and Belva
        WE ARE GOING TO JAPAN. 287
    Voran, Peter, Lois and David
        IT IS A REALITY! 668
    see also
        M.C.C.
        Missions
        Voluntary Service
JAPAN A LAND OF OPPORTUNITIES.
    Friesen, Leonore. 286
JAPAN IMPRESSIONS.
    Voth, William C. 683
JAPAN MISSION: CONCLUSIONS AND RECOMMENDATIONS.
    Voth, William C. and Verney Unruh. 684
JAPAN REPORT.
    Unruh, Verney. 682

THE JAPANESE — CRUEL OR HUMAN?
Ressler, Ruth. 400
Japanese Language
Unruh, Verney
STUDYING THE JAPANESE LANGUAGE. 698
JAPANESE WOMEN WANT PEACE, NOT ARMAMENT. 507
Japanese-American Community Center
WORK CAMP IN CHICAGO. 718
Jantzen, Albert L.
THE HOPI MISSION SCHOOL A REALITY. 733
Jantzen, Elmer
I-A to 4-E. 528
Janzen, B. H.
A CHALLENGING MISSION FIELD IN MEXICO. 265
Janzen, H. H.
A EUROPEAN MENNONITE BIBLE SCHOOL AT BASEL. 144
Janzen, Louis A.
THE WORK OF A LOCAL YOUTH GROUP. 478
Jericho
Schroeder, Waldemar
WHO FELL AMONG THIEVES. 784
Jesus Christ
Albrecht, Harry
WHO IS THE KING OF GLORY? 426
CHRIST OF THE TRIUMPHAL ENTRY. 126
Claassen, Willard K.
CHRIST IS LORD OF THE SCRIPTURES. 744
Fast, Bertha
CHRIST OF THE GARDEN. 158
Graber, O'Ray
THE CHRIST OF THE CROSS. 174
Jost, Burton G.
CHRIST OF THE UPPER ROOM — THE BROTHERHOOD. 142
Keeney, William
CHRIST OF THE EASTER MORN. 190
Mitchell, Frank R.
THE PRAYER LIFE OF JESUS. 25
Mullet, E. S.
WE WOULD SEE JESUS. 121
THE PRE-EMINENCE OF CHRIST. 585
Smucker, Barbara
CHRIST OF THE EMMAUS ROAD. 222
"JESUS, HOME, AND MOTHER."
Curry, A. Stauffer. 393
Jewish Evangelism
Goodall, J. Ross
HOUSE OF FRIENDSHIP. 796
Jews
Baehr, Karl
ISRAEL REBORN. 414
Jost, Norma
THE STORY OF THE MARTINS. 219
JOYS AND SORROWS OF MISSION WORK.
Duerkson, Christena H. 392
JUDGED BY PROFIT OR USEFUL SERVICE?
Kiracofe, Mrs. Cyrus. 672
Judgment
Linscheid, L. H.
A WORKING SALVATION. 26

Judgement Days
see
Chiliasm
JUNIOR MESSENGER inserted between 268 and 269.
Kagawa, Toyohiko
DISCOVERY, poem. 79
I READ IN A BOOK..., poem, 635
KAGAWA
Sommers, Elaine H. 78
KARL BARTH AND NON-RESISTANCE
Yoder, John Howard. 143
Kaufman, Clinton
WHAT ABOUT A PUBLIC SCHOOL TEACHER? 140
Kaufman, Orlo
MAKING PRAYER MEANINGFUL. 80
Kaufman, Crlo
PROBLEM OR ANSWER. 176
Keeney, William
CHRIST OF THE EASTER MORN. 190
Keiser, Arthur
BAPTISMAL SERVICES IN CACHIPAY, COLOMBIA. 732
DO YOU WANT THREE CHILDREN? 411
MUST WE FIGHT TO PRESERVE CHRISTIANITY? 635
SATAN'S HOUSE AND THE BOOK OF ACTS. 44
WHITE FOR HARVEST. 443
Kiel Camp
VOLUNTARY SERVICE IN KIEL, GERMANY. 256
Kingdom of God
Wedel, Carmen H.
SEEKING FIRST THE KINGDOM. 152
KINGS VIEW HOME DEDICATION SERMON.
Toews, J. B. 234
Kingston, C. F.
CHRISTIAN STEWARDSHIP. 651
Kiracofe, Mrs. Cyrus
JUDGED BY PROFIT OR USEFUL SERVICE? 672
Klassen, Peter
FROM COAST TO COAST IN THE UNITED STATES. 6
A LETTER OF FAREWELL. 42
Klatz, Lyle W.
TELLING OR READING BIBLE. 768
Kliever, Henry A.
FROM OUR AMERICAN INDIAN MISSIONS. 108
Klotz, Lyle M.
MEMORIZING PROTIONS OF THE BIBLE. 767
Koontz, Elbert
HERE WE STAND. 666
Korea
QUERIES ON KOREA, editorial from The American Friend. 215
Krehbiel, Olin A.
BUILDING CHRISTIAN HOMES. 282
THE MINISTER IN RELATION TO HIS CHURCH AND CONFERENCE 588
Kreider, Carl
Federal Aid in Christian Education. 9
Kroenig, Wilhelm
THE BIBLE AMONG REFUGEES IN GERMANY. 65
Kuyf, Wilhelmina
LET US NOT FORGET CHINA. 699

THE LAND OF BEGINNING AGAIN. 138
Landes, Howard T.
  THE ENTRANCE TO THE KINGDOM. 377
Latourette, Kenneth Scott
  WHAT DO WARS DO TO MISSIONS? 636
LAW AND GRACE.
  Plenert, John J. 649
LAY EVANGELISM IN JAPAN. 345
Laymen of Eastern District Meet at Deep Run Convention 5
LEARNING GOD'S LAWS in JUNIOR MESSENGER inserted between 268 and 26
LEARNING TO THINK STRAIGHT.
  Pellman, Hubert R. 686
Lehman, M. M.
  THE COMING OF THE LORD. 792
Lehn, Cornelia
  COMING TO CANADA. 746
  WAITING. 730
Lehr, Tina
  A YEAR AT MARY-MARTHA HOME. 523
Leisure Time
  Snider, Don
    USING SPARE MOMENTS. 48
Leprosy
  Dyck, Cornelius J.
    NEW LEPROSY PROJECTS IN PARAGUAY. 538
  FORTY CHILDREN AND A CHAPEL. 378
LET PEACE RULE.
  Grimm, Henry B. 633
LET US NOT FORGET CHINA.
  Kuyf, Wilhelmina. 699
Letter Exchange. 16
A LETTER OF FAREWELL.
  Klassen, Peter. 42
Letters
  De Graff, Annetta
    LETTERS FROM FOREIGN STUDENTS. 31
Letters to the Editor
  see
    THE READER SAYS
LEVELS OF LIVINGS.
  Dick, George G. 216
Lichti, Juergen
  PEACE SEMINAR IN FRANKFURT. 398
  THE MISSION OF THE CHURCH. 336
A LIGHT IN THE DARK.
  Hostetler, Lester. 134
"LIKE YOU DID LAS' YEAH?"
  Gingerich, Marie. 241
THE LIL' BLACK SHEEP, poem
  Negro version of "The Ninety and Nine." 624
Linscheid, L. H.
  A WORKING SALVATION. 26
A LITTLE LOST LAMB in JUNIOR MESSENGER inserted between 268 and 269
A LITTLE WALK AROUND YOURSELF, poem
  Scottish Knight. 555
LIVE YOUR FAITH.
  Fast, Erna J. 490

THE LIVING BREAD. 32
LIVING ON THE VICTORY SIDE, poem. 524
Loans
    $50,000 IN LOAN CAPITAL NEEDED. 59
Loewen, Esko
    CHRISTMAS AT HOME! 300
    WHAT DO YOU READ? 656
    YOUTH, ALCOHOL, AND TOMORROW. 670
Longfellow, Henry W.
    I HEARD THE BELLS ON CHRISTMAS DAY, poem. 799
LOOKING AT THE RETREATS OF TOMORROW. 366
Lord's Prayer
    Shelly, Ward W.
        OUR DAILY BREAD. 168
THE LOST HOUR, poem
    Flynn, Clarence Edwin. 38
Love
    Richert, Irwin E.
        THE CHALLENGE BEFORE US. 28
Lukewarm
    Epp, Aaron J.
        NEITHER HOT NOR COLD. 664
    ON BEING TOO SELF-SATISFIED. 728
MAKING PRAYER MEANINGFUL
    Kaufman, Orlo. 80
MAN-POWER AND THE CHURCH.
    Shelly, Andrew R. 397
MARCHING ORDERS FROM PRISON CELLS.
    Enz, J. J. 264
MARIE J. REGIER TO PARAGUAY. 220
Marriage
    ARE YOU READY FOR MARRIAGE. 446
Mary-Martha Home
    Lehr, Tina
        A YEAR AT MARY-MARTHA HOME. 523
Mast, Russel L.
    BARABBAS, THE APOSTLE OF VIOLENCE. 298
Materialism
    Wedel, Garmen H.
        SEEKING FIRST THE KINGDOM. 152
McAfee, Hoyt
    ABSTINENCE IS SIMPLY GOOD SENSE, mistitled "Word from German Youth." 19
A MEDITATION FOR DECEMBER.
    Rosenberger, Arthur S. 760
Medical Missions
    see
        Missions
MEET THE NEW ONE YEAR V.S. WORKERS. 527
Memorizing
    Fretz, J. Herbert
        THY WORD HAVE I HID IN MY HEART
MEMORIZING PORTIONS OF THE BIBLE.
    Klotz, Lyle M. 767
Menno Church, Lind, Washington
    Wiebe, Willard
        THE READER SAYS. 486
Menno Mennonite Church, Lind, Washington, Dedication. 42

MENNONITE BIBLE MISSION NOW GRACE MENNONITE CHURCH.
Neufeld, Catherine Wiens. 92
Mennonite Biblical Seminary
see
Colleges and Seminary

M.C.C.
Dyck, H. J.
SPIRITUAL REHABILITATION IN GERMANY. 40
Fast, Erna J.
LIVE YOUR FAITH. 490
$50,000 IN LOAN CAPITAL NEEDED. 59
Graber, Glen
HOPE FOR THE HOPELESS IN FORMOSA. 352
Hostetler, Lester
MENNONITES IN BERLIN. 360
"IF IT HADN'T BEEN FOR...." 360
"IN THE NAME OF CHRIST." 380
Jahnke, Margaret E.
A BOYS "THANK YOU." 655
Lehn, Cornelia
COMING TO CANADA. 746
THE LIVING BREAD. 32
Miller, Ernest E.
A VISIT TO FORMOSA. 284
Musselman, Beate
WORD FROM GERMAN YOUTH, mistitled "Abstinence Is Simply Good Sense." 640
Peachey, Paul
THE CHALLENGE OF EUROPE. 236, 250
FRANKFURT MCC CENTER. 332
PROGRAM PREVIEW AND BUDGET FOR 1952. 795
Schmidt, John R.
VOLUNTARY SERVICE OF MENNONITES. 427
Schrock, Alta
GLIMPSES FROM MUNICH RESETTLEMENT CENTER. 761

Schroeder, Waldemar
WHO FELL AMONG THIEVES.
see also
Voluntary Service
and names of countries where M.C.C. has units
M.C.C. BUDGET FOR 1952. 795
M.C.C. CHILDREN'S HOME. 315
THE M.C.C. HEADQUARTERS IN AKRON.
Schlichting, Emma. 382
MCC IN JAPAN. 543
M.C.C. NEWS NOTES. 20, 22, 51, 100, 116, 148, 164, 180, 189, 203, 221, 237, 269, 283, 305, 315, 324, 333, 347, 363, 388, 395, 436, 450, 466, 482, 514, 530, 546, 562, 578, 594, 602, 616, 632, 648, 673, 690, 706, 722, 738, 756, 770, 786.
MCC WORK IN PALESTINE.
Ebersole, Myron. 156
The Mennonite Church
Koontz, Elbert
HERE WE STAND. 666
see also
General Conference Mennonite Church
MENNONITE ENCYCLOPEDIA. 694

- MENNONITE MEN AT WORK. 723
- MENNONITE MEN FOR CHRIST.
  - Shelly, Andrew R. 137
- Mennonite Study Conference on Nonresistance.
  - DECLARATION OF FAITH. 72
- MENNONITES ARE LOSING THEIR BIBLICAL NON-RESISTANCE.
  - Fretz, J. W. 376
- MENNONITES IN BERLIN.
  - Hostetler, Lester. 360
- Mental Health
  - CHECK YOUR MENTAL HEALTH. 672
- Mental Hospitals
  - Toews, J. B.
    - KINGS VIEW HOMES DEDICATION SERMON. 234
  - Voth, Leland and Joanne
    - WE ARE HELD ACCOUNTABLE. 607
- MERCY DROPS, poem
  - Dehnhoff, Rose. 418
- Metzker, H. Leonard
  - BLIND WITH TOO MUCH SIGHT. 552
- Mexico
  - Janzen, B. H.
    - A CHALLENGING MISSION FIELD IN MEXICO. 265
- Michener, Robert
  - "PERSONAL DILEMMA." 432
  - Smucker, J. N.
    - IS IT A CRIME TO OBEY THE TEN COMMANDMENTS? 215
  - "THOU SHALL NOT KILL" CAN LAND A MAN IN JAIL. 431
- THE MIDDLE DISTRICT CONFERENCE. 316
- MIDDLE DISTRICT CONFERENCE PROGRAM. 252
- Migrants
  - Gingerich, Marie
    - "LIKE YOU DID LAS' YEAH?" 241
  - Neuenschwander, A. J.
    - ARIZONA MIGRANT WORK. 601
  - WE WORKED WITH MIGRANTS. 191
- Miller, Edmund J.
  - STILL SHINES THE STAR, A CHRISTMAS MEDITATION. 776
- Miller, Ernest E.
  - A VISIT TO FORMOSA. 284
- Miller, Grace
  - EUROPEAN DIARY. 430, 448, 464, 481, 496, 512, 526, 542, 560, 576, 592, 606.
- Miller H. E.
  - CHRISTIAN, BE NOT DISMAYED. 185
- THE MINISTER IN RELATION TO HIS CHURCH AND CONFERENCE.
  - Krehbiel, Olin A. 588
- Ministers
  - Raid, Howard
    - WHY A SHORTAGE OF MENNONITE MINISTERS. 107
  - WHAT I OWE MY MINISTER. 344
  - WHAT THE CHURCH EXPECTS OF ITS PASTOR. 489
- THE MISSION OF THE CHURCH.
  - Lichti, Jurgen. 336
- Missionaries
  - OUR INDIA MISSIONARIES, picture and names. 301
- MISSIONARIES WHO MAY LAST.
  - Bennett, R. M. 509
- THE MISSIONARY IN THE INDIA OF TODAY.
  - Ram, Ralla. 458

Missions
ARE MISSIONARIES UNBALANCED? 122
Bauman, Harvey
CHAMPA CHRISTIAN HOSPITAL. 604
Bennett, R. M.
MISSIONARIES WHO MAY LAST. 509
Blosser, Howard
THINK IT OVER. 186
Boehr, P. J.
CHINA LETTER. 202
WE LEAVE CHINA. 699
Boschman, Paul
GOING TO JAPAN. 742
Brown, H. J.
OUR CHINA CHRISTMASES. 29
Burkhalter, Lorraine
THE GOSPEL IN THE SOUTH. 749
Claassen, Curt and Olga
HARVESTS — NATURAL AND SPIRITUAL. 698
DEAR MISSION FRIENDS. 232
Duerkson, Christena H.
JOYS AND SORROWS OF MISSION WORK. 392
Dyck, Cornelius J.
NEW LEPROSY PROJECTS IN PARAGUAY. 538
Dyck, Elmer J.
WE VISIT THE HOPI INDIANS. 584
Ebersole, Myron
MCC WORK IN PALESTINE. 156
MODERN CITIES OF REGUFE. 172
Epp, Aaron J.
A CHICAGO CHURCH. 364
Fast, Erna J.
THE FOURTH "R" IN GERMANY. 332
Fisher, Ruth
A DAY IN TAICHUNG, FORMOSA. 529
FORTY CHILDREN AND A CHAPEL. 378
Fretz, J. W.
A GENEROUS RESPONSE. 410
Friesen, Leonore
JAPAN, A LAND OF OPPORTUNITIES. 286
Galle, Hans Jakob
MISSION WORK AMONG GERMAN MENNONITES. 224
A GOOD-WILL VISIT TO BUENOS AIRES AND URUGUAY. 492
Goodall, J. Ross
HOUSE OF FRIENDSHIP. 796
Goossen, Walter
A VISIT FROM HOPILAND. 9
Habegger, David
AS I SEE IT. 137
Hostetler, Hugh
THE CHURCH AND THE CITY. 700
HOW TO HAVE A REVIVAL. 525
INDIANA MENNONITE WOMEN'S MISSIONARY RALLY. 716
Isaak, Jacob
SPIRITUAL DEVELOPMENT OF CHURCHES IN CHACO, PARAGUAY. 141, 153
Jahnke, Pauline
MY FIRST THREE MONTHS IN PARAGUAY. 782

Missions, continued
- Jantzen, Albert J.
  - THE HOPI MISSION SCHOOL A REALITY. 733
- Janzen, B. H.
  - A CHALLENGING MISSION FIELD IN MEXICO. 265
- Keiser, Arthur
  - BAPTISMAL SERVICES IN CACHIPAY, COLOMBIA. 732
  - DO YOU WANT THREE CHILDREN? 411
  - MUST WE FIGHT TO PRESERVE CHRISTIANITY? 635
  - SATAN'S HOUSE AND THE BOOK OF ACTS. 44
  - WHITE FOR HARVEST. 443
- Kliever, Henry A.
  - FROM OUR AMERICAN INDIAN MISSIONS. 108
- Kuyf, Wilhelmina
  - LET US NOT FORGET CHINA. 699
- Latourette, Kenneth Scott
  - WHAT DO WARS DO TO MISSIONS? 636
- LAY EVANGELISM IN JAPAN. 345
- Lichti, Jurgen
  - THE MISSION OF THE CHURCH. 336
- MARIE J. REGIER TO PARAGUAY. 220
- MCC IN JAPAN. 543
- Neuenschwander, A. J.
  - ARIZONA MIGRANT WORK. 601
- Neufeld, Catherine Wiens
  - MENNONITE BIBLE MISSION NOW GRACE MENNONITE CHURCH. 92
- THE NEW TESTAMENT IN JAPAN. 30
- NEW YORK IN JAPAN. 287
- Nyce, Howard G.
  - FOREIGN MISSION REPORT. 444
- OUR INDIA MISSIONARIES, picture and names. 301
- OUR MISSION SCHOOL. 232
- OUR MISSION WORK IN OKLAHOMA. 765
- Patkau, Esther
  - A PERSONAL TESTIMONY. 474
- Peachey, Paul
  - THE CHALLENGE OF EUROPE. 236, 250
- Pfister, Elsie
  - SEED SOWING AND HARVESTING. 154
- PICTORIAL STORY OF MEDICAL MISSIONS. 493
- Raid, Howard
  - PRACTICAL AIDS TO WORSHIP. 312
- Ram, Ralla
  - THE MISSIONARY IN THE INDIA OF TODAY. 458
- Ratzlaff, Mrs. Harold
  - ARE YOU A TEACHER, SECRETARY, DIETITIAN, HOUSE-MOTHER? 685
  - THE ROAD WAS BUMPY. 301
- Regier, Marie J.
  - BAPTISMAL SERVICE IN CHACO. 445
  - BLESSED EXPERIENCES ATTEND SPECIAL FESTAL DAYS. 456
  - INITIAL VISIT TO VOLENDAM AND FRIESLAND. 428
- Response to "Problems of Our South American Ministers." 59
- Ressler, Rhoda
  - "I MUST KNOW...." 155
  - THAT THEY MAY HEAR. 217
- REV. JOHN THIESSEN STARTS AS GENERAL SECRETARY OF BOARD OF MISSIONS. 582
- Sawatzky, J. and M.
  - SCARBORO MENNONITE MISSION. 396

- Missions, continued
  - Shelly, Andrew R.
    - EYE CONDITION FORCES MISSIONARY RETURN. 92
  - Smucker, J. N.
    - AMONG THE INDIAN VILLAGES. 43
    - CHRISTMAS IN INDIA. 56
    - EGYPT, EUROPE AND HOME. 120
    - FIRST GLIMPSES OF OUR MISSION WORK. 24
    - FROM CHAMPA, INDIA TO CAIRO, EDYPT. 76
    - IMPRESSIONS FROM INDIA JUBLIEE CELEBRATION. 60
  - Thiessen, J. J.
    - THE DIVINE "MUST." 425
  - Thiessen, John
    - THE WOODSTOCK SCHOOL IN INDIA. 668
  - Toews, Henry A. and Mary
    - AN AFRICAN TOUR. 475
  - Toews, Mary
    - FORGETTING OUR OWN. 763
    - SUCH AS WE HAVE — WE GIVE. 409
  - Unruh, Verney
    - FIRST IMPRESSIONS OF JAPAN. 524
    - THE JAPAN REPORT. 682
    - WE ARRIVE IN JAPAN. 474
  - Unruh, Verney and Belva
    - WE ARE GOING TO JAPAN. 287
  - Valencia, Mrs. Hector G. (Mary Becker)
    - VERSATILE LEADERS NEEDED. 217
  - Voran, Peter, Lois and David
    - IT IS A REALITY! 668
  - Voth, R. D.
    - A NEW INDIAN CHURCH. 348
  - Voth, William C.
    - JAPAN IMPRESSIONS. 683
  - Voth, William C. and Verney Unruh
    - JAPAN MISSION: CONCLUSIONS AND RECOMMENDATIONS. 684
  - Wahlstedt, Carl
    - HOME MISSION WORK IN THE SOUTHERN MOUNTAINS. 252
  - Waltner, O. A.
    - NEW FRONTIERS. 540
  - Wiebe, Agnes and Alfred
    - BRIGHT SPOTS IN MISSION WORK. 300
  - Wiens, Roland
    - FROM OUR MISSIONARIES. 544
  - WINONA SCHOOL OF MISSIONS. 182
  - WORLD MISSIONS AT A GLANCE. 187
- Missions, Board
  - see
    - Board of Missions
- Mitchell, Frank R.
  - THE PRAYER LIFE OF JESUS. 25
- MODERN CITIES OF REGUFE.
  - Ebersole, Myron. 172
- Mohr, W. H.
  - CHRISTIAN STEWARDSHIP, AN APPRAISAL. 793
- MOODY AND THE THEATER. 368
- Moser, Rollin W.
  - FRIEDENSWALD NAME OF CENTRAL MIDDLE DISTRICT CAMP. 319

Mother
Curry, A. Stauffer
"JESUS, HOME AND MOTHER." 393
Moving pictures, reviews
see
Reviews of Films
Mullet, E. S.
WE WOULD SEE JESUS. 121
Murray Andrew
RECEIVING THE SPIRITUAL EQUIPMENT FOR WITNESSING SERIES. 253
Musselman, Beate
WORD FROM GERMAN YOUTH, mistitled "Abstinence Is Simply Good Sense." 640
MUST IT BE CALVARY AGAIN? poem
Byrd, Robert L. 186
MUST WE FIGHT TO PRESERVE CHRISTIANITY?
Keiser, Arthur. 635
Mutual Aid
Fretz, J. W.
A GENEROUS RESPONSE. 410
MY FIRST THREE MONTHS IN PARAGUAY.
Jahnke, Pauline. 782
"MY PEACE I LEAVE WITH YOU."
Banfield, Ruth. 463
MY TEACHER WAS A CHRISTIAN.
Horsch, L. J. 88
MY TIMES ARE IN THY HANDS, poem
Good, Almeta Hilty. 690
Myers, Marjorie
A CHILD SHALL LEAD THEM, story. 288
SALVATION, poem. 113
THE NEED FOR THE SEMINARY
Pannabecker, S. F. 570
THE NEED OF CHRISTIAN EDUCATION.
Wedel, D. C. 567
NEITHER HOT NOR COLD.
Epp, Aaron J. 664
Neuenschwander, A. J.
ARIZONA MIGRANT WORK. 601
Neufeld, Catherine Wiens
MENNONITE BIBLE MISSION NOW GRACE MENNONITE CHURCH. 92
Neufeld, Eldo
RECREATION — A NEW ARM OF CHURCH WORK. 574
WESTERN DISTRICT YOUTH HOLD CONVENTION. 558
Neufeld, John T.
WITNESSING TO NON-RESISTANCE IN A CITY CHURCH. 233
THE NEW BIRTH. 351
NEW FRONTIERS.
Waltner, O. A. 540
A NEW INDIAN CHURCH.
Voth, R. D. 348
NEW INTEREST IN CHRISTIAN SECONDARY EDUCATION.
Von Riesen, Ronald. 571
NEW LEPROSY PROJECTS IN PARAGUAY.
Dyck, Cornelius J. 538
THE NEW LIFE OF SPRING TIME, poem in JUNIOR MESSENGER inserted between 268 and 269
New Testament
see also
Bible
THE NEW TESTAMENT IN JAPAN. 30

- NEW WORK IN JAPAN. 287
- Nickel, Rebecca
  - MISS REBECCA NICKEL ORDAINED AS HOME MISSION WORKER. 294
- Nickel, V. E.
  - Emmaus Mennonite Church. 108
- THE NINETY AND NINE.
  - Voth, Ella. 624
- 1950, Highlights. 10
- NO HOPE. 364
- NO POCKET, poem. 675
- NOEL NOTATION, poem
  - Penner, Helen A. 776
- Non-registration
  - DWIGHT PLATT REFUSES TO REGISTER. 206
  - Fretz, J. W.
    - PRIVATE LETTER TO FEDERAL JUDGE HILL. 289
  - PERSONAL DILEMMA. 432
  - "RELIGIOUS CONVICTIONS ARE NO DEFENSE AT LAW." 326
  - SENTENCE POSTPONED, DWIGHT PLATT CASE. 166
  - "THOU SHALL NOT KILL" CAN LAND A MAN IN JAIL. 431
  - see also
    - Conscientious Objection to War
- Nonresistance
  - DECLARATION OF FAITH. 72
  - Fretz, J. W.
    - MENNONITES ARE LOSING THEIR BIBLICAL NON-RESISTANCE. 376
  - Gaeddert, Albert M.
    - TURNING THE OTHER CHEEK. 57
  - Hartzler, Robert W.
    - WHAT THE LAYMAN CAN DO FOR NON-RESISTANCE. 106
  - Neufeld, John T.
    - WITNESSING TO NON-RESISTANCE IN A CITY CHURCH. 233
  - Peachey, Paul
    - PEACE SEMINAR IN GERMANY. 346
  - Yoder, John Howard
    - KARL BARTH AND NON-RESISTANCE. 143
- NON-RESISTANCE PLUS.
  - Wingert, Norman. 303
- Nonresistance
  - see also
    - Pacifism
- THE NORTHERN DISTRICT CONFERENCE, A REPORT. 460
- NORTHERN DISTRICT CONFERENCE PROGRAM. 365
- NORTHERN DISTRICT YOUTH REORGANIZE.
  - Bauman, Kenneth. 545
- Nowak, Mrs. Stanley
  - ONE FAMILY MEETS THE RACIAL PROBLEM. 96
- Nursing
  - Brown, Jessie
    - WHERE ARE THEY --- THE NURSES. 74
  - Stucky, Gerald
    - WOULD YOU? 294
- Nyce, Howard G.
  - DECISIONS OF THE FOREIGN SECTION OF THE BOARD OF MISSIONS. 75
  - FOREIGN MISSION REPORT. 444
  - THANKSGIVING SERMON. 712
- OBSERVATIONS OF FARM TRAINEES FROM EUROPE.
  - Graber, Jacques. 321
  - Schroeder, Alfred. 320

ON BEING TOO SELF-SATISFIED.
    Stauffer, William. 728
ON LIFE'S DETOUR.
    Schmidt, H. B. 440
ONE FAMILY MEETS THE RACIAL PROBLEM.
    Nowak, Mrs. Stanley. 96
I-A to 4-E.
    Jantzen, Elmer. 528
100 per cent plan
    see
        Every Home Plan
Orations
    Banfield, Ruth
        "MY PEACE I LEAVE WITH YOU." 463
THE ORCHESTRA OF LIFE. 781
Ordination
    see last name of person.
Ortmayer, Roger
    PRESCRIPTION FOR TODAY, THE STORY OF THOREAU. 719
OUR CHINA CHRISTMASES.
    Brown, H. J. 29
OUR DAILY BREAD.
    Shelly, Ward W. 168
OUR HOLY GROUND
    Goering, Roland R. 200
OUR MINISTERS RETREAT.
    Shelly, Andrew R. and Henry Fransen. 379
OUR MISSION WORK IN OKLAHOMA. 765
OUT OF THEIR NEED. 395
Owens, Olive R.
    HOW TO BE A GOOD CHAIRMAN. 14
Oxeham, John
    INFLUENCE, poem. 627
THE PACIFIC DISTRICT CONFERENCE, A REPORT.
    Aeschliman, Don. 476
PACIFIC DISTRICT CONFERENCE PROGRAM. 379
Pacific District Conference Report. 238
Pacifism
    Banfield, Ruth
        "MY PEACE I LEAVE WITH YOU." 463
    Bauman, John
        PEACE IS OUR RESPONSIBILITY. 447
    Fretz, J. W.
        MENNONITES ARE LOSING THEIR BIBLICAL NON-RESISTANCE. 376
    Gordley, Ronald
        THE DREAM -- I SAW THE LORD. 736
    Lichti, Juergen
        PEACE SEMINAR IN FRANKFURT. 398
    Peachey, Paul
        PEACE SEMINAR IN GERMANY. 346
    Regier, Robert
        ATTITUDE OF YOUNG PEOPLE TOWARD PEACE TEACHING. 494
    "THOU SHALL NOT KILL" CAN LAND A MAN IN JAIL. 431
    Yoder, John Howard
        KARL BARTH AND NON-RESISTANCE. 143
    see also
        Conscientious Objection to War
        Non-registration
        Non-resistance

- Palestine
  - Ebersole, Myron
    - MCC WORK IN PALESTINE. 156
- Pannabecker, Alice Ruth
  - VALUES OF THE NATIONAL ASSEMBLY, OXFORD, OHIO. 255
- Pannabecker, S. F.
  - GENERAL CONFERENCE MINISTERS' RETREAT. 408
  - IMPRESSIONS OF THE CANADIAN CONFERENCE. 491
  - THE NEED FOR THE SEMINARY. 570
- Papajian, Sarkis
  - THE CASE AGAINST SMOKING. 657
- PARABLE FROM A PEW, by a penitent parent. 650
- Parables
  - EVERYONE IS DIFFERENT. 555
  - Mitchell, Frank R.
    - THE PRAYER LIFE OF JESUS. 25
- Paraguay
  - Dyck, Cornelius J.
    - NEW LEPROSY PROJECTS IN PARAGUAY. 538
  - Harder, H. M.
    - MENNONITE MEN FOR CHRIST. 169
  - Isaak, Jacob
    - SPIRITUAL DEVELOPMENT OF CHURCHES IN CHACO, PARAGUAY. 141, 153
  - Jahnke, Pauline
    - MY FIRST THREE MONTHS IN PARAGUAY. 782
  - MARIE J. REGIER TO PARAGUAY. 220
  - Regier, Marie J.
    - BLESSED EXPERIENCES ATTEND SPECIAL FESTAL DAYS. 456
    - INITIAL VISIT TO VOLENDAM AND FRIESLAND. 428
- Park Service
  - Richert, Roland
    - THE STORY OF NATIONAL PARK SERVICE. 334
- Pastor
  - see
    - Minister
- Patkau, Esther
  - A PERSONAL TESTIMONY. 474
- Paul
  - Enz, J. J.
    - MARCHING ORDERS FROM PRISON CELLS. 264
  - Funk, Arnold E.
    - SOME SECRETS OF PAUL'S PERSISTENCE. 600
  - Regier, Wilbert A.
    - CALLED UNTO HOLINESS. 105
- PAUL, THE SERVANT OF CHRIST.
  - Slabaugh, Warren W. 104
- PAX SERVICES I, VOLUNTARY SERVICE IN GERMANY
  - Gaeddert, Menno
    - The Serving Son. 703
  - Graber, C. L.
    - Origin of the Unit. 702
  - Swartzendruber, A. Lloyd
    - Seek and Ye Shall Find. 702
- Peace
  - Brewer, Robert
    - THOUGHTS ON WINGS. 109
  - JAPANESE WOMEN WANT PEACE, NOT ARMAMENT. 507

- PEACE AND GOOD WILL.
  - Horton, L. M. 779
- "PEACE, BE STILL."
  - Epp, Arnold. 472
- PEACE IS OUR RESPONSIBILITY.
  - Bauman, John. 447
- PEACE SEMINAR IN FRANKFURT.
  - Lichti, Juergen. 398
- PEACE SEMINAR IN GERMANY.
  - Peachey, Paul. 346
- Peachey, Paul
  - THE CHALLENGE OF EUROPE. 236, 250
  - FRANKFURT MCC CENTER. 332
  - PEACE SEMINAR IN GERMANY. 346
- Pellman, Hurbert R.
  - LEARNING TO THINK STRAIGHT. 686
- Pen Pals
  - DO YOU WANT A FOREIGN CORRESPONDENT. 16
- Penitence
  - Mullet, E. S.
    - WE WOULD SEE JESUS. 121
- Penner, Helen A.
  - NOEL NOTATION, poem. 776
- Perrin, Jesse F.
  - CONSCIENCE WINS A VICTORY. 369
  - PUTTING ON THE PRESSURE. 402
- Persecution
  - Enz, J. J.
    - MARCHING ORDERS FROM PRISON CELLS. 264
  - Keiser, Arthur
    - SATANS' HOUSE AND THE BOOK OF ACTS. 44
- "PERSONAL DILEMMA." 432
- PERSONAL IMPRESSIONS OF THE SEMINAR.
  - Galle, Albert. 399
- A PERSONAL TESTIMONY.
  - Patkau, Esther. 474
- Petznick, Arthur
  - THE ARTHUR PETZNICK STORY. 623
- Pfister, Elsie
  - SEED SOWING AND HARVESTING. 154
- PICTORIAL STORY OF MEDICAL MISSIONS. 493
- Pictures
  - OUR INDIA MISSIONARIES, picture and names. 301
  - SCENES AT FRIEDENSWALD. 591
  - SLIDES OF VOLUNTARY SERVICE AVAILABLE. 161
- PIGEON HOLES ARE FOR BIRDS.
  - Bohn, Stan. 337
- PLACES OF WORSHIP.
  - Habegger, Alfred. 312
- Platt, Dwight
  - DWIGHT PLATT REFUSES TO REGISTER. 206
  - Fretz, J. W.
    - PRIVATE LETTER TO FEDERAL JUDGE HILL. 289
    - "RELIGIOUS CONVICTIONS ARE NO DEFENSE AT LAW." 326
    - SENTENCE POSTPONED. 166
- PLAYING SQUARE IN JUNIOR MESSENGER inserted between 268 and 269
- Plenert, J. J.
  - CAN I BE SURE? 189

Plenert, John J.
  LAW AND GRACE. 649
Poems
  THE BAR, written by a prisoner in the Joliet Penitentiary. 611
  BE IN GOOD TIME. 347
  Berky, Ralph Weller
    HOW SWEET! HOW TRUE IT IS! 780
    IN PASSING. 678
    THERE IS A SONG IN BREAD. 646
    WE ENTER NIGHT WITHOUT A FEAR. 450
    WHAT OF THE LIGHT IN BABY'S EYES. 232
  BUILDER OF SOULS. 573
  Byrd, Robert L.
    MUST IT BE CALVARY AGAIN? 186
  CHRISTMAS CHEER FOR EVERY DAY. 781
  COME, YE THANKFUL PEOPLE, COME. 713
  Crane, Henry Hitt
    GRANT ME A LIFE ... 667.
  THE CRITIC. 654
  Crowell, Grace Noll
    WISE MEN. 780
  Dehnhoff, Rose
    MERCY DROPS. 418
  "DON'T QUIT." 31
  Flynn, Clarence Edwin
    THE LOST HOUR. 38
  Fox, Thelma Grant
    THE TEST. 575
  Frazee-Bower, Helen
    GIFT FOR CHRISTMAS. 778
  Fretz, Mrs. Ely R.
    WHAT DOES CHRISTMAS MEAN TO ME. 778
  Friesen, Nell Brown
    HARVEST. 473
  Good, Almeta Hilty
    MY TIMES ARE IN THY HANDS. 690
  Hagemann, Grace L.
    WATERS TO SWIM IN. 585
  HE CARETH. 593
  IN THE FATHER'S HOUSE. 220
  INTERFAITH PRAYER. 438
  Isenhour, Walter E.
    THE INFIDEL. 541
  Kagawa, Toyohiko
    DISCOVERY. 79
    I READ IN A BOOK ... 635
  THE LIL' BLACK SHEEP, negro version of "The Ninety and Nine." 624
  LIVING ON THE VICTORY SIDE. 524
  Longfellow, Henry W.
    I HEARD THE BELLS ON CHRISTMAS DAY. 799
  Myers, Marjorie
    SALVATION. 113
  THE NEW LIFE OF SPRING TIME in JUNIOR MESSENGER inserted between 268 and 269.
  NO POCKET. 675
  Oxenham, John
    INFLUENCE. 627
  Penner, Helen A.
    NOEL NOTATION. 776

Poems, continued
    PRAYER. 598
    REMEMBER ALL GOD'S CHILDREN in JUNIOR MESSENGER inserted between 268 and 269.
    Scottish Knight
        A LITTLE WALK AROUND YOURSELF. 555
    SEEDS OF GOD 348
    THE SONG. 621
    SPRING in JUNIOR MESSENGER inserted between 268 and 269.
    TEN LITTLE CHRISTIANS (?) 160
    "THIS HOLY BOOK..." 351
    THE WEARY. 153
    WHAT CAN CHILDREN DO? 349
    WHAT TIME HAD DONE. 566
    YOU CAN HAVE A REVIVAL. 296
Poet
    Sommers, Elaine H.
        TWENTIETH CENTURY SAINT — KAGAWA. 78
Power
    Brewer, Robert
        THOUGHTS ON WINGS. 109
THE POWER OF VICTORIOUS FAITH.
    Waltner, Edward J. B. 170
PRACTICAL AIDS TO WORSHIP.
    Raid, Howard. 312
Prayer
    INTERFAITH PRAYER, poem. 438
    Kauffman, Orlo
        MAKING PRAYER MEANINGFUL. 80
    Mitchell, Frank R.
        THE PRAYER LIFE OF JESUS. 25
    THE PREACHER'S PRAYER. 344
    Rempel, John G.
        INTERCESSORY PRAYER. 41
    Spaulding, Mrs. J. Lloyd
        TEACHING CHILDREN TO PRAY. 572
PRAYER, poem. 598
THE PRAYER LIFE OF JESUS.
    Mitchell, Frank R. 25
THE PRAYING MOTHER.
    De Shazer, Jacob. 617
THE PREACHER'S PRAYER. 344
THE PRE-EMINENCE OF CHRIST. 585
PREPARATION FOR SERVICE THROUGH OUR COLLEGES.
    Ramseyer, Lloyd L. 569
PRESCRIPTION FOR TODAY, THE STORY OF THOREAU.
    Ortmayer, Roger. 719
Presidents of District Conferences. 10
A PRIMER ON RACE. 94
PRIVATE LETTER TO FEDERAL JUDGE HILL.
    Fretz, J. W. 289
PROBLEM OR ANSWER.
    Kaufman, Orlo. 176
PROGRAM: MENNONITE CULTURAL CONFERENCE. 331
Program for Central District Conference. 473
Program for Eastern District Conference. 280
Program for Middle District Conference. 252
Program for Northern District Conference. 365

Program for Pacific District Conference. 379
Program for Western District Conference. 603
THE PROGRAM OF CHRIST.
  Bohn, Ernest J. 281
Propaganda
  Pellman, Hubert R.
    LEARNING TO THINK STRAIGHT. 686
PROVERBS FROM SPURGEON. 563
Publications. 11
  GENERAL CONFERENCE EDITION SUMMER BIBLE SCHOOL SERIES. 196
  PRESS RELEASE. 694
PUTTING ON THE PRESSURE.
  Perrin, Jesse F.
Questionnaire
  ARE YOU READY FOR MARRIAGE. 446
  CHECK YOUR MENTAL HEALTH. 672
  Regier, Robert
    ATTITUDE OF YOUNG PEOPLE TOWARD PEACE TEACHING. 494
Questions and Answers on Youth Problems
  see
    YOUTH CLINIC
Race Prejudice
  Nowak, Mrs. Stanley
    ONE FAMILY MEETS THE RACIAL PROBLEM. 96
  A PRIMER ON RACE. 94
  "WHAT DO YOU WANT TO DO, MARRY A NEGRO." 95
Racial Problems
  Toews, Mary
    FORGETTING OUR OWN. 763
Radio Address
  Graber, Ellis
    ALL THINGS MADE NEW. 248
Raid, Howard
  PRACTICAL AIDS TO WORSHIP. 312
  WHY A SHORTAGE OF MENNONITE MINISTERS. 107
Ram, Ralla
  THE MISSIONARY IN THE INDIA OF TODAY. 458
Ramseyer, Lloyd L.
  PREPARATION FOR SERVICE THROUGH OUR COLLEGES. 569
Ratzlaff, Mrs. Harold
  ARE YOU A TEACHER, SECRETARY, DIETITIAN, HOUSE-MOTHER? 685
  THE ROAD WAS BUMPY. 301
THE READER SAYS. 166, 182, 198, 230, 262, 278, 422, 486, 502, 550, 598, 614, 630, 694, 742.
Reading
  Loewen, Esko
    WHAT DO YOU READ? 656
Realism
  Swartz, Freeman H.
    SPIRITUAL REALISM. 714
Rebirth
  Landes, Howard T.
    THE ENTRANCE TO THE KINGDOM. 377
  THE NEW BIRTH. 351
RECEIVING THE SPIRITUAL EQUIPMENT FOR WITNESSING. 253, 266
THE RECOVERY OF CHRISTMAS.
  Trueblood, D. Elton. 777

- RECREATION — A NEW ARM OF CHURCH WORK.
  - Neufeld, Eldo. 574
- Redekop, Calvin
  - VOLUNTARY SERVICE TEAMS VISIT SWISS CHURCHES. 223
- Refugees
  - see
    - D.P.'s
- THE REFORMATION AND OUR DAY.
  - Shelly, Paul R. 663
- Regier, J. M.
  - FAMILY BAR OR FAMILY ALTER. 202
- Regier, Jacob J.
  - RESPONSIBILITY NOW. 457
- Regier, Marie J.
  - BAPTISMAL SERVICE IN CHACO. 445
  - BLESSED EXPERIENCES ATTEND SPECIAL FESTAL DAYS. 456
  - INITIAL VISIT TO VOLENDAM AND FRIESLAND. 428
  - MARIE J. REGIER TO PARAGUAY. 220
  - SOME OBSERVATIONS. 342
- Regier, P. K.
  - AS A MAN THINKETH. 620
  - CHARACTERISTICS OF THE GENERAL CONFERENCE MENNONITE CHURCHES. 745
  - COUNCIL OF BOARDS. 75
- Regier, Robert
  - ATTITUDE OF YOUNG PEOPLE TOWARD PEACE TEACHING. 494
- Regier, Wilbert A.
  - CALLED UNTO HOLINESS. 105
- RELIGION IN BUSINESS.
  - Epp, August. 90
- REMEMBER ALL GOD'S CHILDREN, poem in JUNIOR MESSENGER inserted between 268 and 269.
- Rempel, John G.
  - INTERCESSORY PRAYER. 41
- REPORT FROM THE PACIFIC DISTRICT. 238
- REPORT ON RETREATS. 367
- RESPONSIBILITY NOW.
  - Regier, Jacob J. 457
- Ressler, Rhoda
  - "I MUST KNOW..." 155
  - THAT THEY MAY HEAR. 217
- Ressler, Ruth
  - THE JAPANESE — CRUEL OR HUMAN? 400
- Resurrection
  - Bonsack, C. D.
    - WHAT EASTER MEANS TO ME. 188
  - Whitmer, Paul E.
    - WITNESSING TO THE RESURRECTION. 184
- Retreats
  - AT CAMP MENNOSCAH. 751
  - THE CAMP MENNOSCAH BUILDING PROGRAM. 753
  - ECHOES FROM THE MINISTERS' RETREAT. 536
  - Hartzler, R. L.
    - WHY A MINISTERS' RETREAT? 313
  - Hartman, Harold
    - THE CAMP FRIEDENSWALD V. S. UNIT. 590
  - LOOKING AT THE RETREATS OF TOMORROW. #66
  - Moser, Rollin W.
    - FRIEDENSWALD NAME OF CENTRAL MIDDLE DISTRICT CAMP. 319

Retreats, continued
Pannabecker, S. F.
GENERAL CONFERENCE MINISTERS' RETREATS. 408
REPORT ON RETREATS. 367
SCENES AT FRIEDENSWALD. 591
Shelly, Andrew R. and Henry Fransen
OUR MINISTERS RETREATS. 379
THE VALUES OF A RETREAT PROGRAM. 750
Reviews of Books
Albus, Harry
DEEP RIVER GIRL ON THE LIFE OF MARION ANDERSON IN STORY FORM. 638
Anderson, Ken and Mary Carlson
GAMES FOR ALL OCCASSIONS. 783
BIBLES BETWEEN YOUR BOOK ENDS. 766
Crane, George W.
PARTY GAMES. 788
Felton, Ralph
ONE HUNDRED GAMES FOR RURAL COMMUNITIES. 788
Heatwole, Daniel R.
THE EPHRATA MARTYRS' MIRROR. 786
Hershberger, C. F.
WAR, PEACE, AND NONRESISTANCE. 772
Hostetler, John A.
ANNOTATED BIBLIOGRAPHY ON THE AMISH. 731
Jones E. Stanley
MAHATMA GANDHI, AN INTERPRETATION. 52
Lantz, J. Edward
BEST RELIGIOUS STORIES. 656
STORIES OF CHRISTIAN LIVING. 656
Oxnam, G. Bromley
PERSONALITIES IN SOCIAL REFORM. 173
Porter, Myrtle Crist
LITTLE RED HUMMY. 36
Rehwinkel, Alfred M.
THE FLOOD IN THE LIGHT OF THE BIBLE, GEOLOGY, AND ARCHAEOLOGY. 56[illegible]
Richards, Leyton
CHRISTIAN PACIFISM AFTER TWO WORLD WARS. 100
Shellenberger, Eunice (Kuhns)
WINGS OF DECISION. 548
Smith, C. Henry
THE STORY OF THE MENNONITES. 139
Statler, Ruth Beeghly
HOUSE OF CLAY. 648
WHITHER THOU GOEST. 116
Walker, E. Jerry
FIVE-MINUTE STORIES FROM THE BIBLE. 555
Wellcome, I. C.
SHOULD CHRISTIANS FIGHT? 736
Wenger, John Christian
"SEPERATED UNTO GOD." 715
Reviews of Films
AGAIN PIONEERS. 5
KENJI COMES HOME. 68
OUT OF THE DARK. 157
SOUTH OF THE CLOUDS. 297
WHAT HAPPENED TO JO JO. 563
YOUR NEIGHBOR CELEBRATES. 337

Revival
    DESPERATION AND REVIVAL. 506
    HOW TO HAVE A REVIVAL. 525
Rich, Mary Lou
    NATIONAL STUDENT ASSEMBLY, OXFORD, OHIO. 254
Rieh, Willis
    BULWARK FOR THE FUTURE. 119
    SOBERING THOUGHTS. 226
Richert, D. H.
    SOME REMARKABLE COMETS. 350
Richert, Irwin E.
    THE CHALLENGE BEFORE US. 28
Richert, Roland
    THE STORY OF NATIONAL PARK SERVICE. 334
THE ROAD WAS BUMPY.
    Ratzlaff, Mrs. Harold. 301
Rosenberger, A. S.
    SEMINARY CHURCH BUILDING PURCHASE. 710
Rosenberger, Arthur S.
    A MEDITATION FOR DECEMBER. 760
Rosthern Junior College
    see
        Colleges and Seminary
Rutschman, La Verne
    EVALUATION OF VOLUNTARY SERVICE. 175
Salvation
    Linscheid, L. H.
        A WORKING SALVATION. 26
SALVATION, poem
    Myers, Marjorie. 113
Salzman, Earl
    HAPPINESS. 4
SATAN'S HOUSE AND THE BOOK OF ACTS.
    Keiser, Arthur. 44
Sawatzky, J. and M.
    SCARBORO MENNONITE MISSION. 396
Sawatzky, Peter G.
    CANADIAN MINISTERS' CONFERENCE. 748
Scarboro Mennonite Mission, Calvary, Alberta, Canada
    Sawatzky, M. and M. 396
Schirmer, Daniel and family
    Habegger, Alfred
        ORDINATION OF THE DANIEL SCHIRMER'S. 731
Schlichting, Emma
    THE M.C.C. HEADQUARTERS IN AKRON. 382
Schmidt, H. B.
    ON LIFE'S DETOUR. 440
Schmidt, John R.
    VOLUNTARY SERVICE OF MENNONITES. 427
School News
    see
        Colleges and Seminary
Schrock, Alta
    GLIMPSES FROM MUNICH RESETTLEMENT CENTER. 761
Schrock, Mrs. Eldon
    FOR SUCH A TIME AS THIS. 634
Schroeder, Alfred
    OBSERVATIONS OF FARM TRAINEES FROM EUROPE. 320

- Schroeder, David
  - YOUTH WORKSHOP AT HILLSBORO, KANSAS. 271
- Schroeder, Elsie
  - TRAGEDY IN A DP CAMP. 48
- Schroeder, Waldemar
  - WHO FELL AMONG THIEVES. 784
- Scottish Knight
  - A LITTLE WALK AROUND YOURSELF, poem. 555
- Second Coming of Christ
  - see
    - Chiliasm
- SECULARISM — AND HER FRUITS.
  - Friesen, Isaac I. 609
- SEED SOWING AND HARVESTING.
  - Pfister, Elsie. 154
- SEEDS OF GOD. poem. 348
- SEEKING FIRST THE KINGDOM.
  - Wedel, Garmen H. 152
- Selective Service
  - Baker, Robert J.
    - BEFORE YOU GO 1-AO. 302
  - BOARDS ARE RECLASSIFYING IV-E MEN. 148
  - CLASSIFICATION OF CONSCIENTIOUS OBJECTORS. 132
  - Ediger, Elmer
    - Voluntary Service and the Draft. 58
  - Gaeddert, Albert
    - AN IMPORTANT PEACE MEETING. 424
  - M.C.C. NEWS NOTES. 347, 546, 594, 648, 738.
  - THE NEW DRAFT LEGISLATION. 482
  - Sherk, J. Harold
    - ALTERNATIVE SERVICE — GUIDING PRINCIPLES. 249
  - see also
    - Alternative Service
    - Conscientious Objection to War
    - Voluntary Service
- Shelly, Andrew R.
  - EYE CONDITION FORCES MISSIONARY RETURN. 92
  - MAN-POWER AND THE CHURCH. 397
  - MENNONITE MEN FOR CHRIST. 187
  - UNITED FOR ACTION FOR CHRIST AND THE CHURCH. 556
- Shelly, Andrew and Henry Fransen
  - OUR MINISTERS' RETREAT. 379
- Shelly, Maynard
  - THE STOLEN HYMN BOOK. 361
- Shelly, Paul R.
  - MENNONITE CULTURAL CONFERENCE. 423
  - OBSERVATIONS CONCERNING GOSPEL TEAM TRIPS. 55
  - OUR JAPANESE MISSION. 423
  - QUESTIONS FOR THE LAYMEN. 423
  - THE REFORMATION AND OUR DAY. 663
- Shelly, Ward W.
  - OUR DAILY BREAD. 168
- Shelly, Ward W., acceps Lancaster Call. 198
- Shelly, Wilmer S.
  - BROKEN FOR YOU. 168
  - FINDING PEARLS. 296
- Sherk, J. Harold
  - ALTERNATIVE SERVICE — GUIDING PRINCIPLES. 249

- SIGNORA ANGELINA.
  - Flickinger, Anna Grace. 401
- Singing
  - Dyck, Walter H.
    - TOWARD MORE JOYFUL SINGING. 779
  - FIVE RULES FOR CONGREGATIONAL SINGING. 625
- SINGS OF THE TIMES.
  - Friesen, C. H. 747
- Skid Row
  - A VISIT TO SKID ROW. 110, 127
- Slabaugh, Warren W.
  - PAUL, THE SERVANT OF CHRIST. 104
- Smith, Gypsy
  - FISHING FOR MEN. 91
- Smoking
  - FAMOUS COACHES ON SMOKING. 272
  - Papajian, Sarkis
    - THE CASE AGAINST SMOKING. 657
- Smucker, Barbara
  - CHRIST OF THE EMMAUS ROAD. 222
- Smucker, Carl F.
  - CHILD WELFARE AS A CHRISTIAN VOCATION. 267
- Smucker, Don
  - THE GENERAL CONFERENCE IS COMING OF AGE. 3
- Smucker, J. N.
  - AMONG THE INDIAN VILLAGES. 43
  - CHRISTMAS IN INDIA. 56
  - EDITORIALS. 39, 119, 135, 151, 167, 183, 199, 215, 231, 247, 263, 279, 295, 311, 327, 343, 359, 375, 391, 407, 439, 455, 471, 487, 503, 519, 535, 551, 583, 599, 615, 647, 679, 695, 711, 727, 743, 775, 791.
  - FIRST GLIMPSES OF OUR MISSION WORK. 24
  - FROM ENGLAND TO INDIA. 8
  - IMPRESSIONS FROM INDIA JUBLIEE CELEBRATION. 60
- Snider, Don
  - USING SPARE MOMENTS. 48
- SOBERING THOUGHTS.
  - Rich, Willis. 226
- SOME OBSERVATIONS.
  - Regier, Marie J. 342
- SOME REMARKABLE COMETS.
  - Richert, D. H. 350
- SOME SECRETS OF PAUL'S PERSISTENCE.
  - Funk, Arnold E. 600
- Sommers, Elaine H.
  - TWENTIETH CENTURY SAINT — KAGAWA. 78
- THE SONG, poem. 621
- South America
  - Response to "Problems..." 59
  - see also
    - Missions
- Spaulding, Mrs. J. Lloyd
  - TEACHING CHILDREN TO PRAY. 572
- SPECIAL MEETING OF THE MENNONITE CENTRAL COMMITTEE. 795
- SPIRITUAL DEVELOPMENT OF CHURCHES IN CHACO, PARAGUAY.
  - Isaak, Jacob. 141, 153
- SPIRITUAL EQUIPMENT FOR WITNESSING SERIES. 203, 218, 233, 280, 297

Spiritual Growth
  Harder, Frank S.
    THE GROWTH OF A CHRISTIAN. 136
SPIRITUAL REALISM.
  Swartz, Freeman H. 714
SPIRITUAL REHABILITATION IN GERMANY.
  Dyck, H. J. 40
Sports
  Baskette, Floyd K.
    DO SPORTS REALLY BUILD CHARACTER? 62
SPRING, poem in JUNIOR MESSENGER inserted between 268 and 269
Stauffer, Marianne
  CHARITY. 399
  STUDENTS HAVE CONFERENCE AT THOMASHOF. 224
Stauffer, William
  ON BEING TOO SELF-SATISFIED. 728
STAY ON THE TRAIN.
  Waltner, Edward J. B. 410
Stemen, Mary Ann
  EIGHTY HEAD OF MIGRANTS. 655
Stewardship
  Kingston, C. F.
    CHRISTIAN STEWARDSHIP. 651
  Mohr, W. H.
    CHRISTIAN STEWARDSHIP, AN APPRISAL. 793
  Schmidt, H. B.
    ON LIFE'S DETOUR. 440
  Wedel, Philip A.
    BUYING A FIELD. 680
  Yoder, Paul E.
    CHRISTIAN GIVING. 204
STILL SHINES THE STAR.
  Miller, Edmund J. 776
Stirling Avenue Mennonite Church, Kitchener, Ontario, Canada, dedication. 58
THE STOLEN HYMN BOOK.
  Shelly, Maynard. 361
THE STORY OF NATIONAL PARK SERVICE.
  Richert, Roland. 334
THE STORY OF THE MARTINS.
  Jost, Norma. 219
Stucky, Gerald
  WOULD YOU? 294
STUDENTS HAVE CONFERENCE AT THOMASHOF
  Stauffer, Marianne. 224
STUDYING THE JAPANESE LANGUAGE.
  Unruh, Verney, 698
SUCH AS WE HAVE — WE GIVE.
  Toews, Mary. 409
Summer Bible School
  A BIBLE SCHOOL PARADE. 554
  SUMMER BIBLE SCHOOL SERIES. 196
Sunday School
  Epp, Arnold
    THE CHURCH AND THE CHILD. 586
  Wedel, D. C.
    FORTY MILLION. 730
Swaim, Joseph R.
  THANKSGIVING PARAPHASE OF I CORINTHIANS 13. 735

- Swartz, Freeman H.
    - CONFESSION OR BOAST? 71
    - SPIRITUAL REALISM. 714
- Switzerland
    - Graber, Jacques
        - OBSERVATIONS OF FARM TRAINESS FROM EUROPE. 321
    - see also
        - M.C.C.
        - Voluntary Service
- Teacher
    - Horsch, L. J.
        - MY TEACHER WAS A CHRISTIAN. 88
    - Kaufman, Clinton
        - WHAT ABOUT A PUBLIC SCHOOL TEACHER? 140
- TEACHING CHILDREN TO PRAY.
    - Spaulding, Mrs. J. Lloyd. 572
- TELLING OR READING BIBLE.
    - Klatz, Lyle W. 768
- TEN LITTLE CHRISTIANS (?) poem. 160
- THE TEST, poem
    - Fox, Thelma Grant. 575
- THANKFUL BRAZILIAM MENNONITES
    - Fretz, J. W. 713
- THANKING GOD FOR SPRING in JUNIOR MESSENGER inserted between 268 and 269.
- THANKSGIVING, A PARAPHASE OF I CORINTHIANS 13.
    - Swaim, Joseph R. 735
- THANKSGIVING DAY, FIRST NATIONAL PROCLAMATION.
    - Washington, George. 734
- THANKSGIVING SERMON.
    - Nyce, Howard G. 712
- THAT THEY MAY HEAR.
    - Ressler, Rhoda. 217
- Theater
    - MOODY AND THE THEATER. 368
- THERE IS A SONG IN BREAD, poem
    - Berky, Ralph Weller. 646
- Thiessen, Harold
    - THE CONFLICT. 89
    - "GO YE." 441
- Thiessen, J. J.
    - THE DIVINE "MUST." 425
- Thiessen, John
    - BOARD OF MISSIONS SELECTS GENERAL SECRETARY. 422
    - REV. JOHN THIESSEN STARTS AS GENERAL SECRETARY OF BOARD OF MISSIONS. 582
    - THE WOODSTOCK SCHOOL IN INDIA. 668
- THINGS THAT CANNOT BE SHAKEN.
    - Bixel, S. S. 408
- THINK IT OVER.
    - Blosser, Howard. 186
- "THIS HOLY BOOK..." poem. 351
- "THOU SHALL NOT KILL" CAN LAND A MAN IN JAIL. 431
- Thought
    - Pellman, Hubert R.
        - LEARNING TO THINK STRAIGHT. 686
    - Regier, P. K.
        - AS A MAN THINKETH. 620
- THOUGHTS ON WINGS.
    - Brewer, Robert. 109

- Thoreau, Henry David
  - Ortmayer, Roger
    - PRESCRIPTION FOR TODAY, THE STORY OF THOREAU. 719
- TITHER'S SURPRISES. 667
- Tithing
  - CHRISTIAN GIVING. 204
  - DRIVE OR TITHE? 643
  - Toews, Aaron F.
    - A BANKER'S VIEW OF TITHING. 553
- TITHING
  - Voth, C. R. 330
- Tobacco
  - see
    - Smoking
- Toews, Aaron F.
  - A BANKER'S VIEW OF TITHING. 553
- Toews, Henry A. and Mary
  - AN AFRICAN TOUR. 475
- Toews, J. B.
  - KINGS VIEW HOMES DEDICATION SERMON. 234
- Toews, Mary
  - FORGETTING OUR OWN. 763
  - INTERESTING THINGS TO EAT. 716
  - SUCH AS WE HAVE -- WE GIVE. 409
- TOP DRESSING OR GOD'S RESOURCES. 362
- TOWARD MORE JOYFUL SINGING.
  - Dyck, Walter H. 779
- TRAGEDY IN A DP CAMP.
  - Schroeder, Elsie. 48
- TRAGEDY IN A STABLE. 794
- TRIUMPH IN CHRIST.
  - Harder, H. N. 412
- Troyer, Lotus E.
  - FIGHT FOR YOUR FAITH. 488
- Trueblood, D. Elton
  - THE RECOVERY OF CHRISTMAS. 777
- TRUST IN THE LORD.
  - Wedel, P. P. 329
- Tschetter, Richard, ordination. 326
- TURNING THE OTHER CHEEK.
  - Gaeddert, Albert M. 57
- TWENTIETH CENTURY SAINT -- KAGAWA.
  - Sommers, Elaine H. 78
- TWO FORGIVERS CONTRASTED.
  - Boreham, F. H. 593
- Uncle Robert
  - Wingert, Norman
    - NON-RESISTANCE PLUS. 303
- UNITED FOR ACTION FOR CHRIST AND THE CHURCH.
  - Shelly, Andrew R. 556
- UNIVERSAL WEEK OF PRAYER CALENDAR. 2
- Unruh, Daniel J.
  - THE COMMUNION OF THE HOLY SPIRIT. 504
- Unruh, Verney
  - FIRST IMPRESSIONS OF JAPAN. 524
  - JAPAN MISSION: CONCLUSIONS AND RECOMMENDATIONS. 684
  - THE JAPAN REPORT. 682
  - ON THE EVE OF DEPARTURE. 396
  - STUDYING THE JAPANESE LANGUAGE. 698

Unruh, Verney, continued
    WE ARRIVE IN JAPAN. 474
Unruh, Verney and Belva
    WE ARE GOING TO JAPAN. 287
Uruguay
    A GOOD-WILL VISIT TO BUENOS AIRES AND URUGUAY. 492
Usefulness
    Salzman, Earl
        HAPPINESS. 4
USING SPARE MOMENTS.
    Snider, Don. 48
Vacation Bible School
    see
        Summer Bible School
Valencia, Mrs. Hector G. (Mary Becker)
    VERSATILE LEADERS NEEDED. 217
THE VALUES OF A RETREAT PROGRAM. 750
VERSATILE LEADERS NEEDED.
    Valencia, Mrs. Hector G. (Mary Becker) 217
Violence
    Mast, Russel L.
        BARABBAS, THE APOSTLE OF VIOLENCE. 298
A VISIT FROM HOPILAND.
    Goossen, Walter. 9
A VISIT TO FORMOSA
    Miller, Ernest E. 284
A VISIT TO SKID ROW. 110, 127
Voluntary Service
    THE CALL TO SERVE. 175
    Fretz, J. Herbert
        DARING TO LIVE BY GOD. 537
    Hartman, Harold
        THE CAMP FRIEDENSWALD V. S. UNIT. 590
    Jantzen, Elmer
        I-A to 4-E. 528
    PAX SERVICES I, VOLUNTARY SERVICE IN GERMANY. 702
    Rutschman, La Verne
        EVALUATION OF VOLUNTARY SERVICE. 175
    WORKER UNITS IN GERMANY. 273
    see also
        M.C.C.
Voluntary Service and the Draft.
    Ediger, Elmer. 58
VOLUNTARY SERVICE FOR 1951.
    Claassen, Edith. 159
VOLUNTARY SERVICE IN KIEL, GERMANY. 256
VOLUNTARY SERVICE OF MENNONITES.
    Schmidt, John R. 427
Voluntary Service Personnel. 80, 176, 289, 462, 497, 527, 639, 752.
Voluntary Service Program. 120
VOLUNTARY SERVICE TEAMS VISIT SWISS CHURCHES.
    Redekop, Calvin. 223
VOLUNTARY SERVICE WHERE HITLER'S WEST WALL STOOD. 270
VOLUNTARY SERVICE YOUTH TEAM. 510
von Riesen, Ronald
    A NEW INTEREST IN CHRISTIAN SECONDARY EDUCATION. 571
Voran, Peter, ordination. 550

Voran, Peter, Lois and David
IT IS A REALITY! 668
Voth, C. R.
TITHING. 330
Voth, Ella
THE NINETY AND NINE. 624
Voth, Joanne Buhler
IS COLLEGE REALLY WORTH WHILE. 521
Voth, Leland and Joanne
WE ARE HELD ACCOUNTABLE. 607
Voth, R. D.
A NEW INDIAN CHURCH. 348
Voth, William C.
JAPAN IMPRESSIONS. 683
JAPAN MISSION: CONCLUSIONS AND RECOMMENDATIONS. 684
Wahlstedt, Carl
HOME MISSION WORK IN THE SOUTHERN MOUNTAINS. 252
WAITING
Lehn, Cornelia. 730
Waltner, Edward J. B.
THE POWER OF VICTORIOUS FAITH. 170
STAY ON THE TRAIN. 410
Waltner, O. A.
NEW FRONTIERS. 540
Washington, George
FIRST NATIONAL PROCLAMATION OF THANKSGIVING. 734
WATERS TO SWIM IN, poem
Hagemann, Grace L. 585
THE WAY WE WORSHIP HIM.
Beachy, Alvin J. 314
WE ARE GOING TO JAPAN.
Unruh, Verney and Belva. 287
WE ARE HELD ACCOUNTABLE.
Voth, Leland and Joanne. 607
WE ARRIVE IN JAPAN.
Unruh, Verney. 474
WE ENTER NIGHT WITHOUT A FEAR, poem
Berky, Ralph Weller. 450
WE LEAVE CHINA.
Boehr, P. J. 699
WE VISIT THE HOPI INDIANS.
Dyck, Elmer J. 584
WE WORKED WITH MIGRANTS. 191
WE WOULD SEE JESUS.
Mullet, E. S. 121
THE WEAKY, poem. 153
Wedel, D. C.
FORTY MILLION. 730
THE NEED OF CHRISTIAN EDUCATION. 567
WESTERN DISTRICT CONVENES. 696
Wedel, Garmen H.
SEEKING FIRST THE KINGDOM. 152
Wedel, Harold
WHAT OF THE FUTURE FOR A TEEN-AGE REFUGEE? 622
Wedel, P. P.
TRUST IN THE LORD. 329
Wedel, Philip A.
BUYING A FIELD. 680

Wenger, Malcolm
    MALCOLM WENGER'S REVISED ITENERARY.
WESTERN DISTRICT CONVENES.
    Wedel, D. C. 696
WESTERN DISTRICT CONFERENCE OFFICERS. 750
Western District Conference Program. 603
WESTERN DISTRICT YOUTH HOLD CONVENTION.
    Neufeld, Eldo. 558
WHAT ABOUT A PUBLIC SCHOOL TEACHER?
    Kaufman, Clinton. 140
WHAT CAN CHILDREN DO, poem. 349
WHAT DO WARS DO TO MISSIONS?
    Latourette, Kenneth Scott. 636
WHAT DO YOU READ?
    Loewen, Esko. 656
"WHAT DO YOU WANT TO DO, MARRY A NEGRO." 95
WHAT DOES CHRISTMAS MEAN TO ME, poem
    Fretz, Mrs. Ely R. 778
WHAT DOES EASTER MEAN TO ME.
    Bonsack, C. D. 188
WHAT I HOPE TO RECEIVE AT COLLEGE. 654
WHAT I OWE MY MINISTER. 344
WHAT IS THAT TO THEE.
    Baerg, Ford. 541
WHAT OF THE FUTURE FOR A TEEN-AGE REFUGEE?
    Wedel, Harold. 622
WHAT OF THE LIGHT IN BABY'S EYES, poem
    Berky, Ralph Weller. 232
WHAT THE CHURCH EXPECTS OF ITS PASTOR. 489
WHAT THE LAYMEN CAN DO FOR NON-RESISTANCE
    Hartzler, Robert W. 106
WHAT TIME HAD DONE, poem. 566
WHERE ARE THEY — THE NURSES.
    Brown, Jessie. 74
WHITE FOR HARVEST.
    Keiser, Arthur. 443
Whitmer, Paul E.
    WITNESSING TO THE RESURRECTION. 184
WHO FELL AMONG THIEVES.
    Schroeder, Waldemar. 784
WHO IS THE KING OF GLORY?
    Albrecht, Harry. 426
WHY A MINISTERS' RETREAT?
    Hartzler, R. L. 313
WHY A SHORTAGE OF MENNONITE MINISTERS.
    Raid, Howard. 107
Wiebe, Abram
    FOOTWASHING AND CADILLACS. 13
Wiebe, Agnes and Alfred
    BRIGHT SPOTS IN MISSION WORK. 300
Wiebe, Esther, ordination. 358
Wiens, Roland
    FROM OUR MISSIONARIES. 544
Willard, Sarah
    ATTRIBUTES OF GOD. 221
Williams, Agnes
    Obituary. 429
Wingert, Norman
    COMPLAINT AND PLAINT. 365

    NON-RESISTANCE PLUS. 303
Winning Men to Christ Series.
    ARE YOU WINNING MEN TO CHRIST? 173
    COMPELLING MOTIVES IN SOUL-WINNING. 139
    DO GOOD MEN GO TO HEAVEN: 157
WINONA SCHOOL OF MISSIONS. 182
WISE MEN, poem
    Crowell, Grace Noll. 780
Witness
    Horsch, L. J.
        MY TEACHER WAS A CHRISTIAN. 88
    Kaufman, Clinton
        WHAT ABOUT A PUBLIC SCHOOL TEACHER? 140
    RECEIVING THE SPIRITUAL EQUIPMENT FOR WITNESSING. 253, 266
    SPIRITUAL EQUIPMENT FOR WITNESSING SERIES. 203, 218, 233, [illegible], 297.
    see also
        Evangelism
WITNESSING TO NON-RESISTANCE IN A CITY CHURCH.
    Neufeld, John T. 233
WITNESSING TO THE RESURRECTION.
    Whitmer, Paul E. 184
WOE IS ME IF I PREACH NOT THE GOSPEL.
    Graber J. D. 665
THE WOODSTOCK SCHOOL IN INDIA.
    Thiessen, John. 668
WORD FROM GERMAN YOUTH, mistitled "Abstinence Is Simply Good Sense."
    Musselman, Beate. 640
WORK CAMP IN CHICAGO. 718
THE WORK OF A LOCAL YOUTH GROUP.
    Janzen, Louis A. 478
WORKER UNITS IN GERMANY. 273
A WORKING SALVATION.
    Linscheid, L. H. 26
WORLD DAY OF PRAYER OBSERVANCE. 86
Worship
    Beachy, Alvin J.
        THE WAY WE WORSHIP HIM. 314
    Habegger, Alfred
        PLACES OF WORSHIP. 312
    Raid, Howard
        PRACTICAL AIDS TO WORSHIP. 312
WOULD YOU?
    Stucky, Gerald. 294
Yoder, John Howard
    KARL BARTH AND NON-RESISTANCE. 143
Yoder, Paul E.
    CHRISTIAN GIVING. 204
Yost, Burton G.
    CHRIST OF THE UPPER ROOM — THE BROTHERHOOD. 142
YOU CAN HAVE A REVIVAL, poem. 296
YOUNG PEOPLE'S DAY IN BURGWEINTING.
    Funk, Anneliese. 399
Young People's Union
    Bauman, Kenneth
        NORTHERN DISTRICT YOUTH REORGANIZE. 545
    Miller, Grace
        EUROPEAN DIARY. 430, 448, 464, 481, 496, 513, 526, 542, 560, 576
        592, 606.

Young People's Union, continued
    Neufeld, Eldo
        WESTERN DISTRICT YOUTH HOLD CONVENTION. 558
    Schroeder, David
        YOUTH WORKSHOP AT HILLSBORO, KANSAS. 271
    WHAT LOCAL YOUTH GROUPS ARE DOING. 239
YOUNG PEOPLE'S UNION BUDGET. 145
YOUNG PEOPLE'S UNION FINANCIAL REPORT. 176, 240, 367, 449, 593, 609, 655.
YOUNG PEOPLE'S UNION WORKSHOP OF MIDDLE DISTRICT CONFERENCE. 317
YOUTH, ALCOHOL, AND TOMORROW.
    Loewen, Esko. 670
YOUTH CLINIC. 17, 32, 49, 64, 81, 112, 129, 145, 193, 209, 225, 255, 288, 304, 353, 415, 433, 497, 513, 528, 544, 577, 625, 687, 704, 720.
Youth Fellowship
    see
        Young People's Union
YOUTH WORK AMONG GERMAN REFUGEES.
    Fieguth, Wolfgang. 512
YOUTH WORKSHOP AT HILLSBORO, KANSAS.
    Schroeder, David. 271
Zion Church, Elbing, Kansas
    Janzen, Louis A.
        THE WORK OF A LOCAL YOUTH GROUP. 478